

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

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Correspondence.

Near Moravia, Iowa, 1859.

DEAR BROTHER BEEBE:—In reading the *Signs of the Times*, I find much that is refreshing to wayfaring pilgrims who commingle their joys and sorrows with each other through their correspondence therein—who meet at one common altar, and partake of the same, of which they have no right to eat which serve the tabernacle; but it is sweet to the saints. As the poet says:

"There is a scene where spirits blend,
And friend holds fellowship with friend,
Tho' sundered far, by faith they meet,
Around one common Mercy-seat."

Having often been gratified with reading the experience of the children in the *Signs of the Times*, I feel inclined to give a brief account of my own, but do not wish you to publish it if you think it had better be withheld.

I was raised by pious parents who know experimentally what salvation by grace is; they belonged to the Old Presbyterians. I was what is called a moral youth, and thought my heart much better than others, but did not suppose that I had any religion. In 1814, I being in my eighteenth year, was made to see the wickedness of my heart, and not only that, but the purity and loveliness of that God from whose presence I thought I must be banished. I had often thought of God, because I had been told there was such a being; but I had no knowledge of him whatever; but, like all other carnal persons, thought I knew as much about him as anybody did. Why I was in that condition I could not tell; but I have since learned that it was in consequence of a communication to me of that Eternal life which Christ should give unto as many as the Father hath given to him, by which communication the recipient is made spiritual, and has a capacity to see, to some extent, the depths of sin, and the holiness of God. But until the Savior is revealed to such an one, he can see no way that he can be saved only by getting himself good enough.

But I will return to my experience. Good as I had thought myself to be before, I now thought my heart was the vilest of all; and I thought God was so holy that he could not save me unless I could make my heart better, which I tried to do with my powers, but to no purpose. The burden of my soul increased, and I saw no way in which I could be saved. I often thought that the Lord would not suffer such a wretch to live, and sometimes at night I did not expect to live until morning. When I tried to pray it seemed to me that the Lord would not hear—that he could not regard the prayer of such a sinner. I felt that I must be

banished, and desired if that must be my lot to go from the feet of Jesus crying for mercy, (not knowing then that there was no way to hell from the feet of Jesus.) This condition, from time to time, continued from sometime in the summer until the fall. And now came a circumstance that I never heard of in any other experience. My mind became easy, and I did not feel as I had done even in my easiest times, during the many intervals between my times of excessive grief. I had no distress for sin, but felt entirely composed. This continued for several days, and I wondered what it could mean. I concluded that it was religion, and now as I had got religion, I must be very good.

Here let me remark, I use the term *religion* as it is commonly used; but I consider the scriptural use of it is not to denote the condition of a person, but a system of worship, or the practice that is requisite according to such a system. Hence we read of pure religion, undefiled religion, and of vain religion, which is natural and worldly. These two systems of worship are brought to view in the figure of the two Olive trees, the one good, the other wild. Cornelius was a branch of the wild Olive, knowing not the true system of worship, notwithstanding he had been quickened, until Peter came and instructed him, then he became grafted into the good Olive tree, he being spiritual; for there must be a similarity between the graft and the stock, or it will not grow; so a spiritual graft, as was Cornelius, instructed, (grafted) into the true spiritual system, brings forth fruit. The same is alluded to in the first ten verses of John xv., in which Jesus says, the branch cannot bring forth fruit of itself, except it abide in the vine. And now without abiding, or being in the true system, where is the fruit? Thus we see how a branch is broken off, and how it is grafted into the good Olive tree. Hence, pure and undefiled religion, or the true system of worship, leads to the visiting of the widow and the fatherless.

But I am preaching instead of telling my experience. I will resume. I have remarked that I thought I must be very good; and I verily thought there were none who served the Lord better, and but few so well as I did. I sometimes indulged in a little levity which I thought was not quite right for a christian, and it seemed to throw me back a little, but with one or two prayers, I could straighten it again. I was moving smoothly on, and knew nothing about doubts and fears, or darkness—had no sense of my depravity, and when any would speak of being plagued with such things, I thought they lacked as much of being good christians as I did. This, brethren, I consider the condition of those who are deceived in themselves.

In February, 1815, I started from Georgetown, Ky., on a campaign; but when at Urbana, Ohio, we were turned back. While traveling there I often thought how well prepared I was for death. While at Urbana there was a man killed by a tree, and as I was walking across the encampment to see him, I was thinking that if it had been me, how well prepared I was to go. But in a moment, in the twinkling of an eye, my goodness left me, and the same distress, load of guilt, and sense of condemnation returned; and that distress which only those who have felt can understand, continued from time to time until the spring of 1816. I went into the woods to chop, and while engaged on a large log, or rather standing there, thinking of my awful state—for I had been brought to feel that I was not only a great sinner, but a helpless sinner, and that unless God saved me independently of anything I could do, I was utterly lost, and that justly too. I felt that mercy was the only way in which I could be saved, but saw no way that mercy could come to such a sinner as I was. While in this situation these words came to my mind:

"He is able, He is willing,
He is able, doubt no more."

Simultaneously with the recurrence of these words, all my troubles were gone, and I think I was as happy as I could be in the flesh. These feelings can be realized but they cannot be described. I do not know that I spoke a word, but I could adopt the language of the poet:

"Then quick as thought I felt him mine,
My Savior stood before me,
I saw his brightness round me shine,
And shouted, 'Glory! glory!'"

I felt that my sins were pardoned for his sake, and thought I should always live in that happy frame of mind, and see no more trouble; but in that I was much mistaken. Though I did continue unusually long in that frame of mind, three days, including the first. Praise filled my soul, and the scriptures seemed like a new book. On the night of the third day I instantaneously fell into one of the darkest places that any poor wretch ever experienced. I first tried to regain my happy feelings, and exerted all my ability in vain; and then it occurred to me that I was deceived—that I had thought the Lord had pardoned my sins, but now I found that I was mistaken. I then thought I would take my load of guilt and bear it as long as I lived, unless the Lord should in mercy deliver me from it. I then tried with all my power to get it back, and to feel again the sense of condemnation and wrath; but all in vain. Although greatly distressed in finding that burden of sin was gone, and, though often and many have been my doubts and fears, and troubles, that burden of guilt has never yet returned. I continued in this dark state for some time; then the

Lord gave me a fresh evidence of my acceptance, and my soul ran right back to the spot where I was first made to breathe the free air of justification through the Lord Jesus Christ. I often feel like the poet says:

"O sacred hour, O hallowed spot,
Where love divine relieved to me;
Where ever falls my distant lot,
My heart shall linger still round thee."

My sheet is nearly full, and I must stop for the present, at least. As to how I have got along since the time I have been speaking of, I can only now refer you to the hymn which begins:

"Mixture of joy and sorrow," &c.

Yours in tribulation,

JOSEPH ARMSTRONG.

P. S.—Brother Beebe please give your views on 1st Cor. xv. 28, particularly on the words, Then shall the Son also himself be subject unto him that put all things under him. J. A.

Pacific Co., Washington Terr.,
Oct. 18, 1859.

DEAR BROTHER BEEBE:—I send you inclosed the money to renew my subscription to the *Signs of the Times* and the *Banner of Liberty*, as I do not feel willing to do without those valuable papers. As I feel low-spirited, I will give you something of my history and exercises.

I was born in Ohio, August 9, 1805, and born in sin and grew up in rebellion against God until I was 22 years of age. I had imbibed the doctrine of universal salvation, and was bold in contending for it until that period. Although I had thought and contended that if God did not save all mankind, he would be unjust—when it pleased him to reveal to me my deplorable condition, I then thought and could say, if he saved all the rest of mankind, and cast me off forever, he was just and holy. This scripture came to me with power—"Marvel not that I said unto thee, Ye must be born again." This gave me great trouble. I knew that to be born again implied a change from one state to another; and I was conscious that there was no such change in me; so, like other natural men I went to work to try to effect that change by making myself better. But the more I worked the worse I seemed to grow. I could see that the law of God was holy, just and good; but I, alas! was carnal, sold under sin. My burden and distress of mind continued about three months; when I was made to tell my neighbors that I was a lost sinner; that the justice of God required my life. I could not see how God could be just in saving so great a sinner as I am. I went from house to house telling of the justice of God in my doom. On my way to hear Elder Wilson Thompson preach, I went into a field to see one of my young companions, and told him of my awful condition. I told him of my lost estate—that I was

justly condemned before God, and that I must sink down where mercy could never reach me.

Dear brother, I believe that every prop that I had rested on was taken away, and then the Lord Jesus was manifested to my poor soul, and I think I was made to rejoice with joy that is unspeakable and full of glory. I went on and heard brother Thompson preach that afternoon, and the preaching was truly sweet to me. I thought I really loved the brethren, and could praise my Lord and Master; and, although this was thirty-two years ago, I often go back to that time and field, and review the scene. But when I think of what a poor unworthy creature I am, it humbles me in dust and ashes, and I am constrained to give all the glory to God. Although I have many trials, still I think I have some manifestations of the love of God, and notwithstanding the tribulations of this mortal state, his power and grace surpasses the combined power of the world, the flesh and the devil, and he will surely keep his chosen ones.

I am living in a sparsely settled place, with but few Old School Baptists, that few are firmly on the Rock, Christ Jesus, and all speak the same things. What I am here for I know not. Our dear and loving brother, John T. Crookes, said he did not see how good could result from the lonely condition of myself and brother Wills; but we believe that all things do work together for good to them that love God—to them who are the called according to his purpose; and as my footsteps are tracing these Pacific shores, I can say, the same God who called me at first, is here to hear my feeble cry, and to measure out to me the gifts of his grace, according to the gift of Christ. My children have all married and left me; myself and wife are left alone, so far as regards our family; but the Lord has promised that he will never leave nor forsake his people. I think I enjoy some tokens of his grace, and can say that I have never seen an end of his goodness. I view the church, loved, and called with an holy calling. Paul says, "Ye are dead, and your life is hid with Christ in God." It is not in ourselves, for then we should soon loose it; but it is where neither the flesh or devil can find it. Although the children of the bond-woman are preaching the *do and live* system, and are persecuting the children of the free woman, yet our God will bring his people off conquerors, and more than conquerors, through him that has loved us and washed us, in his own blood. By grace ye are saved, through faith, and that not of yourselves, it is the gift of God—not of works lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein. Pray for us, and may God bless you. Farewell. EZRA STOUT.

Lexington, Oglethorpe Co.,
Georgia, Dec. 14, 1859.

DEAR BROTHER BEEBE:—Having to make a remittance to you, I have concluded to express some of the exercises of my mind of late.

I am in distress from the knowledge I have that many brethren who have heretofore been considered sound in the faith of God's elect, are complaining now against the doctrine of God's sovereignty in deter-

mining beforehand all worldly events, creatures and things. Yet none, so far as I know, have been bold enough to say that the doctrine is false; yet some say, If it is true it ought not to be preached, as it is too deep for the saints to comprehend, and tends more to confuse than to edify, and also it would appear to encourage unregenerate men and women to give loose rein to every evil propensity of their natures. Such complaints against this point of doctrine reminds me of the complaints modern Missionary or Fullerite preachers brought against the doctrine of Predestination and Election, before the first division of the Baptists in this country on the great Mission or Means question. Often were they heard to say, that if the doctrine of Predestination and Election was true, it was too deep for even the saints to comprehend to their edification, and its tendency was to discourage unbelievers from seeking religion, and encourage them in sin and rebellion against God; and, moreover, it was becoming unpopular, and if our preachers continued to preach it, they would soon get no hearers. In this they plainly manifested a desire for worldly popularity and self-aggrandizement more than a love to God and his truth; and away they went from the simplicity of the gospel, after the commandments and doctrines of men. "Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."—Col. ii. 23.

To satisfy my flesh, which is darkness, ignorance and rebellion itself, by denying that God's predestination goes to the same extent of his foreknowledge, and contending that he has predestinated only the good, and has left the evil that has or may come to pass, out of his purpose or predestination—would surely come in contact with the whole tenor of the Scriptures, teaching the sovereignty of God, who controls all things, and worketh all things after the counsel of his own will; for there is none like him, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Whom he did foreknow them he also did predestinate to be conformed to the image of his Son, the same are called, justified and glorified; and can it be possible that he had no purpose in their fall into sin?

Again: It is said of Jacob and Esau, For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth. Therefore hath he mercy on whom he will, and whom he will he hardeneth, as in the case of Pharaoh whom he hardened again and again, not simply to let Pharaoh alone and he would be hard enough, but positively to harden his heart.

Again: He says I am the Lord and there is none else. I make peace and create evil. I the Lord do all these things.—Isaiah xlv. 7.

There is nothing in these portions of the Holy Scriptures that is to the satisfying to the flesh, but is greatly offensive to it with all its carnal and natural reasonings, because it is totally unreconciled to God and truly, the doctrine of truth is the doctrine of the cross, and whoever preaches it will

not please men nor satisfy the flesh, but will mortify the deeds of the body of himself, as well as of those even of his brethren who can receive it, in the love of it; and one reason why I am more confirmed in the truth of this deep and mysterious point of doctrine, is because it is so offensive to human nature and its reasonings, and yet brings comfort to my poor soul in reflecting that the Lord God omnipotent reigneth, and has been doing, and is now and will continue to do, all his pleasure; and we know that all things work together for good to them that love God, to them who are the called according to his purpose. But some brethren ask the question, How can such doctrine be profitable? To this Paul has replied: "For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works."

Some seem to wonder why brethren preach and write more on this subject than they formerly have done. The reasons are obvious, a few of which I will notice.

As those who were in the Reformation brought off many of the sayings and practices of the Church of Rome, so did the O. S. Baptists take along with them some of the sayings and customs which had been quite common before their division from the Means or Missionary Baptists; and having all the popular religionists and their false doctrines to contend with, they have been gradually getting back, not so much to what Baptists have believed and admitted to be good doctrine during the last and present century, but rather to what Christ and his Apostles preached, and the primitive saints believed; and the nearer they have approached to this doctrine in its fulness and simplicity, the more offensive their preaching and writings have appeared to all popular religionists; and occasionally some who have been with us have gone out from us because they were not of us, being offended at the doctrine; and they have done what they could to make the doctrine appear contemptible by misrepresenting brethren who stand firm, believing and teaching none other things than what the Scriptures fully sustain. This, too, has caused brethren to preach and write more on these deep and important points of doctrine for the purpose of making them plain, if possible, to the many inquiring saints; and none have shown a disposition to claim dominion over the faith of their brethren but such as have taken offence at the doctrine of the Cross.

May God deliver us from wresting any portion of his holy word, because it is hard to be understood, but enable us, like Job, to say, I am vile; I will put my hand upon my mouth; once have I spoken, yea twice, but I will answer no more.

I have written more than I expected and will close, greatly desiring that peace and brotherly love may continue and abound with all that love our Lord Jesus Christ in sincerity.

Yours in love, D. W. PATMAN.

Brenham, Texas, July 16, 1859.

VERY DEAR BROTHER IN THE LORD:—I send you the enclosed letter from sister Lucy Whitcomb, of your State, in reply to one I sent her, which I hope you will

publish in the *Signs of the Times*. It was truly refreshing to me, and I think it will be interesting to others. I was in a low state of feelings when I received it, but when I read it I was made to rejoice with joy unspeakable and full of glory, and even now it seems as though it had been brought to me by some ministering spirit. I have no acquaintance with the dear sister, only through the *Signs* and her correspondence. Her letter in the first number of Vol. 27, was the cause of my writing to her. Her reply was not written for publication; neither have I obtained her consent to have it published; but I do not believe the dear sister will object. If you publish this, I have another of later date, from the same sister, which I will probably send you. But if you do not publish it, please return it to me.

Brother Beebe, with your permission, I wish to send my christian love to the brethren and sisters who read your paper, and to say to those who write for its columns, that I have been very much refreshed in reading their experiences, and other christian communications. Truly, I have been both comforted and edified by them, and by the editorial matter of the *Signs*; they have strengthened and confirmed me in the blessed truth of the gospel, and I feel in my soul a fixed purpose to live and to die with you. May you and I receive sustaining grace to bear hardness as good soldiers of the cross. And whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.

My love to you, brother Beebe, and to all the dear saints of God. Remember me in your prayers.

NANCY DUTTON.

Jewett Centre, Greene Co., N. Y.,
March 21, 1859.

DEAR SISTER DUTTON:—I received your letter on the 9th of this month, and its contents were truly interesting and comforting to my poor soul. As I read its pages I felt to rejoice with that joy that is unspeakable and full of glory. I felt to thank God and take courage; it reminded me of the declaration of the prophet, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." When the Lord shall bring again Zion, they shall all see eye to eye. Dear sister, then there can be no discord. I believe that all who are taught in the school of Christ, are taught the same lesson; they are taught that they are poor, lost, helpless and undone sinners, without hope and without God, justly condemned: and they find that all their own righteousnesses are as filthy rags—good for nothing. They are made to cry, Lord, save, I perish! O Lord, be merciful to me, a sinner. In this sad condition, Christ reveals himself to them, as the hope of glory—as the chiefest among ten thousand, and altogether lovely—as their all-sufficient Savior, able to save unto the uttermost. O, what heart-felt joy to the poor, broken heart, when the Savior says, Daughter, be of good cheer, thy sins are forgiven thee.

Dear sister, this is the ground of my hope for salvation. Christ says, "Because I live, ye shall live also." This is my hope and my all. I am constrained to acknowledge, if I am saved, it is all of sovereign and irresistible grace.

I think I have been brought to realize that all my own strength is perfect weakness, and all my own wisdom is folly, and I have been made to realize that vain is the help of man, and to "Cease from man whose breath is in his nostrils."

Beloved sister, I find that I am a changeable creature. Sometimes rejoicing in God my Savior, singing praises to the Most High God for his goodness and for his wonderful works to the children of men, and at other times cast down, and my mind seems to be shut up in darkness, and I feel myself hedged in on every side, as if all the powers of darkness had hold of me. I am in manifold temptations, and sore conflicts, such trials as often make me enquire if there be any like me, who have such a depraved nature, hard heart, and such a wandering mind. Prone to wander as the sparks to fly upward. O what a loathing of self! I feel at times to abhor myself in dust and ashes. I feel as though I were only a mass of sin and corruption, wounds and bruises and putrifying sores, from the sole of my feet, even unto my head; and, at times, I feel to hate my own life, because I cannot live more uprightly—more as becometh the Gospel of Christ.

My dear sister, are these things so with you? I have a desire to live soberly, righteously and Godly in this unfriendly world, and to be always found walking in the footsteps of my blessed Redeemer, obeying his commands and walking in all his precepts. I feel to cry out, in the language of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit." My greatest desire has been, for the last five years, that the Lord should lead and guide me into all truth, and that I might be filled with that wisdom which is from above; to sit at the feet of Jesus and listen to his words; to be clothed with humility as with a garment. But I feel myself poor and needy, having nothing good in and of myself. I desire to call on the Lord for mercy; for he is pitiful, of tender compassion, and abundant in mercy. His mercy is from everlasting to everlasting. He says he has loved his people with an everlasting love; and he has promised that he will never leave nor forsake them. They shall come off conquerors, and more than conquerors, through him that has loved them and given himself for them. O, my sister, listen to what he says: "My sheep hear my voice; I know them and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands. My Father which gave them me is greater than all." Again he says, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." O, what soul-comforting doctrine! especially to the poor and needy; it is like an anchor of the soul, both sure and steadfast. Sometimes I think the precious promises are like a well of living water in my heart, springing up into everlasting life. The blessed Savior has told us that he will not leave his people comfortless,—that he would send them the Comforter. O, how often, when I have felt cast down, and as though his mercies were clean gone for evermore, he has comforted me by applying some precious promise to my mind, such as: Peace shall be unto thee like a river.

Dear sister, I feel a desire to tell you how my mind has been led from a child. I began to be exercised on the subject of religion at the age of eight years; at fifteen, I think I was brought to realize that I was a lost and ruined sinner; at eighteen, I think I received the witness that my sins were forgiven, and that I was accepted in the Beloved. After this, my mind soon went into darkness and unbelief, and I roved round in the wilderness for ten years, trying to find out whether I was in reality a christian. I got into such a state of mind that I thought I would never think on the subject of religion again, and I tried my best to fling my hope away. But the Lord did not leave me in that state long. He made me confess what he had done for my soul, before many witnesses. This took place five years ago last October. I think, my dear sister, I know what it is to be a mourner in Zion. From the time I was eight years old until I was in my twenty-eighth year, I think I was a mourner indeed. O, what conflicts I then endured! You see I was very young. What lions were in my way! I did not go out much with young people, as there was no comfort for me in their society; I felt like a speckled bird, let me be where I might, I was mourning my condition, and calling on the Lord for mercy. My brothers and sisters, perceiving that something ailed me, would say, they would not be a *half christian*, if they were in my place, they would be a *whole one*.—That was just what I desired to be. I wanted to be just like my blessed Savior. Five years ago, I think my mourning was turned into joy. I thought I could understand the words of the Psalmist, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing." Then I could say, The Lord hath done great things for me, whereof I am glad. I thought I could understand the Psalmist when he said, "My cup runneth over." And I could also say with him, "He brought me forth also into a large place; he delivered me, because he delighted in me." I think I enjoyed some of that peace which is like a river; a peace which the world cannot give nor take away. Old things were passed away, and behold, all things were become new to me. The Bible seemed entirely a new book to me; it seemed as though I had never read it before. It was then, my sister, that I think the Lord set me into the liberty of the gospel, and my joy was unspeakable and full of glory. My soul was made joyful in the God of my salvation.

"Tongue cannot express,
The sweet comfort and peace,
Of a soul in its earliest love."

Dear sister, I can say to you, as I said in the *Signs*, There is such a fulness in the gospel, it often appears as if it filled the space of immensity. Such knowledge is too wonderful for me, I cannot attain to it. O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Our Redeemer is the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace; and beside him, there is no Savior.

Dear sister, I read your letter over and over, and felt as though you were truly

one of the Lord's chosen ones. My heart beats in unison and love with you. And I thought of what a happy meeting it would be to me, could I meet you with all the dear brethren and sisters who write for the *Signs*, and see them face to face. But my heart is with you, if my body is absent. I have taken sweet comfort in reading your communication, and many others also. I will name a few of them: Mahlon Ford, Phebe Norris, Mary Gentry, Sarah H. Izor, Frances A. Denton, Nancy Clark, Martha M. Hassell, Wm. Williams, and I could mention very many others.

Dear sister, I have been reading my communication over, and find that my mind has run very differently from what I thought of writing; my thoughts have been scattering and broken. You wanted to know if I have ever heard Eld. Beebe preach? I have many times. He was at our Association one year ago last fall, and preached a boundless sermon for us. As I sat under the sound of his voice, as he proclaimed the glad news of salvation by grace, I felt as though it was none other than the house of God, and the gate of heaven. I esteem him highly for the work-sake. Eld. Johnson was here at the same time, and preached the closing sermon. His text was, "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name: thou art mine." I think that was the most powerful sermon I ever heard preached. It was not merely in words of man's wisdom, but in demonstration of the spirit, and in power, and much assurance. I never had such feelings in my life: I could hardly keep silent; I wanted to shout aloud for joy, and to ascribe glory to God in the highest; peace on earth, and good will to men. It was truly a heavenly place in Christ Jesus. It seemed to me that the house was filled with the glory of God, and everything was clothed with majesty and power from on high. I felt to exclaim:

"My willing soul would stay,
In such a frame as this,
Would sit and sing herself away
To everlasting bliss."

I find that I have extended my letter to a great length; but I have not told you half of what is resting on my mind, of which I would like to speak. But I will close soon, lest I weary your patience. My dear sister, please to write again; I assure you I take pleasure and delight in reading such glorious truth and testimony.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

I remain your unworthy sister, in hope of eternal life, which God, that cannot lie, promised before the world began.

LUCY C. WHITCOMB.

To NANCY DUTTON.

Lynchburgh, Ohio, Dec. 3, 1859.

DEAR BRETHREN AND SISTERS—Notwithstanding all my darkness, this one thing I know: the Lord is good, and his mercy endureth forever. When it is well with you, remember me, a poor worm of the dust. I often feel unworthy of a name among the saints of God; but still I claim them for my people, and, like Ruth, desire

to say, "Thy God shall be my God, and thy people my people;" and my greatest satisfaction is in their company, and in conversing with them of him who hath loved us poor helpless creatures, with an everlasting love. My desire is, if I know myself, to be made like my blessed Jesus. But I feel much depravity and corruption within me, so that I cannot do the things that I would. The scriptures tell us that flesh and blood cannot inherit the kingdom of God; but flesh and blood seem at times to have dominion over the saints, to quench the spirit and plunge them in great tribulation. I think I have experienced the truth of that; for flesh and blood deprive me of the enjoyment of the Spirit. I am often strengthened by reading of the feelings and exercises of the dear followers of the Lamb. Your editorials have encouraged and helped me much. I was quite disappointed that you did not come to our Association, as I have a great desire to see you once in my lifetime; I expected you to come with brother Bradley from the Licking Association. I esteem the ministers of Christ highly for their work sake; I do think it the highest calling that man can be engaged in. David said it was good for him to be afflicted; for, before he was afflicted, he went astray. And I do think it equally good for us. By afflictions we learn to appreciate the goodness and loving-kindness of our blessed Savior; and our afflictions keep us more humble and resigned to the will of God. My greatest desire is to be patient and resigned to my Lord and Master, while traveling through the low grounds of sorrow and affliction. I visited an afflicted sister last Sunday, and thought it a great blessing. She is helpless, and has lain upon a bed of sickness for more than nine months, and she appeared to be so calm and so much resigned to the will of her dear Lord, that I could see that she was sustained by his mighty hand. The good Lord has been abundantly merciful to me, and he has delivered me out of many sore temptations and trials, for which I feel unable to sufficiently adore and bless his matchless name. Only eternity will afford sufficient time to sing his praise, and with all the redeemed to cry out, "Not unto us, not unto us, but unto thy name be glory."

You are at liberty to publish this, if you think proper; it may be the last, for

"I long to leave the unhallowed ground,
And dwell with Christ at home."

Brother Beebe, if you please, give your views on Matt. xviii. 18: "Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."

I remain your unworthy sister,

MARTHA WALLER.

Extracts from Business and Other Letters.

Brunswick, Maine, Dec. 6, 1859.

Among the commands, instructions and soul-cheering promises which Christ gave to his disciples, while he was with them in the flesh, and which are left on record for the benefit of those who are now on the earth, there is no passage, perhaps, that deserves their attention more than the admonition contained in the following words: "Beware of false prophets which come unto you in sheep's clothing." Many times did the Savior caution his disciples against being deceived by false teachers; and these

admonitions are reiterated too in many other portions of the scriptures, clearly showing that the church of God would always be annoyed more or less with such deceivers as long as she shall remain upon the earth. Paul says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." And Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." John also says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." And again Paul says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Now, what is *this doctrine* which John speaks of, and what kind of gospel was that which Paul and other inspired apostles had preached? The apostles preached a whole, full and complete Savior, and a perfectly finished salvation, a special and definite atonement, and a definite, particular and efficacious redemption for every one of God's people; for they preached that God's people are "a chosen generation, a royal priesthood, an holy nation, a peculiar people." The doctrine and gospel which the apostles preached was, to some, a stumbling block, and others foolishness, but to them that are called, it was and is Christ, the power and wisdom of God. It was the power of God unto salvation, and a joyful sound to them that believed. They had transgressed God's holy and righteous law, and by that law they found themselves justly condemned, owing ten thousand talents and having nothing to pay, bound fast with chains, cast into the prison, and the prison doors locked upon them, and totally destitute of power to release themselves. But the doctrine which the apostles preached comes to them while in this helpless, hopeless and deplorable condition, pays their debt, cancels all demands of Justice, opens the prison, removes the chains and sets the prisoners free, justifying them freely through the redemption which is in Christ Jesus. The apostles preached that God's people were chosen in Christ, and blessed with all spiritual blessings, according as they were chosen in him before the foundation of the world. That they were "elect according to the foreknowledge of God the Father, and predestinated to the adoption of children, according to the purpose of him who worketh all things after the counsel of his own will." They testified that whom God did foreknow, them he also did predestinate to be conformed to the image of his Son; and whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Their doctrine is, that repentance, faith, forgiveness of sins, eternal life, and good hope through grace, together with all things that pertain to life and godliness, are the gift of God through Jesus Christ our Lord. This doctrine and this gospel were the same then that they are now; and the very same now that they were then; for they were perfect then, and that which is perfect cannot be improved.

All of God's ministers at this age of the world, as in all other ages, preach this doctrine—this certain, unconditional, particular, finished salvation for every one of the members of Christ's mystical body. Therefore, if any man teaches that salvation is a general, conditional, uncertain, and unfinished concern, offered to everybody in general, but securing none in particular, he is a deceiver, and a false teacher. Beware of him! however genteel or popular he may appear. Receive him not into your house, neither bid him God speed; but let him be accursed.

Yours in hope of eternal life,

HIRAM CAMPBELL.

Girard, Macoupin Co., Ill.,
Dec. 28, 1859.

DEAR BROTHER BEEBE: As I am through the business part of my letter I will just say to you that the Old School Baptists in this part of the world appear to be in peace with one another; but there are only a few around here. We have something held forth here called preaching; but to me there is nothing in it for me to feed upon. It is all do and live, and throw into the hat to pay the preachers, and to send to the heathen; and indeed I think that the heathen are in as good condition as a great many that are pretending to do so much for them. It is seldom that I get to hear the gospel preached—only when I go about 30 miles to the church, at Bethlehem, Greene county, Illinois, where my membership is. Elder Coonrad is the pastor of that church; and I esteem him one of the great lights of this our day.

Brother Beebe, will you please give your views in the *Signs of the Times*, on the 6th verse and the latter clause of the 7th verse of the sixth chapter of Genesis: "And it repented the Lord that he had made man on the earth; and it grieved him at his heart, for it repenteth me that I have made them."

Yours, in hope of eternal life,

WILLIAM METCALF, JR.

Princeton, N. J., Dec. 28, 1859.

BROTHER BEEBE—If one so unworthy as I may be permitted to call you by so endearing a name, the *Signs of the Times* comes laden with good news from a far country; and we could not think of such a thing as getting along without them; so I enclose \$1 for the year 1860. Time rolls on apace, and we are hastening on to eternity. How awful would be the thought, if it were not for the hope we have of a blessed immortality beyond the grave! May it be our lot to meet with all the blood-washed throng that surrounds the throne of Glory, is the prayer of your little sister. Yours, in love,

JANE LOUISA ANDERSON.

West Manchester, Ohio,
Dec. 19, 1859.

BROTHER BEEBE—In reading my Bible I came to this passage, on which I wish you to give your views: "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." You will find these words in 1st Tim. v. 24, 25. Yours truly,

MABEL BANTA.

Riverhead, L. I., Jan. 2, 1860.

DEAR FRIEND AND BROTHER IN CHRIST JESUS:—I have addressed you as a brother, since I trust we have been called by

the same Grace and are led by the same Spirit; and that we are resting upon the same sure Foundation and solid rock for life and salvation—for there is none other Foundation can be laid than that which is revealed in the Scriptures of Truth, even Christ the Sure Foundation and Chief Corner Stone—and blessed be God that in his word he has clearly and fully revealed his purposes of grace towards guilty, lost and ruined sinners. The plan of mercy is clearly set forth, as flowing from free and sovereign favor, and the accomplishment of his great designs is by Almighty and Invincible Power. He will have mercy on whom he will have mercy—therefore it is all of grace from first to last.

"Grace the good work begins,
* And Grace completes the same."

Truly, those are highly favored, who, through grace, are led to embrace the scriptural doctrine of entire ruin by the fall, and full and free and everlasting salvation through our Lord Jesus Christ. We must be made truly sensible of our lost and helpless condition as sinners, before we shall look to Jesus and trust in him alone as able and willing to save.—This he reveals by his Spirit, whose office it is to convince of sin, and lead to Jesus, as the only hope set before us in the gospel, and when he begins the good work he will carry it on and perfect it, even to the day of Christ Jesus.

Such being my views, perhaps you will not wonder that my heart often rejoices in reading the *Signs and Messenger*, to find that very many in this land have, through that Grace, which is Almighty, sovereign and free, been brought to feel experimentally that which is declared by the Apostle in the Acts, that "There is none other name given under heaven whereby we can be saved," but Jesus.

Myself, with my dear partner, often feel strengthened and edified while reading the various subjects of gospel truth written by faithful ministers and others of the saints, as well as the editorial remarks, which often throw much light upon the truths set forth, in the past year; especially we have felt increasing interest as we have thought the subjects ably selected, and much calculated, with the Lord's blessing, for the edification, comfort and establishment of the children of God; and our sincere prayer is that you may still be strengthened and encouraged in the work of the Lord, and administer to the saints of God each one a portion of meat in due season.

Your Periodicals come to us truly seasonably, as in some measure making up the loss of hearing the truth preached, which we sensibly feel, as it is many years since we have been thus favored; yet blessed be our God, he is the same and changes not, though he saw fit, in his providence, to place us where we cannot enjoy this privilege, yet he can and does, in measure, make up the loss by the communications of his grace, and he is worthy of all the praise.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy—To the only wise God our Savior be glory and majesty, dominion and power, both now and forever. Amen.

That the Lord may shine upon Zion, be as a wall of fire round about her and the glory in her midst, is the prayer of

Yours, in the bonds of the Covenant,
and hope of eternal life,

J. E. PLAYER.

Adams Co., Illinois, 1859.

BROTHER BEEBE:—When I wrote to you last I thought ere this time I would have written to you, and if in your judgment, it might be to the honor and furtherance of Zion's cause, to our Father's children scattered abroad through the length and breadth of the circulation of the *Signs of the Times*; not that I feel that you have need of my imperfect labors, or that I have anything of such vital interest to communicate; but knowing "The preparation of the heart in man and the answer of the tongue is from the Lord," therefore I will take my pen at a venture, hoping I may do no harm if I can do no good, but to send on a remittance for a couple of your readers.

In consequence of infirmity common to age, I have been confined more at home this winter, than is common for me, and have read my Bible considerably and preached but seldom, having but two stated meetings in each month. I read the *Signs of the Times* and *Southern Baptist Messenger*. In them I find much for my edification, and I have no doubt but the children of the kingdom are often comforted while they are reading and reflecting on what they find communicated by those through whom the Lord may have spoken, they having had their hearts opened as one had of old, when she gave attention to the things spoken by Paul.

Not that I would compare, so as to convey the idea that I looked upon these papers or any of their communications as being on anything like an equality with the sacred writings. Yet we know that a Paul might plant and an Apollos water, yet God must give the increase. And even prior to the Apostles' time one by inspiration, informed our Father's children that, Except the Lord build the house they labor in vain that build it; and except the Lord keep the city the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrow, for so he giveth his beloved sleep. Yet in all this we do not find an intimation that our Father's children are justified in not being constantly engaged in works of faith and labors of love, for the promotion of the cause of God and Truth. Whilst some of the watchmen on Zion's walls are engaged in blowing the trumpet in Zion, or sounding an alarm in God's holy mountain, showing unto Israel their transgression, or making known unto Jacob their sin, we find one of old was to speak comfortably to Jerusalem, and even to-day, we are to tell the children of the free-woman, Her warfare is accomplished, she has received double at the Lord's hand, for all her sin. An inquirer says, How so? The Lord is well pleased for his righteousness' sake—"Who was made sin for us, who knew no sin, that we might be made the righteousness of God in Him."

How consoling to the child of grace, who is in heart established in that heaven-born idea of *Vital Union* that has and will eternally exist between Christ and all the redeemed in heaven and on earth; and in consequence of this *blessed relation* or *oneness*, what *He* does *they* do; and what is done to *them* is done to *him*—for Jesus says, Forasmuch as ye have done it unto *one* of the least of my *disciples* ye have done it unto *me*. So when our blessed surety yielded to the requirements of the

law, or restored that which he took not away, we being one with Christ even as he is one with the Father; so they not only stand acquitted but justified in the eye of heretofore incensed justice, for what our Jesus has done stands as made over to their account; because they are one they are not *twain*, but one flesh—a figure. Herein, methinks, is solid comfort; for though we feel that in us—that is, our Adamic nature, dwells no good thing, for each child of grace feels with the Apostle, that “To will is present with me, but how to perform that which is good I find not. O wretched man that I am, who shall deliver me from the body of this death.” That is from the power or influence of this death under which I at present am laboring; but when Faith is again a little revived, in view of that blessed oneness, they with the Apostle are made to exclaim, I thank God through Jesus Christ our Lord. So then with the mind (inward man) (not my mind) I myself serve the law of God; but (or though) with the flesh the law of sin. An Apostle in the 8th chapter of his letter, “To all that be at Rome, beloved of God, called to be saints,” in view of this blessed union, says: “There is, therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the spirit of life in Christ hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.”

Consoling as these things may be to the well established citizen of Zion, yet at times many of our Father's family being filled with fears within, and having fightings without, for want of knowing that their being born again never changed our Adamic man; therefore they are often heard to say, I fear I do not walk after the Spirit; for, although to will is present with me, yet to perform that which is good I find not. How often are they desiring their burden again, that they may be more watchful; for, think they, if I then should be delivered again, I would certainly know whence it came—that is, this deliverance from the fear of condemnation, under which I so long labored; for the thought of hell, with all the horrors that await the final impenitent, cannot make me now feel like I did before I met with this deliverance, for I then feared torment; and I still know that my condemnation would be just were I but viewed in my own righteousness; for with all my watchfulness against sin, which appears to me so hateful, yet my heart looks to me no better than a cage of unclean birds, or as the troubled sea that is ever casting up mire and dirt; and now the greatest fear that rests upon me is, that I should sin against God, and by that means bring a reproach upon the cause of Christ, and wound the feelings of the children of God; for if I have any love for anything beneath the sun, it is for those who love Jesus, who walk in his statutes and try to keep his commandments; for they often tell me that without an interest in the righteousness of Jesus they are lost forever; and I know that is my condition, for all my righteousness has become as filthy rags, and my iniquities like the wind do carry me away. So if ever I am brought *nigh*, or find acceptance, it must be by the blood of Christ.

In view of the responsibilities existing between the citizens of Zion, and how they are fellow helpers one of another, my mind is led to what the inspired Apostle said in his second letter to the Corinthians, i. 3, 4: “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of comforts, who comforteth us all in our tribulations, that we may be

able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God.”

So when looking over the various subjects of consolation that have been brought to view by the different writers in the *Signs of the Times* and *Southern Baptist Messenger* during the past few years, I can see the inscrutable wisdom of God indelibly written in almost every trial or tribulation through which some of the soldiers of the Cross have had to pass; and when writing, conversing or preaching, they bring to view these troubles, and also the comfort whereby they, themselves, are comforted of God; and in doing this they are often found lifting up the bowed down, comforting the feeble minded, strengthening the weak in faith, or confirming the wavering. So I feel to bid you God-speed, hoping, yea, firmly believing, that all things are to work together for good to them that love God, to them who are the called according to his purpose.

J. G. WILLIAMS.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1860.

Introductory Address.

Nearly one-half of the three score years of our mortal pilgrimage has been devoted to the publication of this paper—we have now reached the commencement of the Twenty-Eighth Volume, and have great reason to adore and praise the Lord our God for his abounding goodness and loving kindness to usward. He has spared our unprofitable life—delivered us from foes without and from fears within—so that we are constrained with gratitude to acknowledge that His goodness and mercy have followed us, thus far, all our days; for having obtained help from Him, we continue unto this day, witnessing both to small and great; and desiring to say none other things than those which all the Prophets and Moses did say should come. To what extent we have succeeded, or how far we have come short of the attainment of that desire, is for our brethren to judge. It has been cheering to know that many of the precious sons of Zion have been edified, encouraged and strengthened through our labors; and that some of the lambs of the Lord's fold have been fed and established in the truth as it is in Jesus, and that some of the giants of Gath, who have defied the armies of the living God have been made to bite the dust. Surely, we may say, in the language of inspiration, There is none like unto the God of Jeshurun, who rideth upon the heavens in our help, and in His excellency on the sky. The words also of the Psalmist seem to us appropriate: If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindle against us. Psalms cxxiv. 2, 3.

It can hardly be deemed necessary for us to reiterate the doctrine which we design to advocate in this volume, as our flag has been nailed to the mast-head almost a third of a century. The doctrine of salvation by grace alone, through Jesus Christ our Lord, has been our constant theme, and we hope that it may continue to be so long as we shall be permitted to use our tongue or pen.

No angry discussions will be admitted in this volume, but the utmost courtesy must be observed in objecting to, or criticising upon any position advanced by ourself or any of our correspondents. It

will be our aim to make the *Signs of the Times* a medium of general correspondence, among all our brethren and sisters, North and South, East and West; and we hope that every brother and sister who may write, will pursue a course which is calculated to edify, comfort, confirm and establish each other in the faith and order of the gospel of the Son of God.

Those who feel disposed to write a statement of their christain experience, would do well to state the more prominent incidents, without going into all the minute details, which would swell their communications to too great an extent, so as either to preclude their insertion, or crowd out others of equal interest.

Very many of our subscribers write us that they are located remote from any Church of our order, and have very little or no opportunity to hear the gospel proclaimed, only as it is proclaimed through the medium of the *Signs of the Times*. Let those who write remember the lonely condition of such, and speak a word of encouragement and comfort for them.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue—if there be any praise, think on these things. Only let your conversation be as becometh the gospel of Christ;—stand fast in one spirit, with one mind, striving together (not apart) for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation; and that of God: For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake. See Phil. i. 27–29, and iv. 8.

Remarks on 1 Timothy iv. 10.

A correspondent in Westchester county, N. Y., has desired our views on the latter part of this text, namely: “For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe.” Paul and Timothy were laborers in the Church or vineyard of their Lord and Master; but they did not labor on the principle which stimulates the Arminian teachers with which the world abounds. The latter labor because they do not trust in the living God. They often frankly confess that if they believed the doctrine, which we hold, of God's perfect reliability to do all His pleasure, in the armies of heaven, and among the inhabitants of the earth,—if they could trust implicitly in him to gather in all his elect, to build up and defend Zion, to cause the North to give up, and the South to resign, and by his own power and grace bring in all his sons from afar, and all his daughters from the ends of the earth; even every one of them, because he has created them for his glory, that they would fold their hands in idleness, or give full vent to their wicked propensities, and take their fill of sin. But that God may safely be relied on to do all that he has promised to do, and all that can be done for the salvation of sinners; they do not even profess to believe it, and they reproach us for believing his word, and for trusting all to his faithfulness. They labor, according to their own statement, because they do not,

cannot trust in the living God; but we, upon the very opposite principle, do trust in him. As we have no confidence in the flesh; we have only our confidence in God, to stimulate us to labor and bear reproach. If we could give up our trust in the living God, and bow at the shrine of some imaginary gods, which have no vitality or reality, they would cease at once to reproach us, and extend to us most cordially the hand of fellowship.

The living God, in whom we trust, and at whose bidding we labor, is the Savior of all men, especially of those that believe. Both in providence and in grace, the God in whom we trust is the only Savior. On his common or providential salvation, all the creatures of God are dependent. He saves from sword, famine and pestilence, from sickness and death. He only can cause the earth to bring forth food for men and beasts, and he alone can deliver us from temporal calamities; and in that sense he is the Savior of all men. Again: he being the only Savior, the only name under heaven given among men, whereby we must be saved, he is the Savior of all who are saved, either temporally or spiritually.

But he is, in a special sense, the Savior of them that believe. Their believing does not save them; for then their believing would be their Savior; but their faith in him and their believing is an evidence that God is their Savior. He that believeth and is baptized, shall be saved; but neither their believing, being baptized, nor any thing else that they can do, will save them; for by grace are they saved, through faith, and that not of themselves: it is the gift of God, even of the living God, in whom alone they trust. Their special salvation not only delivers them from wrath, from sin, from pollution and guilt, from hell and from condemnation, but from all evil. Under his mighty hand all things work together for their good, and equally for God's glory.

Our views on passages of scripture are so frequently called for, that we have neither time, room, nor ability to answer but few of the many. We propose hereafter to insert the requests, in order that such of our brethren as may have light on any of them, may regard them as addressed to them, and write, in as brief a way as they possibly can, and do justice to the subjects proposed. This will furnish matter of interest for brethren to write upon. And as we believe that all true spiritual light is in the church of God, it will afford opportunity to all who are taught of God in the revelation of divine truth by his Spirit, to let their light so shine that all who have spiritual discernment may see, and glorify our Father in heaven, who is the Father of lights, with whom is no variableness nor shadow of turning.

As our correspondence has become so large, that our sheet will not contain all the communications which are written for our columns, we propose, in this volume, to condense, or make extracts of the most important communications which, for want of room, cannot be published entire; this will give a greater variety, and introduce to our numerous readers many names that could not otherwise appear, and of those who desire to leave their testimony on record that they can witness to the truth, in doctrine and experience, which is earnestly contended for in this journal.

BILLS SENT TO DELINQUENT SUBSCRIBERS. In revising our Subscription Books for the new Volume, we have stricken from our list about five hundred names, who are indebted to us in small sums, varying in amounts from one to five or six dollars, and in the aggregate to enough, if collected, to meet all of our own indebtedness, and leave us in hand a sufficient amount to meet the liabilities of the new Volume. The amounts, however small they may seem to those indebted to us, would amount to a large sum, if promptly paid in. We have made out bills, which will be found folded in the paper, to nearly all who are indebted to us. The Post Office law allows publishers of papers the privilege of sending bills to their subscribers in this way, free of postage. We send the first number of Volume Twenty-Eight, with the bills; but shall send no more papers to those whose bills are sent, at least until we hear from them.

All moneys sent to us in payment for the *Signs*, if properly mailed, and addressed to us, is at our risk, and such losses sometimes occur; but when advised that it has been sent, we always apply the amount to the credit of those for whom it was designed; but as we are not in all cases so advised, some failures to credit occur. Should any inaccuracies be found in any of the bills sent with this number, we will cheerfully correct them, when informed.

Should we drop any subscriber from our list who wish to continue his or her subscription, we hope they will let us know, even if they are not prepared to pay up what is due at this time; and, so far as we can feel safe in doing so, we will re-insert their names, and continue to send them the *Signs*.

Presuming that those who are indebted to us are poor, for we know that all genuine Old School Baptists, and all who love the doctrine advocated in the *Signs*, are honest, we have made their bills, at the rate of \$1 per year, the same as though it had been paid in advance, although entitled, by our published terms to 50 per cent on the amount. We trust that none will take offence at our sending their bills; we have no other available way to regulate their accounts.

Our custom is to continue the subscription of those who order the paper, unless otherwise directed, until its discontinuance is ordered, except in cases where we fail to hear from subscribers, and do not know whether they are living or dead.

Should any one on receipt of this number desire a discontinuance, (except those to whom we send bills) they will please inform us immediately; and in doing so, be sure and state their name, post-office, County and State. They should do so by letter, or through their Post Master. It is not enough to send back a paper, unless they write legibly on the margin, their name, and the name of their Post Office, and the State or Territory where they receive it; as we cannot look over six thousand names, to find the one which may be on the paper; but if they will mention their Post-Office, and State, we can turn to it in a moment.

OUR NEW TYPE.—Although we had ordered new type in time to commence this volume on the first day of the new year, in consequence of the great fire in the vicinity of the Type Foundry, in New York, it has been delayed, which will account for the late issue of this our first number of Volume Twenty-Eight. The very decidedly improved appearance, however, of our paper, we trust will more than compensate our patrons for waiting. It is our intention to spare neither labor nor any reasonable expense to make this volume better than any one before issued, and such as they cannot afford to do without. It will contain more reading matter, and in a clear, new and beautiful type, and be got up in the best style of workmanship.

Our columns will be supplied with communications from nearly every State and Territory of the United States, and as this paper circulates in all parts of the coun-

try, and in Canada, no better medium for a general correspondence among all Old School Baptists on our Continent could be desired. We anticipate a very large circulation for this year. Our brethren, sisters, and the lovers of truth begin more fully to appreciate an unlimited correspondence. Scattered as they are over so large an extent of country, and separated in location by intervening mountains, lakes, rivers and oceans, they can nevertheless become familiarly acquainted with each other's welfare, their trials and their joys, their conflicts and their victories. They can rejoice with those who do rejoice, and weep with those who weep.

Oakland County, Michigan, }
Dec. 19, 1859. }

DEAR BROTHER BEEBE:—I would like to have your views on 1 Sam. xvi. 14: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." All the gospel preaching I receive is through the *Signs of the Times*, and the *Southern Baptist Messenger*. I get some crumbs from them which feed the hungry soul, make glad the heart, and which serves to buoy me up.

JOHN E. HAMMOND.

Reply.

We do not understand by the spirit of the Lord, which had been with Saul, and which departed from him, that either the Holy Ghost, or that spirit which is born of the Spirit, as mentioned John iii. 6, are intended; although both are called the Spirit of the Lord. God is a Spirit, and that Spirit, or Holy Ghost, is God, in an absolute sense; Immutible, and therefore never vacillating. Wherever it hath taken its abode, it abideth forever. That also which is born of the Spirit is spirit, (not matter, not flesh,) and it is from God, it is of God. It is Eternal life, Spiritual vitality. It is that life which was with the Father and was manifested.—1 John i. 2. It was given to the saints in Christ. 1 John v. 11, 12. This also permanently abides wherever it is implanted. "I," says Jesus, "Give unto them Eternal life, and they shall never perish."—John x. 28. The assurance that they unto whom it is given shall never perish, proves that this spirit of immortality does not come and go, as did the spirit of Saul.

The spirit of the Lord, which God bestowed on him to qualify him to reign over Israel, was a spirit of wisdom, of might and courage, &c., and embraced such qualifications as were essential for him to have in order that he might fill the office to which the Lord had anointed him. Hence when this spirit was upon him, he was valiant and mighty; but when it departed he was melancholy and fretful.

At the time spoken of in our text, the anointing had passed from Saul to the son of Jesse. Samuel had been sent to anoint David, and Saul, as king of Israel, was superceded by David, and with the anointing the essential qualifications for the government had also passed from Saul to David.

The evil spirit from the Lord which came upon Saul and troubled him, is spoken of, and was treated as a disease, which could be healed temporarily at least, by the skillful playing of David on a harp. It is called an evil spirit, signifying that it was a righteous judgment of the Lord for the wickedness of Saul, and opposite in its effects from the spirit which had departed.

At one time the spirit of prophesying came on Saul, as we presume it came on Balaam, and, for aught we know, upon the beast on which Balaam rode, for he was made to speak with a man's voice, and rebuke the madness of the Prophet. To argue that Saul, or Balaam, were born of the Spirit, and that they had fallen from

grace, is as preposterous as to argue that Balaam's Ass had also fallen from grace.

We are informed that the hearts of kings are in the hands of the Lord—that he turneth them as the rivers of water are turned. He hardened the heart of Pharaoh, that he might make his power known in him. He directed the movements of Cyrus, a heathen monarch, who knew not God; and went before him, opened the two-leaved gates, that they could not be shut. Evil spirits as well as good spirits are under his control, and can only go where he sends them. Legions of them were unable to go into and drown the swine until he sent them. A lying spirit was, by divine command, put in the mouth of all of Ahab's prophets, that they might persuade him to go and fall at Ramath Gilead. Indeed, if we were compelled to believe there were any unchained devils, independent of the controlling power and absolute decrees of Jehovah, we should tremble for the fate of the universe; but because the Lord reigns, therefore let the earth rejoice.

Our risen and exalted Jesus has ascended up above all heavens. All things are put under him, and he has a name written upon his vesture and upon his thigh, King of kings, and Lord of lords.

Corresponding Letters.

The Union Association, of the Primitive Faith and Order, now in Session with the Pilgrim Church, Anderson Co., Texas, October 7th, 8th, 9th and 10th, 1859, to her sister Associations in Correspondence, sends Christain salutation.

DEAR BRETHREN:

Being permitted in the good providence of God, to assemble once more in an associated capacity, in love and fellowship, as branches of one Living and True Vine,—members of one body, and subjects of one kingdom, we desire to acknowledge the goodness of God who has preserved us through all the changing scenes which we have been called to pass; but above all, for the hope of Eternal Life, which God, (who cannot lie,) has promised before the world began. To us, who have no confidence in the flesh, how unspeakably great and glorious is that hope which rests upon the ancient promise of that God who is Truth, who is of one mind, and none can turn Him. This hope is the anchor of our souls, both sure and steadfast, and which entereth into that within the veil. Having this anchor to rely upon, let the ocean over which we glide be ever so tempestuous, let deep call unto deep, and let tempests mingle earth and skies, our frail vessel shall outride the storm, and ultimately reach the fair haven of eternal peace.

We gratefully acknowledge your friendship and kindness, in sending your Messengers and Letters of Correspondence, as tokens of your fellowship and love to us. They have been truly refreshing to our souls. You have given us assurance of your steadfastness in the faith which was once delivered to the saints, for which we thank God and take courage.

Your Messengers have come to us with good tidings, saying unto Zion, "Thy God reigneth." How delightful it is to repose securely on God, having full confidence in His infinitude in every respect. O, may we be enabled to show forth His praise forever, and to walk in all the ordinances and commandments of the Lord blameless. Let us continue in the old paths of Zion, and have no itching ears for new things.

We have had but little gatherings during the past year, and we lament the coldness and barrenness which is among us.

We have chosen, brethren, as you will see by our Minutes, to bear to you our tokens of love, and we pray you receive them in token of our love to you.

Finally, brethren, pray for us; and may Zion's King reign in and over you in all your laudable undertakings, is the prayer of your sister Association.

E. T. ECKOLS, Mod.

K. K. KNIGHT, Clerk.

Obituary notices for this volume must be short, or they cannot be inserted. When they are lengthy, they are seldom read beyond the vicinity, and among the circle of relatives and friends where the deceased lived. Besides they are becoming so numerous that, if they are not very short, they will occupy more space than can be allowed them, without detriment to the general interest of the paper.

All remittances to us will be acknowledged in our published list. Should any fail to find the receipt of what has been sent acknowledged, in a reasonable time, they will please let us know, and the amount will be put to their credit on the book; but not receipted in the published list unless actually received.

All persons who become subscribers for the *Signs of the Times*, will be considered subscribers until they order a discontinuance, unless they specially instruct us, when ordering the paper, to stop it when the term for which they have paid in advance expires, except when discontinued at the option of the publisher.

Gold coins, if carefully put up, so as not to slip out of the letters, Bank notes, current where they are sent from, and Postage Stamps, to make odd change, will be received at par value in payment for the *Signs, Banner and Messenger*, or for our Hymn Books.

SALISBURY, Md., Jan. 3, 1860.

DEAR BROTHER BEEBE:—Please publish in the *Signs of the Times*, that by the permission of Providence we contemplate having an Old School Meeting in Salisbury, to commence on Tuesday night, Jan. 31st, and continue the two succeeding days. We affectionately invite all Old Baptists and friends, and especially ministers who can, to attend with us. Those coming from the North can purchase tickets at Philadelphia or Wilmington for Delmar, on the Del. R. R., which is about seven miles from Salisbury. They will find friends at the station to convey them off to the meeting.

G. W. SLATER.

DEAR BROTHER BEEBE:—In connection with the above please insert the following list of appointments: By permission of Providence, I will preach at the following places in Del.:—Bryn Zion the fourth Sunday in Jan., Wilmington City on Monday night and Wednesday night following, and on Tuesday afternoon or night, or both, just as Eld. Barton and the brethren are pleased to arrange, at Welch Tract.

G. W. SLATER.

Record of Marriages.

Oct. 20—At Andes, Del. Co., N. Y., by Eld. Isaac Hewett, Mr. JAMES MUIR, to Miss HANNAH I. SHARVER, both of that place.

Nov. 24—At Roxbury, by the same, Mr. IRWIN H. TYLER, to Miss MARY J. KNIFFIN, both of Roxbury, Del. Co., N. Y.

Nov. 29—At Roxbury, by the same, Mr. WILLIAM H. BARLOW, of Stamford, to Miss SARAH E. CARROLL, both of Roxbury, Del. Co., N. Y.

Dec. 1—At Lexington, by Eld. H. Alling, Mr. DAVID O. BARBER, to Miss MARY JANE KIRK, all of Lexington, Greene Co., N. Y.

Dec. 21—At the house of James Finch, in this village, by Eld. Gilbert Beebe, Mr. LEWIS HUMPHREY, of Chenango, N. Y., to Miss ELIZABETH A. PURDY, daughter of Epenetus Purdy, of this place.

Nov. 9—At the house of the bride's father, near Howell's Depot, Mr. HENRY P. FREEMAN, of Rockland Co., N. Y., to Miss MALINDA, daughter of Joseph Conklin, of the former place.

At the house of the bride's father, in Warwick, by the same, THEODORE MARTINE, M. D., of Fayetteville, N. C., to Miss ABBIE BURT, daughter of James Burt, Esq., of Warwick, N. Y.

Nov. 20—By L. B. Hanover, Esq., at his office, in Centre Village, O., Mr. WM. H. MILLER, to Miss MARY ANN WILLIAMS, both of Delaware Co., Ohio.

Dec. 22—By Eld. G. W. Slater, Mr. D. J. PARSONS, to Miss MARIA ADKINS, both of Worcester Co., Md.

Dec. 28—By the same, Mr. LEVIN GRAHAM, to Miss ELEANOR ELLIOTT, all of Somerset Co., Md.

Oct. 8—By Eld. Jacob Winchel, Mr. BENJAMIN WINCHEL, to Miss POLLY DAVIS, all of Olive, Ulster Co., N. Y.

Nov. 26—By the same, Mr. WM. BUSH, to Miss DELILAH WINCHEL, both of Olive, Ulster Co., N. Y.

Dec. 21—By Eld. P. Hartwell, Mr. ISAAC S. HART, to Miss MARTHA HUNT, all of Hopewell, N. J.

Obituary Notices.

Died in the town of Greenville, September 9, 1859, SARAH JANE MCBRIDE, aged 48 years.

Died, in the town of Greenville, November 23, 1858, ELIZA C. MCBRIDE, aged 27 years.

DIED in Palermo, Me., July 21, 1859, Mrs. LOIS DENNIS, at the age of 81 years and 5 months. She was an old School Baptist, and for more than twenty years a reader of the *Signs*, which she liked much. Her hope was in Heaven. She had no desire to stay longer, only to wait the Lord's time. She had a foretaste of Heaven. O, she said, what beautiful sights I see; I hear them singing. At another time when in great pain she could say, "thanks be to God who giveth us the victory through our Lord Jesus Christ." She said "it is all of grace," and calmly fell asleep in Jesus. If not too much to ask, please publish the above.

Yours, &c.

B.

BROTHER BEEBE:—Please notice in the *Signs of the Times* the death of Eld. JAMES STEWARD, of this place, who died Dec. 10, 1859, aged 86 years lacking 15 days. His disease was a Cancer on his lip and in his stomach, which caused him to endure much pain for a number of months, but he endured the pain with as much patience seemingly as any one could while in the flesh. I have not the means of giving the date of his change from nature to grace, nor of his call into ministry, but perhaps it has been more than fifty years since he commenced preaching the gospel. He was a straight-forward Old School Baptist, always ready to contend earnestly for the faith once delivered to the saints, and continued so until death. It can well be said that he died at his post.

WM. QUINT.

NORTH BERWICK, Me., Dec. 17, 1859.

DEAR BROTHER BEEBE:—Please publish the death of sister MARGARET VARNs, who departed this life November 6th, 1859, in the 67th year of her age. Her last disease was Dropsy of the Heart, and towards the last her sufferings were great, until released by death, all of which she bore with christian fortitude and resignation. Sister Varns had been for upwards of thirty years a regular member of the Tuscarora Baptist Church—in her death the Church truly loses a mother in Israel.

Yours in hope of eternal life,

JOHN P. SHITZ.

I was with Aunt Margaret Varns in her last illness, yet never heard her murmur or complain, but have frequently heard her say, Oh, that I had more patience to bear my affliction. She seemed to have a very clear view of an interest in her Redeemer, and delighted to speak of his goodness. She was constantly repeating some passage of scripture and hymns, which seemed to be applicable to her; though she suffered much she seemed to enjoy much of the divine presence. I think she fully realized those words which we heard her repeat a few days before she died,

"Jesus can make a dying bed
Feel soft as downy pillows are,
When on His breast I lean my head,
And breathe my life out sweetly there."

She seemed to sleep away without one struggle or groan.

Oh, dearest Aunt, and thou art gone,
Thy smiling face no more we see;
Thou has left this wilderness below,
This world of sickness, pain and sorrow.

Thou hast gone to join that heavenly band,
Around thy Father's throne above;
To chant the song of redeeming grace,
Where there is not one jarring note.

We could not wish thee back again,
When so glad thou wast to go;
Oh may we too when death's summons calls,
Be ready too to go.

C. ARNOLD

BROTHER BEEBE:—It is with heartfelt sorrow and deep regret that I attempt to write the obituary notice of my dear mother and much esteemed sister in Christ.

MARGARET A. JONES, the widow of Henry C. Jones, after about two weeks illness, departed this life May the 1st, 1859, at Taylor's Fort, Spencer county, Indiana, aged 62 years 10 months and 15 days. She obtained a hope in Christ in the 21st year of her age, and joined the Pleasant Point church, Logan county, Ky., and was baptized by Elder Thomas Tatum. She moved to Hickman county, Tenn., where she united herself with the Old School Baptist Church. She lived there five years, and then moved back to Logan county, Ky., and again joined at Centre Church,—remained there about five years, and then moved to Spencer county, Indiana, where she joined Baker's Creek Church in May, 1829, and there remained a member till she died. Through the whole course of her life she never appeared to enjoy herself better than when she was going to meeting and having the old Baptists home with her. She seemed to be warned of her death some time before she died. She settled all her affairs and divided all her

property among her children, and said to the writer of these lines that she was now ready to go where sorrow, pain and affliction are felt no more. Her last sickness was affection of the lungs. She appeared to bear her affliction with christian fortitude till God bid her spirit rise.

Also the death of my two children, Wm. H. JONES, after thirteen days sickness with the putrid sore throat, departed this life on the 26th day of August, 1859, aged 13 years, 7 months and 5 days.

He was a kind and affectionate child to his parents and beloved of all his schoolmates, and all that knew him. During his sickness he would plead not to let the doctor do anything with him for all the doctor's could not cure him, and let him die in peace. The evening before he died he called all the family to the bed and bid all farewell and embraced them in his arms, and rejoiced in his Savior, and appeared to be, as we thought, dead. In a few minutes he came too again, and said he wished he had not come back again. I asked him wherefrom; he said he died and went where there was no pain or sorrow, but he had come back to this world to suffer and die again. This was about four o'clock in the afternoon. For about ten hours the body had to suffer the most agonizing pain that any human person could suffer, and would often cry out, oh father, how long will it be till I can die and be at rest. Finally the sweet messenger death came and his spirit left the suffering body, and is gone to dwell above till the morning of the resurrection, when soul and body shall be reunited and fashioned like unto our glorious Redeemer.

Dear Willie, can it surely be,

Your face no more we shall see,

Then rest on, sweet one, in Heaven above,

Where all is joy, peace and love.

Also MINERVA J. JONES, after fifteen days sickness, with the putrid sore throat, departed this life on the 11th day of September, 1859, aged 10 years, 2 months.

She bore her affliction very patiently she told us all she was going to die, and not to grieve after her, for she was going to a better world than this. Just before she died she shouted and called on God to come and take her to himself. The body was young and tender, but the spirit was strong. Although it seems hard to part with our dear babe, and lay it in the dust,

Sleep on dear one, and take thy rest,

God called thee home, he knew 'twas best.

J. P. JONES.

ENTERPRISE, Spencer Co., Ind. Dec. 22, 1859.

DEAR BROTHER BEEBE:—I am requested to send you for publication in the *Signs* the following obituary notice, and, as I think with you that such notices are frequently of an unprofitable length, when written of persons not generally known to your readers, I shall make these as brief as circumstances will allow.

Sister PAMELIA LYNN, widow of the late brother Joseph Lynn, and formerly the widow Carl, died in April last quite suddenly, (although she had been in delicate health for several years) in the 68th year of her age. The subject of this notice was a sound, consistent and discerning member of the Mount Zion Church, Loudoun Co., Va., and more than usually gifted with conversational powers upon the subject of religion. She not only received and loved the truth, but was able to contend for it and argue strongly in its defence. She was baptized many years ago by Elder John Johnson, Pastor of the church at Little River; but when that church went after the new inventions of the age, sister Lynn was found on the Lord's side, and with many others came out of Babylon in obedience to the word of the Lord. She has left to mourn her loss several children and step-children, all of whom I believe are married and settled in life. The best evidence of her amiability of character is the fact, that her step-children doted on her with like fondness as if she had been their real mother. But she has now gone where such relationships are unknown and undesirable, to live among the blest forever.

The next is sister ALICE LEE, wife of Alexander Lee, of Loudoun county, Va. She died the 14th day of December last, in the 43d year of her age, after a lingering illness of pulmonary consumption. Sister Lee was baptized by me some four or five years ago in the fellowship of Mt. Zion Church, and her gentle and amiable disposition joined with her christian example and conversation rendered her dear to all who had the pleasure of her acquaintance. She has left a husband and several children to trudge the rugged path of time without the companionship of an affectionate wife and mother, while she has been called to enjoy that inheritance that is reserved in heaven for all them that are kept by the power of God. May the Lord bless the bereaved and afflicted relatives and spread his banner over them; and may he also bless the Mount Zion Church, and cause his face to shine upon her.

Your brother in Christ.

R. C. LEACHMAN.

BRISTOL, Va., Jan. 4, 1860.

P. S.—This last the S. Baptist Messenger is requested to copy.

BROTHER BEEBE:—Please publish the obituary of my mother, Mrs. MARY VEAL, widow of Enos Veal, deceased, Jan. 29, 1834. Mary Veal departed this life May 29, 1859, aged 84 years, 2 months and 1 day, leaving a large number of

relatives and friends. The number of her children,—grand-children, and great-grand-children, born before her death was 291. She was born in New Jersey. My father and mother united with the Old Baptist Church at Tuckers, in the fall of 1809,—were baptized by Elder T. Brooks. There they remained until 1816, when they moved to Indiana, and there joined the Salem church of Old School Baptists, where they remained until they died. Her life and deportment was truly that of a christian, her house was a home for her brethren and sisters.

At her funeral, Eld. Wilson Thompson preached to a large assembly, from 2d Tim. iv. 7-8, "I have fought the good fight," &c. May the Lord, who alone can open the hearts of sinners, prepare her offspring to follow the example of our mother.

Yours in hope of eternal life,

ANDREW VEAL.

LOGANSPORT, Cass Co., Ind., Dec. 8, 1859.

OXBOW, Putnam Co., Ill., Dec. 11, 1859.

DEAR BROTHER BEEBE:—It is with a sorrow stricken heart that I attempt to write you at this time, to request you to publish the following notice of the departure of our little daughter, for the information of our brethren and friends who live at a distance from us.

Died November 30, 1859, of Congestion of the Heart, MELISSA, youngest daughter of R. F. and T. J. Haynes, aged 3 years, 10 months and 5 days. Although it was congestion of the heart which was the final stroke, yet her disease assumed different forms during the time of her illness which lasted about four weeks. The first form was a heavy cold, then chills and fever, then putrid sore throat, and finally congestion of the heart. She was considered by all who knew her a child of great sweetness of temper, and remarkable intelligence for one of her age. The little dear bore her sufferings with great patience, scarce a murmur escaped her lips.—She was perfectly rational to the last, even in the last struggles, when past speaking, her grand-father Bobbett, (who is himself very frail) stooped down and said to her, "Never mind you, little darling, grandfather will soon be with you; the struggle will soon be over," she opened her eyes and looked at him as though she understood what he meant, as well as what he said, and closed her eyes on all that is earthly, and breathed her last as sweetly as if going to sleep.

For a while, we bid thee farewell, dear,

And here thy absence wail,

Thy little prattle no more we'll hear,

Thou'lt left this gloomy vale.

Thou, first, of us all, hast gone above

To where thy Jesus reigns,

To sing, of His everlasting love

In never dying strains.

We, a few more days, in sorrow wait

Until our change shall come,

When, through sovereign grace we hope to meet

Our darling child at home,

There join our voices, and sing His praise,

With all the blood bought throng,

Thy voice as high as any will raise,

To swell the joyful song.

It is remarkable that this is the first death that occurred among the children or grand-children of father Bobbett, though sixty-six years old.

Dear brother, the hand of affliction seems to fall heavy on us now. My companion has been ill for three months, unable to go about the house, and a part of the time, to all appearance, past recovery, though now she is convalescent. Remember us at a throne of grace dear brethren and sisters.

Your brother in affliction,

ROBERT F. HAYNES.

DUNWICH, Elgin Co., C. W.

MUCH ESTEEMED ELDER BEEBE:—I send you for publication in the *Signs*, the obituary notice of a beloved sister, MARY GALBREATH, who departed this life December 9th, 1859, aged 72 years. She with her husband, Angus Galbreath, and family, emigrated from Scotland, in the year 1844, and located in this township, near the river Thames. She constantly attended the ministry of Eld. Thomas McColl, her brother.—After long waiting at the market-place she was commanded to go into the vineyard, although at the eleventh hour, she was received into fellowship with the Church and baptized by Elder Dugald Campbell. She remained a consistent member of the church until her death. She has left an aged and affectionate husband, one son, and three daughters to mourn her absence; but we firmly believe that their loss is her eternal gain. For the last five years she suffered much from dropsy, but she bore her affliction with great patience, often desiring to depart and be with Christ, where sorrow and sighing are forever fled away.

I remain yours in gospel bonds,

DUNCAN S. MCCOLL.

JULY 27, 1859.

At his residence in Salisbury, Md., after a short but very severe illness, our very much esteemed brother, RICHARD LAYFIELD.

Brother Layfield was received as a member into full fellowship with the Old School Baptist Church, in the year 1843. He was baptized by Elder D. Davis, and from the time of his admission into the church to the day of his death, he

seemed to possess an unusual amount of firmness in the doctrine of the church, and made at all times a very consistent member, worthy of imitation by all who desire to follow our Lord and Savior Jesus Christ.

Brother Layfield never was known to complain or murmur at the Providence of God, but at all times exhibited that spirit of tranquility and resignation that characterizes the true saint.

We of the same fold, that are left to mourn the loss of so valuable a member from our midst, are cheered by the hope that he has gone from "labor to reward," and that his "change has been for the better."

How blest the righteous when he dies?
Where sinks a weary soul to rest?
How mildly beam the closing eyes?
How gently heaves the expiring breast?

So fades a summer cloud away;
So sinks the gale whose storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

A holy quiet reigns around—
A calm which life nor death destroys;
And naught disturbs that peace profound,
Which his unfetter'd soul enjoys.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears!
Farewell, inconstant world, farewell!

Life's labor done, as sinks the clay—
Light from its load the spirit flies,
While heaven and earth combine to say—
How blest the righteous when he dies!

DIED at Albany, N. Y., Dec. 30, 1859, DR.

CHARLES H. SMITH son of Melancthon and Amanda Smith, of this village, aged 23 years, 10 months and 17 days. The deceased had just completed his preparation for his profession, and had graduated at the Medical College at Albany, but a few days before his death, and was about ready to return to the parental roof of his fond and doting parents, when he was suddenly prostrated by fearful hemorrhage, painfully indicating the near approach of death. His parents received by telegraphic dispatch the sad intelligence, and hastened to his bedside. The flow of blood had been arrested, but still no encouraging prospect of his recovery was perceptible. The able professors of the Institution examined him professionally and critically, and decided that his heart was diseased, and that he could live but a short time. Of all this he was fully aware, but death was completely dismantled of its terrors to him. The ecstatic joy and perfect resignation to the will of God which he evinced, astonished all who witnessed the scene, and displayed the transporting triumphs of that faith which bore his ransomed spirit to the blissful shores of Immortality. In relating his experience to his parents and surrounding friends he dated his first spiritual exercises to the time when he witnessed the baptism of his mother—such a glory appeared to him in that ordinance as could not be effaced, and although, from a feeling of unworthiness on his part he had not publicly owned his Lord and Master, he had entertained an undying love to the church at this place, and to the truth as it is in Jesus. He talked constantly with a loud and clear articulation for four or five hours, and in all magnifying the riches of God's sovereign grace and its joyful application to his own heart. The attending physician admonished him that he was exerting himself too much; but he said he was aware that he had but a few hours to live, and he desired to free his mind before he left the world. He said he had no wish to recover, but to depart and be with Jesus, was to him far better. Soon after he had satisfied his mind in testifying the goodness of God to his soul, his joyful spirit was set free from the poor frail body, and took its flight as we most confidently believe, up to the paradise of God.

His remains were brought home, and buried at New Vernon, according to his own request, and a discourse was preached on the occasion, by Eld. G. Beebe, from Phil. iii. 20-21, to a large and solemn assembly.

FAIRFAX C. H., Va., Dec. 1859.

DEAR BROTHER BEEBE:—By request of brother John Arrington, I send you for publication, a notice of the death of his wife, Mrs. PAULINA ARRINGTON, who departed this life September 2, 1859, aged 34 years, 10 months and 6 days.—She had been afflicted with disease long; but about three years ago she was thrown from a carriage, and broke her ankle, from which her sufferings were very great. This injury never healed—consumption set in, of which she died. Although she was under exercise of mind for some time, she never made profession of a hope. She was fond of the company of Old School Baptists, and treated them with kindness and hospitality. I have put up with brother Arrington, and have myself witnessed her hospitality. Although she did not profess to have an interest in the Redeemer, we hope she received the forgiveness of her sins. Brother A. has had much affliction in his family, and in his person. I feel a deep sympathy for our bereaved brother.

LOYD KIDWELL.

DEAR BROTHER BEEBE:—Please insert the following obituary in the *Signs of the Times*:

Died at her residence in Jay, Franklin Co., Nov. 17, 1859, Mrs. MARY MACOMBER, consort of the late Winchester Macomber, of Jay, Me., aged 74 years, 9 months and 18 days. She was a native of Watertown, Mass. When about eleven years old, she, with her parents, John and Mary Stearns, moved to the town of Bethel, Oxford Co., Me., then quite a wilderness, the town being located on both sides of the Androscoggin river. It was a noted haunt for the red man.—She married fifty-five years ago, and has always resided where she died. She was the mother of eleven children of whom only seven are now living. Some thirty-five years ago she made a profession of religion. Although she was baptized, but on the account of the many corruptions that was continually showing itself, and a sense of her unworthiness, she could not unite in church fellowship with the then Baptist church. In after years the separation took place. She became a member of the Old School Baptist Church, in Jay, about fourteen years ago. Her walk and her conversation was that which becometh the children of God. She was visiting her friends in Bethel, when she was taken sick with a dizziness in her head, and it was thought she had taken cold. She in company with one of her daughters returned home, where she wasted away without suffering much pain, for about three weeks, when she died in the triumphs of faith, leaving the church of which she was a worthy member, and numerous relatives and friends to mourn her loss. On the funeral occasion a discourse was preached from Gen. iii. 19.

R. TOWNSEND.

BROTHER BEEBE:—I am requested to send you for publication in the *Signs of the Times* the obituary notice of Brother CORRON MATHER, aged 58 years.

Brother Mather died a sudden and violent death, in Orange, Schuyler county, N. Y., on the 17th day of June, 1859. The deceased was cultivating land with a span of Horses nearly a mile from his residence, and was found about 1 o'clock, P. M., on the day above mentioned, by one of his neighbors, lying on his back dead, yet warm, with only a simple cut and contusion on the lobe of the left ear. His death was probably caused by a sudden and unexpected kick of a vicious horse, which produced such injury of the spinal cord at the base of the brain as to cause instantaneous death. He left thus suddenly a family of four children and a large circle of relatives and friends to mourn his loss.

His funeral services were performed at Altay, in said county, before a very large and attentive audience, who followed his corpse to the house appointed for all the living, which was laid beside a beloved companion whose remains was consigned to the silent tomb a few years before him. Surely in the midst of life we are in death. Brother Mather was a firm and unwavering believer in the doctrines and usages of the Old School Baptist Church, showing forth its holy principles by a well ordered life and godly conversation, and was respected by all who knew him.

Yours with respect,

B. J. OVERHISER.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., JANUARY 15, 1860.

NO. 2.

LOST FRIENDS.

BY G. CORWIN FINN.

"Friend after friend departs;
Who has not lost a friend?"

Yes, one by one they sink to rest;
Who, in this vale of tears,
Is not for them by sorrow pressed—
Has wept not o'er their biers?
Who fears not death too soon may come
To those whom still we greet?—
For man goes to his last long home,
And mourners walk the street.

'Tis thus with me upon life's road,
Since I have known their worth;
Their blessed spirits flee to God,
Their dust returns to earth.
Sweet be their sleep?—I ne'er forget
They yield life's only bliss,
And fear for those who linger yet,
Lest I another miss.

'Twas ever thus—in early days,
Those forms I called my own,
I wept as gentle hands did raise
The mound and graven stone
O'er them. Oh, 'twas a painful thing
To yield them to Death's frown;
They came forth like the flow'rs of spring,
And were like them cut down.

The noblest, best, that I have known—
A more than brother he—
Companion, confidant, had grown
The dearest unto me.
We trod our pathway hand in hand—
True friendship joys diffused;
But the golden bowl was broken, and
The silver cord was loosed.

We vainly weep, nor deem it strange
We fain would have them stay—
Oft murmur as their faces change,
And they are sent away.
As one by one they sink to rest,
Who, in this vale of tears,
Is not for them by sorrow pressed,
Nor for the living fears.

Correspondence.

Fairfax C. H., Va., Dec. 26, 1859.

DEAR BROTHER BEEBE—I some months since received a letter from brother Duggan, of Louisiana, requesting my views on Gen. iii. 22, former part: "The man is become as one of us, to know good and evil." I would hereby inform brother Duggan that the reason of my so long neglecting his request, is that I have been so much from home that I have the past fall had but little opportunity for writing.

He requested me to answer his request either through the *Signs of the Times* or *Southern Baptist Messenger*. I had intended giving my views through the *Messenger*, until recently having seen some numbers of a periodical, called the *Earthen Vessel*, an English Baptist publication, in which your name, brother Beebe, and mine are mentioned by a New York correspondent, in connection with some gross perversions of our views and some unwarranted assertions, as also in reference to brother Goble, of New York, who is also mentioned. I have no disposition to enter into a discussion with this New York correspondent on the points referred to, nor to occupy your pages with a refutation of his slanders. But as an exposition of brother Duggan's text will lead to an expression of our views on the points referred to, I have concluded, with your permission, to give the exposition through the *Signs*, as being more likely to meet the eyes of some

of the readers of the *Earthen Vessel* than if published in the *Messenger*.

I will just mention, in connection with the above, that I saw in that orthodox paper, the *Earthen Vessel*, a communication from another, and probably an English writer, in which he attempts to explain the doctrine of the Trinity, and to refute the notion of the pre-existence of the soul of Christ Jesus. Whether it was designed as a refutation of this American heresy or not, I cannot say. As to the absurd idea concerning the pre-existence of the soul of Christ, we have no affinity with it. This writer, in explaining the Trinity, asserts that the Three—the Father, the Word and the Holy Ghost—are three distinct persons, or *subsistencies*, and that these three compose the one God or Jehovah, thus representing the God of the scriptures as a *compound* of three distinct *subsistencies*, or real beings. God has nowhere thus declared himself, saying, *We are the Lord*, or *We are God*, as it should read, if such doctrine were true. But he declares, *I, even I, am the Lord*. Again: Ye are my witnesses, saith the Lord, that *I am God*—not *we are God*.—Isaiah xliii. 11, 12. Hence men who say such things as above cannot be God's witnesses, on that point.

But I will pass to a consideration of our text. In the expression, "The man is become as one of us," there is, manifestly, a reference to *distinct persons*. It is true, Unitarians, as they style themselves, say, that in expressions like this, God conforms himself to the custom of kings, who, to express their dignity, use the plural number in speaking of themselves, as modern editors, and some correspondents, who would assume the dignity of editors, do. But there is in this text a distinction in the persons, in the expression *one of us*, that refutes all that reasoning, showing that when God says *us* he means *us* in the plural. On the other hand, the Trinitarians, as they call themselves, contend that when God uses the plural pronoun, saying, *Let us make man*, &c., he refers to the several persons in the Godhead, and that it expresses a consultation among these distinct persons concerning the making of man. But when we come to consider the expressions of our text, I think we shall find their position as lame as that of the Unitarians. Although the correspondent of the *Earthen Vessel*, before referred to, seems to make the persons composing the one God but *component parts* of God, yet Trinitarians generally, I believe, hold that each of the persons is God. If they do not, the scriptures clearly declare that the Father is God, the Word is God and that the Holy Ghost is God. If, then, there is but one God, as the scriptures fully declare, each of these persons must, if each is God, be that one God. How, then, could it be said, *as one of us*? It should

be *as us*; for if, upon that position, man became as one, he became as each one, or as the three, for each is alike God. Again: although God absolutely, of his own infinite understanding, knows good and evil, yet man in this way never has, nor can know good and evil as God knows it. Man knows good and evil only by experience, and that in contrast, in this sense, it cannot be supposed that God knows it; he cannot experience evil, nor depend on contrast for his knowledge of good and evil. Hence it must be manifest that the *one of us* must be a *person* distinct from the Godhead. Such person is found in the Mediator, the Son of God; for, in order to be a proper Mediator between God and his people, he must be a person distinct from each. As such, he is clearly revealed in the scriptures. His being revealed as the Son of God, reveals his distinct personality from God. The idea of son is that of *a person whose existence is derived from another*. In Heb. i. 1, 2, we read, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets; Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." There are in this text several ideas that call for particular notice in treating on this subject. First—That this person by whom God hath spoken unto us, &c., must be a person distinct from God who spake by him. Second—That this person cannot be a distinct person in the Godhead, and therefore God equally with the Father. For I am certain that no one of those who contend for distinct personality in the Godhead, would, on a moment's reflection, if the idea could be separated from their notion of personality, admit that God, as such, could be an *heir*, much less would be *appointed heir*. Is not God the sovereign Creator of all things? As such, has he not the absolute right to them and the sovereign control of them? How, then, can he be said to inherit them? and from whom could he inherit them? Hence, then, his being *appointed heir*, and therefore his sonship and personality must be distinct from his being God. Third—The expression, *By whom he made the worlds*, shows that this *Son* and *person*, who is thus distinct from God, was concerned in the creation of the worlds, and hence he evidently was the person whom God addressed when he said, *Let us make man*, &c., and of whom he spake in saying, *The man is become as one of us*. I will endeavor to show wherein this personality, and therefore the sonship consists. First. It is manifest that the sonship and therefore personality of Christ does not consist in his manhood or being made flesh, for in his manhood he was made of a woman—made of Mary—and therefore could not in that manhood have been present at the making of the worlds. But as Son,

he was present, as God made the worlds by him.

By turning to John i., we will find clearly revealed a person distinct from God and yet with God in the creation; for he was *in God in the beginning*. *For in the beginning was the Word, and the Word was with God, and the Word was God*.—Ver. 1. And in verse 4, we are told, that, "In him was life; and the life was the light of men." It does not say that he, the Word, was the *light*, &c.; but distinctively the life was the light of men. And verse 5, "The light shineth in darkness; and the darkness comprehendeth it not." As the *life* is the *light*, whatever is said of the *light* belongeth to the *life*. In verses 9 and 10, it is said of this *light*, "That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." It is, therefore, clear from these quotations, that this *life* or *light* by whom the world was made is a person, and as such is distinct from God, from the Word, in whom he, the *life* or *light*, was. Christ is identified both with this *light* as such and as the *life*. In John viii. 12, Jesus saith, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the *light of life*," thus showing that the *light* which he is, is the *light of life*. Again, in John xii. 46, he saith, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." He thus connects faith with being enlightened by him. In Eph. v. 8, the children of God are characterized as *children of light*. It reads: "For ye were sometimes darkness, but now are ye *light* in the Lord: walk as children of light." Does not this show that being *light* is one with being *born again*? Again, in Col. iii. 3 and 4, the brethren are told, "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear," &c. Christ is here directly declared to be the life of his people; not only so, but the life which he is, evidently is identified with the life that was in the Word; for it is *hid in God*. Once more: the Son is identified with this *life*; for in John v. 11 and 12, we read, "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Now, it appears to me, that any person who is willing to take the plain declarations of scripture for his guide, independently of creeds, confessions of faith, and traditions, will be satisfied from these quotations, that the *life* which was in the Word, existed in God from the beginning, was personally distinct from God, for it is the *light of men*, *was in the world*, is that eternal life which God hath given to his people, and is their life; that it is one with

Christ or the Son of God; and that he, this life, was with God in making the worlds, that he made the worlds by him. Here, therefore, I might with propriety rest the conclusion on this part of my text; that *the one of us*, is no other than Christ the Son of God, as he existed in the beginning, in God, as the *life of his people*. But I am aware that if I leave it here, the same old cry of a created Mediator will be reiterated against us. For if this life, which is the *Christ, the Son of the living God*, is a person distinct from God, in whom he was, and is, he cannot, as such, be self-existent; for there is but one Jehovah, one self-existent God. The very idea of sonship clearly implies a derivative existence from another as his Father. There are in the scriptures an abundance of expressions conveying a similar idea. In Prov. viii. 22-25, we read, "The LORD possessed me in the beginning of his ways, before his works of old."—Verse 22. Here, under the idea of wisdom, he is presented to view as distinct in being and person from the Jehovah who possessed him. In verse 23 he says, "I was set up from everlasting." In verse 24, "When there were no depths I was brought forth." In verse 25 he adds, "Before the mountains were settled, before the hills *was I brought forth*." He is declared to be "the only begotten of the Father." In Col. i. he, the Son, is declared to be the "Image of the invisible God, the *first born of every creature*." And in Rev. iii. 14, he styles himself "The Beginning of the creation of God." If there is any definite meaning in words, these and other declarations of scripture which might be quoted, clearly show that the Son, as such, has a derivative and subordinate existence. Because we contend that these characteristics of the Mediator belong only to his sonship as such, and not to his Godhead, that as God he is Jehovah, absolutely self-existent, as one with the Father, the Trinitarian party charge us with representing him only as a creature. Yet they themselves admit that his manhood is a created existence, and do not suppose that this admission in any way destroys his essential Godhead. And if his creatureship as man does not destroy the essential Godhead of his person as Mediator, neither can his derivative existence as the Son and the life of his people make him any the less God, as he is one with the Father. Thus, the scriptures support our views of a trinity of persons in the Mediator. In the first chapter of John, after declaring that the Word was God, and that the life that was in him was the light of men, and that this light, as before showed, was presented to view as a person, the Evangelist goes on to say, not that the *light* was made flesh, but that the *Word*, and therefore God with the *life* in him *was made flesh*, and *we beheld his glory as the glory of the only begotten of the Father*. Thus, whilst he was man and Son, he was the brightness of God's glory and express image of his (God's) person. The Godhead shone forth in him.

The truth is, we do and have contended that Christ is a *perfect* Mediator between God and his people. In order to be such, it is not enough that he should be entirely impartial between them, but he must be equally identified with each, so as fully to appreciate each case, and be equally inter-

ested in each. None could sustain that independent stand to enable him to act with impartiality but he who is the self-existent God. And none could truly appreciate what is due to the justice, the honor and glory of God, but he who is absolutely God. And how could he as truly feel for the welfare and happiness of his people, and impartially advocate their cause, unless he was as completely one with them as he is one with the Father? Now, Christ's being made flesh, would not constitute such oneness with his people, as he has with the Father; for he was only made in the *likeness of sinful flesh*.—Rom. viii. 3. This manhood was not in itself considered one with theirs. They did not derive their manhood from him, as their natural head, neither did his flesh, like theirs, descend from Adam. It is true, his being made flesh was necessary to his representing his people under the law, and to perfect him as their High Priest through suffering, and to make him a compassionate High Priest, by having been himself tempted. See Heb. v. 8 and 9, and iv. 15. And this could only have been in consequence of his previous union with his people. But in Christ, being the *life* of his people, we see in this life a oneness—he the Head, and they the Body—he as the antitype of Adam, the Husband, and they his Bride. This life is one in the Head, and in all the members of his Body, as in the Vine and its Branches. The Branch was in the Vine, and one with it from its first existence; though it was not manifest as a Branch, until it shot forth. Its manifestation as a branch, neither constitutes nor destroys its oneness with the vine. It remains the same one vine, with all its branches, that it was before the branches shot forth. So the whole believing Church is but one Christ, the Life that is hid in God; the Life that was in the Word in the beginning. Thus says 1st Cor. xiv. 12: "For as the body is one and hath many members, and the members of that one body being many, are one body; so also is Christ." See also verse 27. It is *Christ* in every member the *hope of glory*, that manifests a child of God, a distinct branch of the one vine.

Some persons seem to suppose that by this union of Christ and his people, we mean that the natural man was from the beginning in union with Christ. The natural man was one with the earthly Adam, and remains in union with him under the law, until he is killed by the law; then, when born again, born of the Spirit, or Life, he is born into life and all the blessings of Christ's redemption; and stands manifest as a child of God and one with Christ in that life which is in him, and by which he is quickened.

But to return. We have in Christ, thus, a perfect mediator, as being God and being the life of his people, both being actually united in him and therefore represented by him, as he says John, xvii. 21, "That they all may be one; as thou Father art in me, and I in thee that they also may be one in us." Again, "I in them and they in me that they may be made perfect in one."—Vr., 22. As this oneness was from the beginning, so he was in the beginning as mediator, as it is said of him, Isaiah, lxii. 9, "In all their affliction he was afflicted and the angel of his presence saved them, in his love and in his

pity he redeemed them and he bare them and carried them all the days of old." I will now notice the other part of the text. "To know good and evil." The idea has been entertained that man *knew good and evil*, in knowing a state of innocency, and then knowing a state of guilt and transgression. Man's goodness in innocency, was like that of Ephraim and Judah as the *morning cloud and early dew*; there was no real goodness in it, because it was not substantial. The text does not read, "knowing good and evil," as though it was something he had then learned, but "to know," that is, he is now by transgression placed in circumstances to *know good and evil*. This man is to know, as *one of us*—that is, as the Mediator, was to *know* it. Now the Mediator was made to know by experience what it was to bear sin, and all the consequences of it, such as condemnation and death. And he knew the good of redeeming his people, of conquering death in their behalf, and of *entering into his glory* as their forerunner. So his people are made to know the exceeding sinfulness of sin and condemnation and death by the law, and by faith are made to know the superior value and goodness of the righteousness of God, *which is by the faith of Jesus Christ*, and which Christ is to his people, and the good of that inheritance which is spiritual and heavenly, over that earthly inheritance which Adam lost by transgression, &c.

This will give an idea to brother Duggan, of what I understand by the *good and evil* which man knows, as the *one of us*, knows them, or which he knows in common with Christ. We have fellowship with Christ's sufferings under the curse of the law, and participate in the redemption; and are to be with Christ and behold his glory, and are *joint heirs* with him, &c. The *good* in the text is placed before the *evil*, and it is true that we must be somewhat enlightened in the knowledge of God and of his goodness, before we can know the evil of sin.

I have also, in the views above given, supposed that *the man* here represented the elect of God, not that I do not understand that all the human family were created in Adam; but I understand that Adam or *the man* was a figure of Christ in his creation, and thus represent Christ and his church and people; and, in fact, that this was the grand end of his creation. *The Lord's portion is his people*, &c.

These are the views I have of this subject, and as such I give them, leaving to others to give us better views if they have them, and subscribe myself yours in love,
S. TROTT.

Memphis, Tenn., Dec. 26, 1859.

ELD. BEEBE:—Enclosed you will find a letter from Eld. Thomas P. Dudley to my mother, who is on a visit to me at this place. It is so good that mother wishes you to publish it in the *Signs of the Times*. It will be read with interest by all of your subscribers. Yours, J. C. GRIFFING.

Near Lexington, Kentucky,
December 11, 1859.

MY DEAR SISTER GRIFFING:—I had very much hoped to see you, before you left for Memphis, but circumstances were such as deprived me of that pleasure. This communication will, however, evidence to you, that you have a place in my thoughts, and allow me to say, an anxious desire for your

present and eternal happiness. What a comfort it is, that, though crippled, like myself, yet we can converse on paper, concerning the things that pertain to the Redeemer's kingdom; and the hope of ultimately reaching that blessed abode, where sorrow, toil and pain, and sin are known no more—where we hope "we shall be like Him, for we shall see Him as He is." What a change must be wrought in and upon us, my dear sister, in order that such poor, polluted, sin defiled mortals as we are shall wear the divine image of our divine Savior! We must "be clothed in fine linen, clean and white; and the fine linen is the Righteousness of Saints." Yea, we must "be clothed with the garments of salvation, and covered with the robe of Righteousness." "In Thy righteousness shall they be exalted." "And their righteousness is of Me, saith the Lord." "This is *His* name whereby He shall be called, the Lord our righteousness." But O, my dear sister, when the marriage of the Lamb shall be proclaimed—when the bride shall loose her maiden name, and be called by that of her husband, with what transport will she be filled, when the prophecy shall be consummated, and the voice from heaven is realized. "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith *she* shall be called, the Lord our righteousness." O, shall we be there, and clothed with that heavenly robe? Yes, my dear sister, I flatter myself you will be there, and I still indulge hope, unworthy as I am, that I too shall be there, and that we shall join the heavenly anthem, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Our joy will be heightened as we look back "to the rock whence we were hewn; and to the hole of the pit whence we were digged."

Under a sense of the corruption of the human heart—its proneness to wander—that it is "deceitful and desperately wicked above all things: who can know it"—that we have sinned against heaven, and in the sight of God—that we have justly incurred the heaviest penalty of a violated law—that, "the laws demand, we can't fulfil, for we have nought to pay"—that we stand justly condemned before God—helpless, and poor, and blind, and naked; and miserable—exposed to eternal wrath; and conscious, in our own heart, that

"If my soul were sent to hell,
Thy righteous law, approves it well."

O how it swells the penitent heart to hear it proclaimed, that "the Son Man hath power (or prerogative) on earth to forgive sins." To hear it said, "not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour"—that "not the righteous, sinners Jesus came to call." "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," "who was delivered from our offences and was raised again for our justification." Peter was right when he said "Unto you therefore which believe he is precious"—O precious, doubly precious, is he to one so polluted and vile as I, whose "sins are as scarlet, and red like crimson"—the "chief of sinners." His love has supplied the cost of our redemption: may you not then sing, "O, for such love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Savior's praises speak?"

Alas, but I am so poor, so helpless, so ungrateful, so perverse, that I often fear it

is too much for me to hope that I am interested in his great salvation. But how came you to know that you were so poor, helpless, defiled and undone? "Watsoever doth make manifest, is light;" and be assured, my dear sister, if God had intended to destroy you, he never would have given you to see your wretchedness and poverty, and revealed to you a compassionate Saviour, whose praises the redeemed sing—

"Jesus is worthy to receive, honor and power divine,
And blessings more than we can give, be Lord forever thine."

He says to you, "I will never leave thee, nor forsake thee. "As thy days, so shall thy strength be." Because I live, ye shall live also."

My wife joins in warmest christian regards to you, and any friends who may feel interested for us.

God bless you my dear sister.

THO. P. DUDLEY.

Jersey City, N. J., Jan. 23, 1860.

DEAR BROTHER BEEBE:—Enclosed please find \$2 for the *Signs* and *Banner*.

The January No. of the *Signs* is received and in reading, the "editorial" leads me to reflect more seriously than ever before, upon the important and arduous duty that you have performed by the help of "God," of printing the *Signs* for twenty-seven years, under, at sometimes, very discouraging circumstances; but at present more propitious, if I judge of the receipts in the present number. May you be spared many long years yet, and may your remarks continue to edify, encourage and strengthen as heretofore, for very many of "God's children" have fed on the readings of the editorial remarks, as also the letters of the dear brothers and sisters. Many are placed in circumstances so as to deprive them of hearing the preached word; to such is the *Signs* a messenger of glad tidings and great joy.

I would say, that to me and my companion, it is looked for as eagerly as if we did not live in a large and populous city; (as we have no "Old School" preaching in this city, and but two or three members)—to us then, the *Signs* is the same good messenger as to those that live in more remote regions of country.

Dear brothers and sisters, it has been but a short time since I have been permitted to call you by that endearing name, and I feel myself unworthy of a name and place with you, who are among the number of the redeemed of the Lord. But still I feel that I love the brethren, and that I claim them for my people, and that to get in their company and converse with them is a great satisfaction and comfort to me.

I did not intend to write as much as I have, as I do not wish to tax your valuable time, nor do I wish you to print this and exclude more valuable matter, and will close.

May God in his infinite mercies bless you, dear brother, in your undertaking and will you with the brothers and sisters pray for us, that we may be kept strong in the faith, and that we may not be a reproach unto the cause of Christ, but that we may continue and abound with all that love Christ sincerely and truly.

Yours in the bond of the church,

A. S. COOK.

Ordination.

Platte Co., Mo., Jan. 4, 1860.

VERY DEAR BROTHER BEEBE:—By request, I send you for publication in the *Signs*, the ordination to the ministry of

our gifted and worthy young brother Richard M. Thomas, son of our late esteemed and dear old brother John W. Thomas.

On the 4th Saturday in September last, several churches called upon Unity church, Platte Co., Mo., where his membership is, to ordain and set forth to the work of the ministry brother R. M. Thomas. Whereupon the church at Unity, took up the subject, and resolved to proceed with his ordination at her next meeting for business in October, and called upon the following churches for their ordaining authority, to assist in the work, viz: Big Shoal Creek, Hillsborough, Sugar Creek and Mt. Zion; who met with Unity church at at her October meeting—and learning of the severe illness of our dear old brother J. W. Thomas, referred it to her regular meeting for business in November; and on the 4th Saturday in November, A. D., 1859, Unity church met, and brethren from the above named churches met with her in council and proceeded regularly, to set forth and ordain to the work of the ministry our young brother R. M. Thomas. Whereupon John T. Murdock was called upon to act as clerk, when brother R. M. Thomas proceeded to give his views, experimentally, practically and doctrinally upon the great and glorious plan of salvation, as revealed in the Lord Jesus Christ in an able and clear manner, much to the satisfaction and comfort of the brethren present—ordaining prayer by Eld. Burruss, and laying on of hands by Burruss and Knight—solemn charge by Eld. J. Knight, and the right hand of fellowship extended by all the council of brethren present.

JOHN T. MURDOCK.

Plattsburgh, Mo., Jan. 13, 1860.

DEAR BROTHER BEEBE:—The time has rolled round for renewing my subscription for the *Signs*, and this I do more firmly in the belief that the doctrine it maintains, advocates and contends for is the doctrine of the bible. It is one of the blessed privileges which the "God of all grace" bestows on his children, of feeling firmly established in doctrine, thereby seeing new beauties in the truths of the gospel. Thanks and praises be to Him to whom praise is due, for whilst feeling thus none can harm or make us afraid. My case seems to have been an isolated one since I united with the O. S. Baptists, for whilst living in Bourbon Co., Ky.—nine miles from Elizabeth church, where my membership still is, there were no others living near me that held the same views, and here 'tis the same with one exception, and the distance to Unity church in Platte Co., twenty-five miles. You can now more fully appreciate how much I value the preaching derived from the *Signs*. I received a letter from brother J. W. Thomas after his return from Licking Association, stating that his son was to be ordained the Saturday before the fourth Lord's day in October, and that he had a partial promise from brother T. P. Dudley of a visit at that time, stating also if he come he would meet him at Plattsburgh. I waited until Friday afternoon and then gave them up—started to Unity with my nephew—stopped at a friend's six or eight miles from brother Murdock's—started next morning for meeting, but owing to a mistake, took the wrong road—met some gentlemen—asked where the O. S. Baptist church was; who directed us to Platte

city, saying they were now in session. After our arrival, a fine large house was pointed out to us—quit a number of horses, buggies, carriages, &c., in attendance, cheered with the sight I approached the church, thinking everything all right, but found the house empty—presumed they had gone down to the water—waited awhile—sitting down thinking the O. S. Baptists were much prouder here than in Ky. I picked up a small book, opened it and read—"published for the Sunday School Tract Society, United Baptists." I laid it down and walked to the door; by this time some of the members had returned, I asked them where the O. S. Baptist meeting house was—they told us before we could get there meeting would be over, but told us the road to brother Murdock's. We reached there a short time after they returned from meeting—finding them well and meeting some brethren and sisters. After telling them how we missed getting to meeting in time, my nephew raised quite a laugh at my expense, saying the next time he would send me in the meeting house to examine the books before he took his horses to the stable. I learned from brother Murdock that they had preaching there at his house the night before and that the preachers were at a brother's house close by. It was moved and seconded to send for the preachers, and let the nearest neighbors know, and we would have preaching that night also. Brothers Burruss and Knight came with several brethren, and we had quite a comfortable meeting. The ordination did not take place on account of brother Thomas' illness being of such a serious nature that his son could not leave him. The next morning we repaired to the meeting, and listened to two of the best discourses, the theme of which will ever be dear to every child of grace. Salvation by grace alone—Jesus the author and finisher of the faith of his children, now and world without end. After hearing the preaching I had no hesitancy in taking a seat amongst them and partaking of the Lord's Supper. The brethren promised to visit us at Plattsburgh, sometime. I hope they will come. Before meeting closed a messenger arrived stating that brother Thomas was no better, and desired the ministers and as many of the brethren and sisters to come as could. I was very sorry I could not go, having hired horses and buggy under promise to return Monday. I commissioned my brothers and Mr. Murdock to be the bearers of my love, telling him how sorry I was I could not come, but hoping to meet him if it was God's will. But I have since learned through the *Signs* that he was in his heavenly home ere I reached my earthly one. Well his trials are over and he is now where contentions are at an end. I was disappointed that you did not come through Plattsburgh en route to Troy and Atchison in Kansas. Was it for want of time, or did my letters fail to reach your son in Hudson city in time? You cannot imagine how much I want the gospel preached here, for we have Fuller's and Campbell's. Do with this as you think best.

M. M. BIRCH.

*Want of time.—Ed.

North Buffalo, N. Y., Dec. 18, 1859.

DEAR BROTHER BEEBE:—Time admonishes me that I should send my small remittance for the *Signs* and *Messenger*, which I have received regular through the

past year, and if I know my own heart, I feel to thank my heavenly Father that I am permitted to read and receive strength and encouragement from them. The dear Lord has seen proper to spare me to see nearly the end of another year, an encumberer of the ground. He has seen proper to take one here and another there. The Lord has seen proper to call our beloved brother Gitchel home, and also Eld. Burritt. I speak of them my brother, because my heart has been made to rejoice while hearing them speak of the glorious truths of the gospel. But they are gone, they have entered that rest prepared for the people of God. They are done with sorrow and sighing, with pain and toiling, and the enmity of their hearts. O glorious change! sometimes my heart leaps forward at the thought, and when I can look away from myself, I think I can say,

"O land of rest for thee I sigh,
When will the moments come,
When I shall lay my armor by,
And rest with Christ at home."

O my dear brother, when I look to myself, O what a sight! so cold, so dull, so frail, so prone to evil, so ignorant—short coming in all things; I do feel to say with the apostle, "Who shall deliver me from the body of this death?" that I do feel very much encumbered with. It appears, my dear brother, that my path leads through a vast wilderness of sin, and is beset with enemies on every side; and when I have to contend with the enemy on one side, I tremble with fear of an attack on the other side. O the the weakness, the lameness, that is in my poor old frail body; but I do know there is none like unto our God, for all strength is in his hand. I do rejoice to think that none can turn him and he has no respect to persons.

I have had some trials to pass through, last summer that nearly weighed me down. I had no where to look but to the Lord. O my dear brother, I feel to cry to the Lord, that I might be reconciled to His will what ever it might be concerning me. The dear Lord went out before me in a wonderful manner, he made crooked things straight, and caused light to shine on my path and eased my burden, that I hope I can travel on a hobbling pace. I think I can say I know of a truth, that all men's hearts are in His hand and He can turn them as he doth the rivers of water, and no man can hinder. Yes, that God went out before me, a poor, weak and helpless sinner, one that has no strength and not even a good desire of myself; if ever I am saved it will be all of grace, for grace alone, nothing on my part, far from it. I think if I had the least work to do, I should do it wrong. I must now come to a close, hoping the Lord may keep you and yours, and that you may still contend for the truth as it is in Jesus our Lord, and feed the poor scattered sheep and lambs; for I do not think there is any fed but the sheep and lambs of our Lord Jesus Christ. May the grace of God be with you and yours, is the sincere prayer of your unworthy sister, ELIZA NELSON.

Grant's Hill, Gentry Co., Mo., }
January 9, 1860. }

BELOVED BROTHER BEEBE:—I once more take my pen to address you upon the shores of time, this privilege you and I shall not enjoy long, our labors on earth

will soon be done, and I feel thankful to my Heavenly Father, that amid the cruel shafts of the enemy you have been preserved to toil and labor for the comfort and edification of your brethren and sisters. Twenty years and over I have received the *Signs*, and they have uniformly brought me good news and glad tidings; they are virtually the assembling of my Father's family together in spiritual converse, or the sitting together in heavenly places in Christ Jesus; and who that prizes this exalted privilege, can withhold from brother Beebe their subscription price? they cannot be published for less surely, and I entreat my brethren to punctuality in holding up brother Beebe's hands that he may meet the demands against his printing establishment, and the support of his family. Dear brethren let us work while the day lasteth. The sun of time is setting in upon our dear and beloved brethren in the ministry, brother Burrett, Thomas, Matthews and others valiant for the truth, have received their discharge and closed their earthly labors forever. The beloved brethren and sisters who have gone up together with them to the house of God, will see their faces no more on earth, their hearts will no more indite, nor their lips utter those soul-stirring and heart-cheering doctrines that forms the foundation of our christian hope. Their faith is lost in fruition—they drink from the crystal fountain, seeing as they are seen and knowing as they are known. Great God my Saviour, work in me both to will and to do till I be gathered to my rest. Brother Beebe our dear Redeemer has been pleased to grant us a fresh manifestation of his love and mercy at the October meeting of the Rock Creek church, there were seven added to our number, two by letter, two by relation and three by baptism; thus God works and none can hinder, and what God doeth, it is done forever, nothing can be added to nor taken from it. That no flesh should glory in his presence.

ELMORE G. TERRY.

New Mexico, Mo., Jan., 1860.

DEAR BROTHER BEEBE:—Seeing a number of your correspondents have written for publication in the *Signs*, and having obtained instruction and comfort therefrom, I have thought it proper to pen an outline of some of my feelings on the same subject.

Having been raised by religious parents, and often heard the old members relate their exercise, I thought, and sometimes expressed myself, that "if ever I got religion, I would know a good deal more about it than they professed to know;" and I also thought I would set about it in earnest some day, for I had no idea of dying without religion.

Thus time passed on until the summer of 1831, when I visited a friend's house who kept up family worship, (is that so now, brother Beebe?) His family consisted of himself, his wife, a sister-in-law, and two grown daughters, all members of the church, besides several smaller children. I thought I had never seen beauty in family worship before, although my father had practiced it from my earliest recollection. I thought if ever I had a family, I would attend to family worship; but something seemed to whisper to me—"You have got no religion." "But I intend to have it," was the reply, and consequently I set about it. That day, travel-

ling alone, I alighted from my horse several times to pray, but found sad deficiency both in words and engagedness, for I found "my mind wandering like the fool's eyes." But I determined to persevere, and did persevere for about twenty months, when I found I had worked myself entirely out of material. I had tried my prayers; I had tried my tears; tried going to meeting, and, indeed, everything that I could conjure up, but instead of advancing, it seemed to me that I was retrograding; that I was full of sin, and no good thing could I do—during all of which time I exercised no little deception, fearing some person would suspect I had serious reflections on the subject of religion; when riding home one night from a friend's house, at a very late hour of the night, I came (or was brought) to the sad conclusion that I was the vilest sinner on earth; that the Lord had given me to see and know the awful fact; and that when I died, eternal punishment was my deserts: I spoke out and said, "And justly so," for my sins lay heavy on my soul; and I viewed myself as powerless, having exhausted all my strength, and instead of getting better I did believe I had grown worse.

My horse had proceeded but a short distance, while I was reflecting on my awful state and the justness of the sentence I had pronounced against myself, when these words were presented to my mind as forcibly as though they had been spoken audibly to me: "I am the Way, and the Truth, and the Life." I checked my horse, and asked myself the question, Who is this, that is the Way, the Truth and the Life? The answer was immediately presented, It is Jesus Christ, the Savior of sinners. And, brother Beebe, I have not doubted to this day, that that is the way, and only way, that a poor, sinful son or daughter of Adam's race can be saved.

But a difficulty there arose in my mind was this: You can't be saved in that way, it is for good people, such as my mind could then point out, and such good people I thought to be the excellent ones of the earth. But I did not, could not think that was religion, or that it was a Christian experience, and even if it were a Christian experience, could I hope to be saved in that way, I was such a sinner. But, brother Beebe, it is all I have got now, and oftentimes I am driven back to examine all the ground as minutely as possible, to see if there be no mistake on this subject; for if I am, then indeed is the mistake a fatal one; for I have asked the Lord: If I am deceived, do, I pray thee, undeceive me; and at times the response seems to be, "My Grace is sufficient for thee." And when I am enabled to put my trust in him, knowing that his promises are "both sure and steadfast," there is a peace which passeth understanding; a peace which the world cannot give, neither can it take away. But my stubborn will rises in opposition to the dealings of the Lord, and seems to say my will, instead of "thy will be done."

But, brother Beebe, notwithstanding I have many ups and downs in this life, I can say that I have a hope, which at times seems very small, almost out of sight, yet I would not exchange it for this world; for if it be a good hope, through Grace, it is both sure and steadfast, and anchors within the vale, where Christ ever liveth

to make intercession for the saints, and where his chosen children will be eventually satisfied, for they shall all be like him.

Do with this as your better judgment may dictate, and I shall be satisfied.

Your friend and, I hope, brother,
A. F. DUDLEY.

Lexington, Greene Co., N. Y.,
Jan. 22, 1860.

DEAR BROTHER BEEBE:—The first number of the *Signs* for the present year came to hand last evening, and I can truly say that I perused its contents with renewed interest. I was particularly interested in the communication of Eld. D. W. Patman. I have been considerably distressed in regard to the same subject of which he has written, with much the same views and feelings which he has expressed. I am well satisfied that the predestination of all things, as well as every other sentiment connected with the doctrine of sovereign grace, is very repugnant and crossing to our human natures.

I can well remember the time when I was as much opposed to it as any one; but my opposition did not prove that it was not true, but that I was unreconciled to the truth.

I have really thought sometimes, when I have heard brethren contend against this and (as brother Patman says) mysterious point of doctrine, that they felt and manifested more unreconciliation to the sovereign plans and purposes of Jehovah than what they themselves were aware of.

I do believe that the minds of some brethren are far more deeply led into these mysteries, than some others; and I do think a sentiment that is so clearly inculcated through the whole Scriptures, from Genesis to Revelation, (even though the word *predestination* does not occur many times,) and which many able brethren have quite a clear understanding of—I do think, to say the least, it is very unwise in brethren to oppose and contend about it, just because they cannot fully comprehend it. And I am afraid that this contention will promote more discord and disunion among the saints, than the promulgation of this doctrine will.

Some think that election and predestination are synonymous terms—mean one and the same thing—and extend only to his people. I cannot view it so. I believe that election is God's choice, and extends no farther than his people; and that predestination is His purpose, design, his determinate counsel, and extends over all the works of his hands, is as extensive as his foreknowledge, both in his Providence as well as his grace. Human nature cannot rejoice in this or any other sentiment contained in the gospel; but I think that at times I have been so much under the influence of the Holy Spirit, that I have been enabled to rejoice that the Lord God Omnipotent reigneth, and that all power is in His hands, and His counsel shall stand, and He will do all his pleasure; and he will cause the wrath of man to praise him, and the remainder he will restrain.

Dear brother, I have written more upon this subject than I intended, and I will leave it at your disposal.

Will you permit me, through the *Signs*, to ask Eld. Wm. J. Purington's views on Matthew xviii. 10?

ABIGAIL A. FORD.

Extracts from Business and Other Letters.

December 22, 1859.

DEAR BROTHER:—I have long felt a desire to cast in my mite, with those of that despised people who trust in the Lord; but a feeling sense of my inability has caused me to defer it until now. I feel now, just a little as I think old Elijah felt when he complained unto God against Israel, saying, Lord, they have digged down thine altars, and slain thy prophets, and I only am left alone, and they seek my life also. I feel unworthy. May God bless you and all his dear children, is the prayer of your brother, if indeed a brother at all. I will add no more.

ELIAS ELLIOTT.

Salisbury, Jan. 20, 1860.

DEAR BROTHER BEEBE:—We are all in the enjoyment of good health at present. Our meetings continue to be well attended, and with much interest; since I saw you I have baptized five. Brother Beebe, to make up for not attending our Association, can't you come down to our Old School Meeting? The cars come to within seven miles of Salisbury. Now, you can come to Philadelphia on Monday evening, and on Tuesday morning, about 8 o'clock, purchase a ticket for Delmar, on the Delaware Railroad. Do come.

Yours, in the bonds of the gospel,

G. W. SLATER.

Halcottsville, N. Y., Jan. 5, 1860.

BROTHER BEEBE:—The Lord is still reviving his Zion. I baptized two willing converts in the first church of Roxbury on New Year's day. The Lord reigns; Let the inhabitants of the Rock sing. The Lord has done great things for us, whereof we are glad. During the year just past we have buried many of our brethren and sisters, and we have been called to sorrow, but not as they who have no hope; for we trust that what is our loss is their gain. They have left this world of sin and sorrow; and there has been a goodly number added to the several churches in this vicinity. We have abundant reason to praise the Lord for his goodness to us. He has said, When God shall build up Zion, he shall appear in his glory.

Yours, as ever,

ISAAC HEWITT.

Multnomah County, Oregon,
Nov. 15, 1859.

BROTHER BEEBE:—As my last year's subscription has expired, I send the enclosed remittance to renew it for the coming year. I have been a subscriber to the *Signs of the Times* three years, and they have afforded great comfort to me, and I now feel that I cannot do without them; they furnish me all the preaching I have, since brother Wills moved to Washington Territory.

I received the Baptist Hymn Book, your new selection, and I like it very much; it is all I could wish, in every respect. Brother Beebe, I hope you will pray for me, in my lonely state,—yet I feel to say,

Alone, yet not alone am I,
Through all this solitude, so drear,
I feel my Savior ever near,
He comes the weary hours to cheer,
I am with him, and he with me,
Even here, alone I cannot be.

May the God of all truth keep and sustain you in your labors of love, is the prayer of your sister in Christ,

NANCY ANN HAMLIN.

Brick Store, Newton Co., Ga.,
Nov. 30, 1859.

ELD. G. BEEBE:—Having to write you on business, I feel a desire to express a few thoughts. I feel to rejoice, if not deceived, that the Lord has not forgotten to be gracious to his few despised children. On the last regular meeting at Harris' Springs Church, there were two added by experience: Dea. D. F. Montgomery's son-in-law, Thomas Harrison, and a colored woman. And at Shoal Creek Church two were also added, namely: brother Wm. S. Montgomery's wife, and brother Wm. Lundsford's daughter. So far as I am able to judge, they told of the Lord's dealings with them in a language characteristic of the true christian. Truly, the Lord's people are made a willing people in the day of his power; and all his children shall be taught of the Lord, and great shall be their peace. It is written, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii. 16.

Sister Montgomery dated her experience some fourteen or fifteen years back. When God's children are fully sick of remaining out of the church, they will come in; but never in their own strength, which they always find to be very weakness. All the glory belongs to God. He is the Beginning, and the Progressing power, and the Ending, the Alpha and Omega, the first and last. Then, "Bless the Lord, O, my soul, and forget not all his benefits." Although we are weak, he is strong; we are empty, but he is full and inexhaustible. Are we thirsty, in Christ is the fountain of living water; Are we naked, he has garments of salvation and the robe of righteousness to supply our wants. To the very weakest and meanest of his flock, he does work as the Mighty God. None can resist his hand. His counsel shall stand, and he will do all his pleasure. Neither men, angels or devils can frustrate him.

"He sits on no precarious throne,
Nor borrows leave to be."

I have hastily thrown together these few thoughts; use them as you think proper.

Yours, to serve in the truth,

DAVID F. P. MONTGOMERY.

BROTHER BEEBE:—Through the goodness of our Covenant God, we have entered the New Year, with good health with all the family; and may this find you and yours enjoying the same blessing. And in addition to the temporal blessings of family concerns, we closed the year with our Covenant Meeting, with a general attendance of brethren and sisters, and commence the New Year under very favorable circumstances. After the sermon, Communion, which was a very precious season.

Peace and union abounds among us. The Lord is good; he has been with us, and we have been greatly revived. Within the year that has just closed, we have baptized nine; and we have been made to sit together in heavenly places in Christ, and could say our joy was full.

What will be, I cannot tell. Those that oppose us are coming near. The New School Baptists have just organized a Church, which was constituted in the Presbyterian Meeting-house in Shokan. This I know: The Lord is good, and a

stronghold in the day of trouble; and he has said no good thing will he withhold from them that walk uprightly. If he is pleased to let the enemy come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion. Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it: They that fear the Lord, trust in the Lord; he is their help and their shield; the Lord has been mindful of us; he will bless the house of Israel; the Lord shall increase you more and more; Praise the Lord. I believed, therefore have I spoken. It is better to trust in the Lord than to put confidence in man.

JACOB WINCHEL.

BROTHER BEEBE:—I will, if you please, through the *Signs of the Times*, send a few lines to our brethren and sisters at Utica, N. Y., and in other places in that region of North and Northwestern New York.

I remember with pleasure, dear brethren, the meeting we attended last September at Delphi, with brother Smith, where I was permitted to meet with some half a dozen brethren in the Ministry, several of whom I had never before seen, when we in company with many of the dear saints scattered abroad in that part of the country, collected together on that occasion, were permitted to enjoy a feast of "fat things full of marrow."

I have not forgotten, dear brother Hill, the circumstances of your giving me an introduction to a sister of the Utica Church, near the close of the meeting; neither her request of me; but I have—and she will please excuse me—forgotten her name. The subject she named, and wished me to give my views upon through the *Signs of the Times*, I have not been, nor am I able to speak with that assurance upon which is desirable; for when writing or speaking on spiritual things, I like to speak that which I know. But it may be admissible sometimes to give our views or thoughts as such, on subjects embraced in the Scriptures; and as I cannot say but that I have had some reflections on what is intended in a Gospel sense by the two and a half tribes receiving their lot or portion on this side of Jordan. I will endeavor to give you some of them after so long a time. And in the first place what may the *River Jordan* represent? Quite a commonly received notion is, that it is Death, and so we hear the expression, *Jordan of Death*. But why or wherefore I cannot conceive, or with what propriety. It may be that as Canaan has been held to be typical of the heaven of eternal glory, so crossing Jordan represents passing through Jordan. But as there are several fatal objections to this view of the Land of Canaan, (enemies, fighting, &c.,) I speak with confidence when I say that such a view of this subject is erroneous. I have thought Jordan might represent Gospel Baptism, the Land of Canaan being designed to set forth the gospel state and condition of the *Spiritual Israel*; and to some extent at least the visibility of the Gospel church on earth. As therefore the entrance into the Land of Canaan by the Israelites was through Jordan, so the entrance into the visible Gospel Church,

and its privileges, is through the ordinance of Gospel Baptism. But as a portion of the Tribes had their earthly inheritance on this side of Jordan, so it must be confessed that a portion of the spiritual Israel (to say nothing of the Patriarchs and Prophets and holy men of God, who lived and died before the coming of John the Baptist,) since the institution of the ordinance of Baptism, the commencement of the Gospel day, and the establishment of the visible order of the church, some have lived and died without being baptized, and therefore without a participation in those privileges enjoyed by such as were baptized into the fellowship of the church. That they had their inheritance and enjoyed it to some extent, so far as their condition and the condition of things around them would permit, was probably true, but it was on this side of Jordan. A similar condition of things touching this matter exists at the present time.

My brethren and sisters will perceive that I entertain the idea that the two and a half tribes having their inheritance on this side Jordan may possibly suit the case, and apply to the persons of those individuals who are outside of the visible church, but who in every other respect give conclusive evidence that they are children of God. Let us examine this subject a little. These two and a half tribes were a part and parcel of the twelve tribes—they were those and of those whom God owned as his people nationally—so those outsiders of whom we speak, whatever they may think of themselves, give satisfactory proof to the members of the church that they are God's dear children. But how came the two and a half tribes to have their portion on this side of Jordan. Was there any perceivable providential hindrance, or did Joshua or the other tribes object to their having their inheritance on the other side of Jordan with them; not at all, nothing of the kind. But it was their own choice, and by their own particular request. So we are frequently led to inquire why and wherefore is it that so many that we esteem as the dear children of God stand without; and there are multitudes of them, more or less, round about every gospel church. Has our spiritual Joshua, or his spiritual tribes who have followed him through (Jordan) Baptism into the visible church, objected to their coming into the enjoyment of gospel fellowship, in full with themselves? By no means; but the language of the Savior is, If ye love me keep my commandments. The voice of the church to all such is, Come in thou blessed of the Lord, why standest thou without? Well, perhaps like the two and a half tribes, they desire or request that their lot may be on this side of Jordan, and are permitted to have it so. If so, there is a singularity about it not easily accounted for, because in their experience their views of gospel truth, their feelings and their sympathies, they are with the church. They seem to take as much interest in her prosperity as the members themselves, and in many instances are equally as liberal in regard to temporalities, and like the two and a half tribes, ready and willing to help fight her battles, and frequently do good service in the cause by contending not only for the doctrine, but also for the order and ordinances of the gospel.

Why is it then, that they can desire or

be willing to stand without? For while on the one hand within are their friends, on the other hand without are foes,—within are sheep, without are dogs, &c. The two and a half tribes desired their inheritance on this side of Jordan because of convenience, advantage, &c.; for they had a great multitude of cattle, and they saw the land of Jazer and Gihad was a place for cattle. Can it be possible that any fleshly motive, any worldly advantage or convenience can make the child of God willing to live outside and be deprived of the church fellowship of the saints? Or is it the fear of reproach that keeps them back? Their apparent regard for the truth, and the prosperity of the church, would seem to say not. Or, again: Is it because they see sometimes, things in the church and among the brethren, that are not as they ought to be, and unbecoming a public profession? Or, finally, is it because of a sense of their unfitness, unworthiness, &c.? If this last be the reason, such persons may understand that it is an important one of the many evidences that the church has of their being proper subjects of gospel baptism and fellowship. But from some cause, whatever it may be, this duty or privilege, being unattended to, they have their inheritance, like the two and a half tribes on this side of Jordan.

Thus, dear brethren and sisters, I have briefly given you some of my thoughts on this subject. I know there are objections to this view; for instance, the two and a half tribes passed over Jordan with the others and returned. So this I would apply. They took none of their substance, their children, &c., with them. It was not for the purpose of making their home on the other side that they went over, but simply to help their brethren, the other tribes, fight their enemies. So those outside lovers of truth in their exercises and feelings, and in fighting the enemies of the church side by side with them, are seen going over into the Land of Canaan, in mind and spirit, though in their persons, their bodies, they remain on this side of Jordan. Moreover, they are exceedingly fond of the fruits of the Land, the milk and the honey, the corn and the wine, though their stay is as yet in the land of Jazer of Gihad. There may be other objections. If brethren have light upon this subject, I hope they will let it shine.

I saw the notice of your meeting, brother Bicknell, the first week in this (January) month, and was with you in spirit, but could not be there consistently, though I greatly desired it. I hope you had the presence of a goodly number of brethren, ministers and others, especially of the Master. Is brother Blakesley yet living, and was he there?

My love to all the dear brethren and sisters, whether on this or the other side of Jordan.

Farewell in the Lord,

GABRIEL CONKLIN.

Lexington, Ky., Jan. 20, 1860.

DEAR BROTHER BEEBE:—In forwarding my remittance for the *Signs, Banner, and Messenger*, I will communicate the following reflections to your consideration, and that of the household of faith, if you see proper to publish them.

I have many reflections on the present condition of Zion, the City of our God, so far as my acquaintance extends, and

gladly would I contribute to her comfort and instruction. I know that my desire is to see her enjoying the unity of the Spirit, in the bond of peace. But how is she to arrive at that desirable condition? is a grave question, that all her children should seriously consider. When we look back over a few of the fleeting years that have gone by, and reflect upon the vehemence of the merciless elements that have raged upon her—the war that has been waged against her by those professing to be her friends—the question often recurs to our mind, From whence come wars and fightings among you?

O that all her dear children could earnestly adopt the language, and feel more of the spirit that prompted David to say,—“Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sake, I will now say, peace be within thee; because of the house of the Lord our God, I will seek thy good.”—Psalms cxxii. 6-9. Could these sentiments predominate in the sons and daughters of Jerusalem, how admirable would her courts appear. In retrospect the past I am forcibly reminded of Isaiah ix. 14-16: “Therefore the Lord will cut off from Israel, head and tail, branch and rush in one day. The ancient and honorable, he is the head, and the Prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err,” &c. A fearful retribution awaits the leaders who cause the children of Zion to err. Decapitation is a serious operation—cutting off the tail, not so much so. Transient sojourners who teach lies are generally soon detected, and the cutting of them off produces but little effect compared with cutting off the ancient and honorable. Yet, painful as it is, sometimes the ancient and honorable have to be cut off, and it seems often to be a necessary consequence that those who trail after them (the tail) must be cut off too. Nevertheless, Zion is still safe, and these painful visitations, like all other things, work together for (her) good, and are calculated to guard her against making flesh her arm, however ancient or honorable; and prove to her that “the name of the Lord (only) is a strong tower, and the righteous runneth into it, and are safe.” Yes, “in his name shall they rejoice, and in his righteousness shall they be exalted.” The din of war may rattle in her midst—tribulation, like a sullen deluge may be sweeping away her comforts—the fiery elements consuming her enjoyments,—then may the encouraging voice of the Bridegroom be heard in the midst, “But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest thro’ the fire, thou shalt not be burnt; neither shall the flames kindle upon thee.” With these divine assurances before us, and our hearts attuned by the life-inspiring spirit of the living God of Israel, we can joyfully join in one harmonious orchestra with the poet, and sing—

“Through floods and flames, if Jesus leads,
I’ll follow where he goes—
Hinder me not, shall be my cry,
Though earth and hell oppose.”

But, brethren, let us be careful to follow “where he goes,” and when the enemy is hurling his carnal darts at us, not to act under the influence of the spirit that he did who drew the sword and cut off the ear. Remember that when our leader was reviled, he reviled not again, and that the weapons of our warfare are not carnal; and though we have to contend against principalities and powers, the rulers of the darkness of this world, against spiritual wickedness in high places, let us be careful that we use “the sword of the Spirit, which is the word of God. And remember that we wrestle not against flesh and blood. When flesh and blood are the beligerent parties, the contest is more equal; but take the sword of the Spirit, which is the word of God, and you are invulnerable—for “the Lord is our strength,” and his name is our high tower;” “For the Lord is a strong tower, and the righteous runneth into it and are safe.” In that name alone there is safety. But the greatest difficulty with us is, that we have two ruling principles about us, and it is sometimes hard to distinguish which of them is governing us. We have a law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin, which is in our members.

Now, we should not only set a strict guard over the actions and words of our members, but over the law also that governs them, for law is a governing principle. It would be preposterous to conclude that our members could sin without some *impetus* to actuate them. The overt act of sin never could be committed unless there was an internal principle to prompt it. But what is that impelling principle? I conclude that it is “the carnal mind,” which is enmity against God, not subject to his law, neither indeed can be.

Then, as before observed, let us keep a strict guard over that carnal mind or law in our members, that prompts us to speak or act wrong; for though an overt act should not be committed *actually*, our Lawgiver has taught us that the principle that prompts us to do wrong is equally sinful. See Matt. v. 28.

I make this illustration to warn my dear brethren against indwelling and inadmissible evil thoughts—evil surmising and jealousies; for they are like vipers’ eggs that hatch out venomous serpents; or like deadly nightshade seeds that sprout up, vegetate and produce their legitimate poisonous fruit.

Dear brethren, my object in this communication, feeble and incompetent as I know I am, is to incite you to love and forbearance in your associations with and deportment toward each other. I think that in some parts of the country, particularly in some of the Western States, there is an unusual and unjustifiable degree of criticism and fault-finding, and I know not but I might say fault-seeking prevalent among the brethren; and perhaps some of the preachers take the lion’s share in the tragedy, but many others of the brethren seem to catch the same spirit, and worst of all, it too often appears to be a spirit of—shall I say malignity? That’s a hard spirit for a christian to possess. Well, what shall I call it? Perhaps I had best not name it, but try to explain its operation as well as I can.

Concluded in our next.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1860.

Revivals.

It is cheering to learn from our numerous correspondents that the Lord is graciously manifesting his saving power and grace in various parts of his Zion. For several years past the church of God has been in a peculiarly trying condition.—Few indeed, comparatively, have come to her solemn feasts and her ways have seemed to mourn. But God has promised to make her an eternal excellency, and when he shall build again Zion, he will appear in his glory.

The churches in this vicinity have also experienced some seasons of refreshing from the presence of the Lord. Some few have recently experienced the quickening power of the Holy Spirit, while others show some convincing evidence that the arrows of the Almighty are sharp in the hearts of the King’s enemies, whereby the people fall under him. Two Sundays of this month, in succession, it has been our privilege to enter the frozen stream, and administer the ordinance of baptism, which has been witnessed by many whose streaming eyes, and solemn countenance betray the deep interest they have felt on those occasions. Our meetings at New Vernon, Walkkill, Howell’s Depot, and at this place are well attended, and we have enjoyed some precious seasons, which will be long remembered. We confidently hope that the gracious indications of the divine presence with us may be continued, and that the arm of the Lord, made bare for the salvation of lost and perishing sinners, may be still more gloriously displayed.

Columbus, Miss., Dec. 26, 1859.

DEAR BROTHER BEEBE:—We read, Gal. iii. 8, “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” My mind is perplexed on the above passage, particularly on the words, *And the scripture foreseeing that God would justify the heathen, &c.* I have always taken the scriptures to be the inspired writings of the Old and New Testaments. Daniel says in chapter x. 21, I will show thee, that which is noted in the scriptures of truth,” and Christ told the Jews to search the scriptures, for in them they thought they had eternal life.—And that they testified of him. Again, “This day is this scripture fulfilled, &c. And again, the scripture cannot be broken, “Christ died according to the scriptures, and rose again according to the scriptures.” I could mention various other passages where the term scriptures is used in reference to the inspired writings; but in the passage first named, I cannot see that it refers to the Old or New Testament. You see how I am diffcult.—Believing the Old and New Testament to be the scriptures how could they foresee! Or, does it refer to the inspired men who wrote the scriptures? Or to the I. A. M. who created all things; for it is God alone who knows, governs and foresees all things, and manages all things after the counsel of his own will. He declares the end from the beginning, and known unto God are all his works from the foundation of the world. Then is it him that foresaw

that he would justify the heathen through faith?

When you receive this, in all probability the old year will be numbered with the things that are past, and a new year will be calling upon us to adore him who has spared us to see it. Let me, as one of your patrons greet you, “Well done, thou good and faithful servant of the Most High God, and as you advance in age, may you grow in grace, and by faith lay hold of this promise, and enjoy its consolation, “Even to old age I am he, and even to hoar hairs will I carry you; I have made and I will bear; even I will carry, and will deliver you,” Isa. xli. 4. And may the God of all grace long preserve you as a watchman to root out and pull down and destroy, and to throw down error and heresy, by whatever name it may be called, and may you build up and strengthen God’s little ones in the faith of his elect.

Yours to serve,
JOEL T. HALBERT.

REPLY.—We understand the apostle to refer to the inspiration by which the scriptures were written. The literal meaning of the word *scripture*, signifies any thing that is written, but the term applies in a Bible sense to the written testimony of God which is recorded in the Old and New Testaments. The records which by way of distinction from profane records, are called the Holy Scriptures, and we are told by Paul, 2 Tim. iii. 17, that they are all given by inspiration of God; and that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work. As the Holy Scriptures are to perform all these offices; reproving, correcting, instructing, &c., they must reflect, the perfections of their divine Author to some extent, at least. Not the mere ink and paper, but the inspired testimony of God.—Hence the scriptures are spoken of as speaking, as testifying, and as seeing, &c. These books are of themselves only of earthly composition, paper and ink, totally inanimate, and having no power to see, hear, or speak, yet the testimony which they have recorded in them is the inspired wisdom of God himself, and as the inspiration of God they see all things past, present and to come. How could they testify of things of which they had no perception? Indeed, the peculiar excellency of the bible is that it does foresee—and foreseeing it foretells what God has in store for them that love him, and are the called according to his purpose. So far as the mere book is concerned, the terms are used figuratively, but in its application to the inspired testimony of God, it is not figurative nor allegorical. As the inspiration of God, the scriptures foresee, foreknow and foretell; they declare the end from the beginning, and from ancient times the things which are yet to be accomplished, saying, God’s counsel shall stand, and he will do all his pleasure. If in this sense the scriptures did not foresee, they could be to us but a record of the past, and unable to instruct the man of God, in righteousness, or to point us to that heavenly abode, in glory which is yet to be enjoyed by the saints when time shall be no more. Thus the scriptures foreseeing that God would justify the heathen through faith.—That is the inspiration, or testimony of

the scriptures anticipated, predicted and declared beforehand that in Abraham all nations should be blessed, that distant ages, and remote tribes of the earth were by the unchanging decree of God, interested in the blessings of Abraham. The inspired scriptures are a perfect transcript of the mind, will, purpose and decrees of God who spake to the father's by the prophets, and subsequently to us by his Son. But their being written or spoken did not give their pre-science. What are to us now literally the scriptures were the testimony and truth of God, before they were written: and they foresaw, not only in Abraham's days, but from everlasting what blessings our covenant God in Christ had treasured up for us poor Gentiles. Hence the scriptures were given. By whom?—By inspiration of God. Where were they before they were given? They were securely hidden in the cabinet of the gracious giver; and could foresee as well before they were given, as afterwards.

The Speckled Bird.

BROTHER BEEBE—These verses were found in a ballad, under the name of William Martin. By request, I send them to you, with a request that you make such corrections as you think proper, and insert them in the *Signs of the Times*. They were, I believe, composed on Jer. xii. 9. Yours in hope of a glorious immortality, Dec. 5, 1859. LEVI SIKES.

There's many birds of different wing,
The world delights to hear them sing;
But there is one that's seldom heard;
The poor despised speckled Bird.

This speckled bird is much abhorred
By all who do not love the Lord;
And if you ask the reason why,
Her treasure is laid up on high.

She lives on food which others hate,
What she calls small the world call great;
And food that others love to eat,
Is to her taste, polluted meat.

This speckled bird has food from Heaven,
Not bought by her, but freely given;
It is the food that Christians eat,
While hovering round the Savior's feet.

All others live on tainted meat,
Just such as Vulture's have to eat;
Because the speckled bird won't join,
They all affirm she is unkind.

Upon her head her specks appear,
Look on her breast, you'll find them there;
In every part where feathers grow,
There specks do shine, and brightly glow.

This speckled bird delights to sing
The praises of her God and King;
She views her specks, as marks from Heaven,
And pledges which her Lord has given.

Thousands have tried to learn her song,
They do their best, but still are wrong;
Their notes will do in every place,
Except 'mong those who are saved by grace.

The speckled bird will loud contend
Her song's too good for them to mend;
And when she brings them to the test,
They talk and do like all the rest.

All other birds unite and say
Let's throw these little things away,
The things that split us, are but few,
For we are birds, and so are you.

The speckled bird now shows her robe,
The finest one upon the globe;
And in this dress, made clean and white,
She's satisfied that all is right.

This robe's complete without a seam,
In it a fault cannot be seen;
For it is all the gift of God
And only found in Christ her Lord.

The other's then their robes bring forth,
From east to west, from south to north,
But warp and woof, and shape and size,
Are linsey-woolsey in her eyes.

She did behold, although combined,
They were not gold, although they shine'd,
For iron, brass and steel, are bright
When polished well, and please the sight.

Then said one of the hawk's crew,
"We know not what to do with you;
If you are right, then we are lost,
And all our hopes of Heaven are crossed.

Now we can pray, and shout, and sing,
And make our meeting-houses ring;
But if you ask of us the cause;
We must admit, we're at a loss.

Come every bird, we'll all unite,
To put this speckled bird to flight,
Although we do not see alike,
We'll all agree at her to strike.

The battle now is in array,
And they are sure they'll win the day;
Before they knew what they're about,
The speckled bird puts them to rout.

They stand amazed, and wonder why
The speckled bird doth them defy;
But if they knew who's at her head,
They'd wonder why they are not dead.

While thus whipp'd out, they cannot rest,
They promise each to do their best,
Each one pretends his heart is stirred,
And that they love the speckled bird.

They are now an undivided band,
To work things to each other's hand;
Their own disputes they lay aside,
Until the speckled bird is tried.

Each one has his own work assigned,
One, must be pitiful and kind,
Each of them now are at their post,
And each one tries to do the most.

One tries hard to arrange his dress,
And seems to be in deep distress;
They're willing now to be the tool,
If they the speckled bird can fool.

Their skill is tried, but all in vain,
They have their labor for their pain,
The speckled bird is still secure,
Kept by God's own Almighty power.

The speckled bird, at last shall rest,
From all her woes amongst the blest;
And Heaven afford her sweet repose,
When ruin shall confound her foes.

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How to Stop Blood.—Take the finest dust of tea, or the scrapings of the inside of tanned leather, and bind it close upon the wound, and blood will soon cease to flow. These articles are at all times accessible and easy to be obtained. After the blood has ceased to flow, laudanum may be applied to the wound. Due regard to these instructions will save agitation of mind, and running for the surgeon, who would probably make no better prescription, if present.

Record of Marriages.

Dec. 27.—At Warwick, by Eld. Wilson Housel, Mr. RICHARD B. RAY, to Miss HANNAH M. KNAPP, all of Warwick, N. Y.

Jan. 5.—At the Hotel of John Pierson, in Warwick, by the same, Mr. JAMES M. MERRITT, to Miss ANN ELIZA BERNEER, both of Blooming Grove, in this County and State.

Jan. 11.—At the residence of the bride's father, by the same, Mr. ALBERT F. GARDNER, of Goshen, N. Y., to Miss PHEBE E. daughter of Joel Wood, Esq., of Warwick.

Jan. 10.—In the city of Utica, N. Y., by Elder Thomas Hill, Mr. John U. Jamison, of Brooklyn, N. Y., to Miss MARTHA M. BURBAIDGE, of the former place.

Jan. 12.—At Hillsborough, N. J., by Elder P. Hartwell, Mr. JACOB HOAGLAND, to Miss SARAH L. TRUAX.

Jan. 19.—At the residence of Eld. G. Beebe, by him, Mr. SAMUEL W. SMITH, of Mamakating, to Miss ARMINA NORRIS of Wallkill.

Obituary Notices.

DIED, at New Vernon, Jan. 29, 1860, after a short but severe illness of but few days, FRANK, son of the late John and Helen Beyea, aged 7 years.

Perrysville, Ia., Jan. 14, 1860.

BROTHER BEEBE:—Please inform your readers of the honorable discharge of another old soldier of the Cross of our Savior, Jesus Christ, Elder JOHN VAUGHAN fell asleep in Jesus, December 7, 1859, aged nearly 66 years. His disease was said to be Lung Fever. By publishing this notice you will oblige your friend, and as I hope, brother DAVID GOFF.

BROTHER BEEBE:—Please publish the following obituary:—

DIED, at Cardiss, Onondaga Co., N. Y., Mr. WARREN W. THAYER, Jan. 14, 1860, aged 35.—He was a son of Deacon Rufus Thayer. Although he had not united with any church, yet for one year past he hoped in the Savior of sinners. He was fond of Baptist preaching, and he has rode 16 miles to meet us. His sickness was short, only five days. His disease was inflammation of the bowels, and though his suffering was great he was patient and never murmured, but was calm and resigned in the full vigor of his mind. He took leave of his family and friends, and said he was not afraid to die.—He has left a wife and daughter, together with a numerous circle of friends to mourn. His funeral was attended at Cardiss. The congregation was large and attentive, while a discourse was delivered by the writer of this article from the following text: "Now unto him that loved us and washed us from our sins in his own blood," Revelations 1st, 5th.

J. P. SMITH.

SHORE, Jasper Co., Ill., Jan. 13, 1869.

DEAR BROTHER BEEBE:—By request I send you the following:

Died, of Pulmonary Consumption, on the morning of the 11th inst., BENJAMIN FERGUSON, Sen. in the 70th year of his age. Brother Ferguson joined the Baptists before the general split, and after the split stood firmly with the Old School. He was born in North Carolina, from whence he emigrated to Ohio, and from thence to Indiana, where he was long and widely known amongst the Old School Baptists, and much esteemed by them for the truth's sake. His house was a welcome and much frequented home for the Baptists, and many of our dear brethren in Indiana will, when they read this, remember with satisfaction his love for the saints. He was a member of the Mt. Pleasant Church, of which my father was for many years the Pastor. For a number of years he was much afflicted, and suffered much with patience. More

than two years ago he sold his farm in Indiana, and came here with his wife, who survives him, to make their home with their children, where most of them reside. Him and sister Ferguson then became members of the Hickory Creek Church. Though his mind was rendered weak by his bodily afflictions, his faith in God and in the doctrine of grace was unwavering to the last. He died as he had lived, quiet and peaceful. He is at rest now, for we have full assurance that he sleeps in Jesus. Yesterday I tried to preach on the occasion from these words:—"For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

To day we made his grave near the grave of my sainted father. They were beloved companions in life, and now they rest together in death. Sweet and sacred is their rest, for a crown of joy is theirs.

At the resurrection morn of the just, I, though of sinners the chief, hope to meet them, dear brother Beebe, in robes of immortality, and be with them where Jesus is.

D. BARTLEY.

DIED, in Columbus, Jackson Co., Michigan, on Tuesday, the 20th day of December, A. D., 1859, ANDREW SWARTOUT, aged 69 years and 10 months.

Deacon Swartout was a man to be admired; he was warm in his friendship; his house was ever a home to the pilgrim and the minister of Christ Jesus, his master. He was sound in the faith, giving glory to God. Seldom was he absent when his brethren met for preaching, prayer, praise or at Church meetings, and nothing but an impossibility ever kept him away. He made religion his business for life.

Often have I heard him relate the deep exercise of his mind before he received a hope in Christ. He felt that he must die—that it was just; for he had sinned against a holy God.—But, one night, about midnight when looking for death, a light shone round about him and in him, and he, in a voice, saying, "I have prepared a kingdom for you, before the foundation of the world." And he said, O, it is too good!—He was received into the Olive, Ulster Co., N. Y. Baptist Church, on profession of his faith in Christ, and was baptized by Eld. Wm. Warren, some thirty-seven years since. He, with his family, moved to the then wilds of Michigan, in the fall of 1836, where he resided until his death. He and his brethren, the Every's, &c., were destitute of the preaching of the gospel; but prayer and conference meetings, were established at his house; and the Lord, like himself, a wonder working God, brought in one and another, until there was a goodly number to praise the Lord. The wolves, in sheep's clothing, (the Missionary preachers,) were prowling around, seeking whom they might devour, came to them; and learning that they were a set of warm-hearted brethren, they would talk doctrine; but, in their preaching they were careful to keep on middle ground; and they, the brethren, were thereby drawn in among them, but it was food their souls loathed.

They have built them a small meeting-house, and a young brother, Horace M. Gallup, possessing promising gifts, and being sound in the faith, as they then supposed, called him to exercise his gifts in public; but, the Arminian part opposed him and them, and locked their house against them; but, they can lock the doors of the meeting-house against our dear old brother no more. Mr. Gallup soon slid over to the side of his former opponents, and our old brother, and the rest of them, were left to mourn over his fall, and groan over their lonesome state.

Three years ago our old brother, having heard of me, had his son Thomas come to see me. I went to see him and the church; and tried, in weakness, to preach to them. I cheered and comforted the old soldier, and he felt to buckle on his armor again. How it did strengthen my heart, to see the old pilgrim looking me in the face, while I was trying to hold forth Jesus, in the gospel, giving unmistakable evidence of being fed, and as soon as I was done speaking, to see him rise up with that dignified look—his face radiant with love, witness to the truth which he had heard. But, his seat is now vacant! I miss him! Peace to his memory. Sometime in August last he was taken with bleeding at the lungs, and he thought that his days were about numbered.

I went to see him. He told me that he wanted me to preach his funeral sermon, and gave me the text.—As I had to go to the Mad River Association, in Ohio, he told his family that if he died before I returned, to have an old brother make a prayer and then bury him; for, he did not want any of the new school preachers to preach over his dead body. Many of his brethren, friends and acquaintances would call to see him; they would enquire of the state of his mind? "It is good," would be his reply. Near his end they would ask him, "Is your mind firm in the doctrine that you have ever maintained?" "Yes," he would invariably answer.

Thus he continued to be comforted while feeling his way down into those deep waters, whose chill will ever remain until death shall be drowned in his own waters—until death will be despoiled and swallowed up in victory.

Sometime before his death he selected the 1228th and 1232d hymns, in your Hymn Book, to be sung at his funeral, and we sung the 1253d hymn also.

On the 22d of December inst., I preached to a large and attentive congregation, on the text selected by himself, II. Samuel, iii. 5.

Yours, J. P. HOWELL.
SPARTA, Mich., Dec. 27, 1859.

BROTHER BEEBE:—Our much esteemed brother JOHN B. RITTENHOUSE, departed this life on Tuesday, the 6th of September last, in the 57th year of his age. After having passed through a long and distressing scene (three months or more) of affliction, (Typhoid Fever) in his family, he only escaping, and afterwards in the spring having had the Measles, and apparently recovering from them in a reasonable time, and was, as I supposed, in the enjoyment of his usual health during the summer until the latter part of August, when he was taken down and taken away in about three weeks—his last sickness his physician pronounced Consumption. Thus was taken from our midst quite suddenly a brother whose understanding and love of Gospel truth, whose discernment between truth and error, and whose sound judgement and discretion in Church matters was equalled by but few if any—a prominent gift in him was not that of speaking so fluently as some, but of deep-thinking and calm investigation. We have lost a valuable brother in the Church, as you, brother Beebe, perhaps know. But that he sleeps in Jesus we have no doubt. His mind was calm and his faith strong in view of approaching death. He has left a beloved wife and children, and numerous other relatives to mourn their loss. May the Lord overrule this affliction for their good and his own glory.

GABRIEL CONKLIN.

Near Baptisttown, N. J., Jan. 8, 1860.

DEAR BROTHER:—Having gotten through the business part of our letter, we will send you for publication in the *Signs* (by your approbation) the obituary notice of three of the faithful and abiding servants of our God, whom the blessed Lord has called from our midst to that rest that remaineth for his saints during the past year, and who, we believe, are now resting from their labors of love, and are realizing the joys of eternal bliss in the presence of their God and King, for they ever remained these many years faithful to the Lord and his cause through all the fiery trials and persecutions, the church at Bethel has passed through in her divisions and separation from the enemies of our Lord.

The first that fell asleep in Jesus, as we trust, was our beloved brother ROBERT S. SAUNDERS, on the 2d day of January. The next was our much beloved sister MATILDA JORDAN, wife of brother S. Jordan, who is a licensed preacher in our Church. She fell asleep on the 19th of February. And lastly our estimable sister ELIZABETH MIDDLETON, wife of our old brother David Middleton, who was called away on the 11th of October, who, together with those named above, was much beloved in the Lord by all the children of the Kingdom that knew them. Brother Saunders was Clerk of our Church, and in our feeble state the few remaining saints are made to mourn and lament the bereavement of those loved ones that have been called away, yet, while the tear of the living may bedew the pale cheek of departing worth, hope whispers in accents of peace and good will to the dear saints. Heaven's pledge of a glorious resurrection; yes, blessed be the name of the Lord that even languishing existence victoriously exults over death while the ties of life are sundered on all terrestrial things. While we close the grave on human excellence—on the lifeless remains of dear ones, all that was lovely or dear on earth, hope gently chides the gushing tear and plants the germ of eternal existence in pale mortalities dreary mansion, and whispers in gospel consolation that the sleep of Death is not Eternal—that the voice of Omnipotence will remand back from the dreary tomb the dear deposit of sleeping dust, whose voice has said, "this mortal shall put on immortality. Here the living oracles stand in bold relief above death's empire, and the horrors of annihilation, are as anchors to the hope of the Christian both sure and steadfast, being confirmed by the oath and promise of God, who alone is the consolation of his saints. May the Lord bless and sustain the loved ones of our brother and sisters that are left to mourn their loss, that they may find succor and consolation in a crucified Savior.

Yours in hope of eternal life,
LEWIS NEAL.

BROTHER BEEBE:—Please publish the obituary of my father, DAVID STEVENS, aged 75 years. His disease was Typhoid Fever. He has long been a devoted follower of our blessed Jesus, and a sound advocate of the doctrine of free and sovereign grace. He was truly an Old School Baptist. His residence was in Fountain Co., Ia. He died Nov. 4, 1859, leaving a widow, seven children, and a large circle of friends to mourn our bereavement.

ELIZABETH ARMS.

DIED, in the town of Greenville, in this Co., Jan. 10, Mr. HENRY MCBRIDE, aged 72 years.—He was one of the oldest residents of the vicinity, and very much esteemed by all the neighbors. This is the third death in that family since Nov. 1858. The notices of his two daughters decease was published in our last issue.—May the Lord graciously sustain and comfort the aged and infirm widow in her severe affliction, and all the surviving members of the family.

NORTH BERWICK, Me., Jan. 12, 1860.

BROTHER BEEBE:—Our sister SALLY FORD, of this place, died on the 3th inst., aged 78 years, 1 month and 23 days. Her disease was Lung Fever. She was sick but a few days, and died without a struggle or a groan. She was one of the oldest members of the North Berwick church, strong in the faith, and esteemed it a great privilege to meet in conference and other meetings of the church, for the worship of God. She seemed always impressed with a sense of her depraved nature, and often said she never expected to be saved for anything that she had done or could do, but her entire dependence was in the grace of God. She was reconciled to her fate, and willing to suffer all the Lord was pleased to lay upon her, and waited patiently the appointed time to depart and be at home with Jesus.

BROTHER BEEBE:—I also sent you the following obituary notices last fall, which have not yet been published, viz:

DIED, in this place, Oct. 10, 1859, Miss NANCY JOHNSON, daughter of brother Isaiah and sister Nancy Johnson, aged about 20 years. She died of Typhoid Fever. She did not profess religion, but attended our meetings, and was one of our best singers, and our loss is deeply felt. While she was sick, her father gained an evidence from her that she had passed from death unto life.—This bereavement is most deeply felt by her parents, brothers and sisters, and by surrounding friends, of whom she had many, being of an amiable disposition, which gained the sincere affection of many.

Also

DIED, Oct. 6, 1859, Mrs. SARAH ABBOTT, aged 91 years and 8 months. She had never made an open profession of the religion of Christ, but she has given a good evidence for many years that she was a subject of grace. She was always ready to speak freely of her own sinful and depraved nature, and she was well established in the truth of the doctrine which is contended for by the Old School Baptists.

Also

DIED, Oct. 25, our sister ANNA CLEMENTS, aged about 68 years. Her disease was Dropsy, which caused her great suffering for a number of years. She seemed to be well established in the doctrine of salvation alone by grace.

WILLIAM QUINT.

Ritchie Co., Va., Dec. 5, 1859.

BROTHER BEEBE:—Please publish the obituary of my elder brother, THEODORUS CARPENTER, who departed this life July 31, 1859. He was born in Scipio, Cayuga Co., N. Y., Dec. 18, 1800, and was consequently in the 59th year of his age. He moved to Potter County in 1825, and united with the Independence Church, of Alleghany Co., N. Y., and there held his membership until the Church was divided, when he stood firmly with the Old School Baptists, until the members had so generally moved away as to leave him without church privilege. He was induced by hard persuasion to join the New School, on their promising him liberty of conscience,—but the time soon turned, and he must comply with their means arrangement or be expelled, so he and his wife were dropped, and spent the last four or five years of his life alone, trusting in God. He was an advocate of salvation by grace alone. His disease was called hasty Consumption. He was taken sick May 22, and bore his sickness patiently, being willing to go and be with Christ. Having settled his worldly affairs, he died like one going to sleep, so calm and sweetly that those who witnessed were heard to say, "Oh that my last end may be like his." He has left a wife, four sons, two daughters, an aged mother, three brothers and six sisters to mourn our loss, and which we hope is his gain. His funeral was preached from Heb. ix. 27-28, to a large and solemn congregation.

Yours, in hope of Eternal Life,
WM. CARPENTER.

DIED, near Franklin Furnace, Sussex Co., N. J., Oct. 9, 1859, of Consumption, after a long illness, Miss MARY ELIZABETH WOOD, aged 31 years and 11 days.

While the deceased was lingering, I felt a strong impression to visit her, and accordingly called at the house, but was informed that she was too feeble to receive company, but such were my impressions that I felt constrained to call again, and one of the family proposed to enquire of her, if it was her wish to see me.—She returned, saying that it was her desire I should come in and converse with her. I enquired of the state of her mind, when she related to me, what I regarded as a very satisfactory christian experience, and seemed highly gratified with the opportunity to open her mind upon the subject, which she had never before disclosed. She said that she sincerely regretted that she had not related her exercises to the Church, and followed her Lord in the ordinance of Baptism while able to do so. But now, having freely related her exercises, in which she said she had a small hope in Christ, but small as it had seemed to her she would not give it up for all the world. She said she felt greatly relieved, now that she had made this communication—and was now ready to depart, hoping to be with Jesus. She said that in experience and sentiment she was an Old School Baptist—that no other faith or order would meet her case. In about two days after this conversation she fell asleep, as we trust, in Jesus.

Yours as ever,
GEORGE DOLAND.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., FEBRUARY 1, 1860.

NO. 3.

Correspondence.

[Concluded from page 14.]

One is speaking on some mysterious point of doctrine, (for it is all mysterious) and he drops a word that does not jingle exactly right in his brother's ear, and now there is ten chances for him to be made an offender for that word, where there is one for him to escape. Perhaps it is the doctrine of election; a cardinal point with O. S. Baptists; set at nought by all other societies in the present day, so far as I am advised. It, however, has had its advocates and enemies in all ages of the world. Ever dear to its advocates is that soul-cheering doctrine. It remains a paramount principle in the doctrine of the Bible—underlying the whole system of salvation. Of course the friends of that doctrine have no difficulty in proving that the saints were chosen in Christ Jesus before the foundation of the world—that the Lord has been their dwelling-place in all ages—that he bear them and carried them all the days of old. All this is plain enough, if we would stick to the Bible, and keep unprofitable criticism away. But now comes the *how's*, the *why's*, the *what's* and the *wherefore's* of the critic, and the *when* of the infidel; for he is apt to be about at these critical seasons. And I will just here observe that we need not want a better introduction to Mr. Infidelity than to hear him say, "O, they were not really chosen in Christ before the foundation of the world; it was nothing more than a purpose to choose them." Now, establish that as a fact, and there is no proof of the doctrine of election at all in the Bible; it sweeps it away, root, stem, top and all: for there is no proof there, that there was any such a choice made in Christ after the foundation of the world.

That species of infidelity, however, is pretty well purged from the O. S. Baptists in this part of the country. I would that I could say as much of unprofitable criticism.

But there appears to be a degree of restlessness in the minds of some: an eagerness to comprehend all the particulars of the divine mystery, and the preachers are called upon to explain, and at it they go. Now comes up the *why's*, *what's*, &c., for them to explain. Well, of course those who believe and love the doctrine will tell all they know about it, and perhaps some of them more too. Well, but "why were they chosen in Christ?" says one. I believe the answer to that question, so far as I know, has been about as follows: "He chose them in Christ because they were in Him, and didn't come down to this world, or go to some other place and choose them to put them in Christ." Now, I don't know that there could be a

better answer than that found outside of the Bible. Another wants to know "what was chosen in Christ?" or "who were chosen in Christ?" One says, all his spiritual children, or all his spiritual family. Another says, no; there never was any spiritual children until they were quickened by the Spirit in regeneration. And another says, the idea of a spiritual family in Christ before the foundation of the world, won't do at all—"How can that be?" Then follows a train of cross-questions and random answers, and now, before it is done with, it is a fortunate circumstance if some are not *mad*, and some others *not in a good humor*. What is to be done in this case? Shall we drop the idea of a choice in Christ before the world was? No, that will not do; for the scriptures say, "chosen in him before the foundation of the world." What then? Are we to conclude that this "old" Adamic man, with his flesh, blood, and all his natural faculties were chosen in him before the foundation of this world? That would be a new theory amongst us, and contrary to the teaching of the Bible, which says he is "earthly," and therefore not heavenly. But, says the rejoinder, the idea of a *spiritual family* in Christ is what I want to understand. Well, is not Christ "*spiritual*?" See 1st Cor. xv. 46. And has he not a "*family*?" See Eph. iii. 15. Is not that family "*a spiritual house*?" 1st Pet. ii. 5. And is not that house "*the church of the living God*?" 1st Tim. iii. 15. Is not that church "*in Jesus Christ*?" See the commencement of most of the Epistles. Is there more in him now than always were? If so, tell us when and how they got in him, or whether there are additional members added to his body, or whether he is not the same, yesterday, today, and forever?

Then comes up the doctrine of the new birth, or the christian warfare; each of which is subjected to the same routine of strict animadversion. We have to meet the questions: Who are born again? We answer, perhaps, The children of God. How do you know that? Ans. They are "born of the Spirit," or "of God," and that proves them to be his children. Well, but what is it that is born? Ans. It "is spirit." Yes, but you must delineate and name the child. Well, it is — "a man." But whence are they? "Not of this world." But that does not tell whence they are. Well, John said he "*saw the Holy City, New Jerusalem, coming down from God out of Heaven*."

Now, if these Bible answers would satisfy the curious mind, we might get along; but now comes up a "*knotty*" question: What *part* of the man is born again? Now, if all were ignorant as myself, I suppose it would be best to confess ignorance and let that matter rest, for the scripture does not tell me one word about

a *part* of a man being born again. But one says it's the *soul*, and because his brother will not take proof from the *back* of the Bible he is a "*Heretic*." Another says it is the *mind*, and because his brethren are not willing to receive proof from the same source they are numbered with heretics also. But the greater portion of those *part* regenerationists with whom I have conversed, conclude that, although some part of the old man must be born again, they cannot tell *what* part it is, but the preacher must tell all about it; and although they do not know themselves, if he does not explain to their satisfaction, and make them know what neither him nor they have ever seen in the scriptures, down he must go.

But what an immensity of trouble we have had to wade through here in the West, because some of the preachers and brethren have got smart enough to find out things that the scriptures never taught. The faithful servants of the churches suffer no little from this state of things. All this guess-work is thrown into their path, and they must throw it out, or get over it the best way they can. Then, every word they speak is watched and weighed, (and sometimes in doubtful balances,) and for each one that is susceptible of a criticism, he is apt to be made an offender. It is right to watch the servants, but it is to be feared there are too many in some of the Western States that watch their brethren for evil, rather than for good. But there is more to complain of than a mere criticism on words. They are contorted, misconstrued, and made to exhibit what the speaker never intended.

Yes, some of our enemies, professing to be Baptists, do worse yet. I have been credibly informed that a leading *professed* Baptist Preacher of Ohio said that J. F. Johnson preached that Christ's people existed in eternity as men, women and children, going about as they do here, than which, a greater absurdity nor a more downright falsehood never dropt from the lips of man. But this was from an enemy, and could be borne without a murmur. I do not mind their fiery darts at all. To see my brethren disposed to find fault and fall out on trivial occasions, or obscure questions about words, is what wounds me, and I am made to exclaim with one of old, "For the hurt of the daughter of my people am I hurt."

I sit down here in Kentucky, or lie down on my bed at night, and think of the large circle of my acquaintances among the saints, in and out of the United States. I hope I love them, and pray for their welfare; feel anxious to hear from them; and frequently do hear from many of them through the *Signs of the Times*, *Southern Baptist Messenger*, by private letters, and otherwise. I highly appreciate these vehicles by which our correspondence is con-

veyed from one part of the country to another. I hear from one quarter—and the mercy drops are falling there: the Sun of Righteousness warming—his love-inspiring beams causing the hearts of his children to thrill with joy, and peace among them flowing like a river.

Then I rejoice, and think how I would like to be there and participate in the feast. I hear from another—and they are cold, but in peace. I am glad to hear that. Not glad that they are cold, but that *peace* is there; and I comfort myself as well as I can as to the coldness, with the reflection that I have seen almost sixty winters, and all of them but one have been followed with Spring and Summer; and that one will be soon, in all probability. But occasionally I hear from another—and wars and contentions are there. Then my spirits sink and seem to wither, and I feel sad.

Again the question recurs to me, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" I think of the family relation—the kindred ties and should-be endearments. One Father—one Mother—one Elder Brother—one brotherhood—one joint, incorruptible inheritance and one destiny throughout. I ask myself the question: Can it be possible that those eternal ties can be finally and forever sundered? "*Never! NEVER!! NEVER!!!*" They may be covered over for a time with rubbish, and thereby concealed from view, but never finally severed. But then, I think you need not count it strange at last, that brethren fall out with each other, seeing they so frequently fall out with themselves. At any rate, I am confident that I fall out with *myself* much more frequently than I do with my brethren. But why is all this? I think it is because we are compound beings, possessing two adverse principles or natures.

And now, perhaps right on this supposition the critic will come at me. Well, let him come; I shall not quail before him yet. No, nor will I fear the fair investigator if he comes. For, should I be wrong, and he convince me of my error, he will befriend me, and thereby place me under lasting obligations to him. At any rate, I shall take the position that the christian, as we recognize him here, is a compound of good and evil, and that there are two different sources from which those two principles or characters proceed. One is Adam, who is corrupt and defiled in every part throughout all his generation. The other is Christ, who is incorruptible and undefiled throughout all his generation.

There are two seminal heads, with their respective indwelling seed. One "*is natural*," the other "*is spiritual*." The seed of one is called "*a seed of evil doers*," "*the seed of the wicked*," &c.; that of the

other "a holy seed," "a Godly seed," and it is said of Christ, "he shall see his seed." Two generations legitimately proceed from these two sources. One is called "the generations of Adam," "the other the generation of Jesus Christ." One is corrupt in all its parts, the other is born of incorruptible seed, and therefore cannot be corrupted.

As one "is natural," his offspring is natural, and "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them." The other "is spiritual," and his offspring "are built up a spiritual house"—they eat spiritual meat, and drink spiritual drink. One "is born of the flesh (and) is flesh:" and "all have sinned and come short of the glory of God;" the other is "born of God," or "born of the Spirit (and) is spirit:" and "whosoever is born of God doth not sin, for his seed remaineth in him, and, he cannot sin because he is born of God." In short, one of these heads "is earthy," the other "is heavenly;" and "as is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." Now, the question is, Do Christians possess both these natures—principles—or shall I say *men*? I think I may safely say that the Bible shows conclusively that they do, and that every Christian's experience testifies to the fact.

Paul said to his brethren: "Though our outward man perish, yet our inward man is renewed day by day." They were in possession of an "old man which is corrupt," and a new man which is created in righteousness and true holiness. He delighted in the law of God after the inward man, but found another law in his members warring against the law of his mind. The scripture says, Whosoever is born of God doth not commit sin. I have no doubt but Paul was, and yet he says, I am carnal, sold under sin. Nor can I doubt the Christianity of Peter, yet Christ says to him, "Get thee behind me, Satan." Old Father Erskine, I think, was one too, and he says:

"To good and evil equal bent,
I'm both a devil and a saint."

I conclude that the Lord's children are all materials of the same building, and yet there was seen in the Shulamite (the church) "the company of two armies."

But why need I multiply proofs and refer to instances to establish the fact that the Christian is a two-fold character?

My dear brethren, do you not feel the warfare raging within, while the flesh lusteth against the spirit, and the spirit against the flesh? Do you not feel the struggling of the "carnal mind" and the mind of Christ? Do you not daily mourn over the multitude of the evil thoughts of your carnal mind, (for we cannot think without a mind,) as well as over your vain words and acts of folly, the legitimate fruits of that carnal mind? Now, brethren, if you feel all this, remember that your servants are "carnal, sold under sin," as well as yourselves, and therefore require your lenity, and the exercise of your forbearance, as well as yourselves.

Have you a servant that is old and infirm—one who has long and faithfully battled with your enemies in the cause of truth—who has been galled and chafed thereby until his patience is worn thread-

bare? Remember that he is still in the flesh, and needs your forbearance, and then exercise patience towards him. Have you one that is young and inexperienced—sensitive and zealous in the cause of truth, one who you have set apart for the work of the ministry, believing that he is profitable unto you? Remember too, that he only can "see in part," and when you see an error in him, like Aquilla and Priscilla, take him to yourselves and teach the way of God more perfectly. Have you one of full and mature age—strong and confident, and whose zeal sometimes seems to outstrip his knowledge? Teach him to put "no confidence in the flesh," but "God (alone) is his strength."

But above all, let those brethren who are so tenacious as to conclude that all must be *right* with their servants, *set them down and get up in their places*, and try whether they can guide themselves and their brethren straight-forward over a smooth sea.

In conclusion, my dear brethren in the ministry, remember that you are to bear hardness as good soldiers of Jesus Christ. Be patient, meek, but faithful. And whether your perils be by land, by sea, or among false brethren, in your patience exercise your souls. And remember, too, that the best fruit-trees are generally clubbed the most.

Commit yourselves to God and to the word of his grace, who is able to keep and preserve you blameless unto the day of Jesus Christ.

Your friend and brother in tribulation and patience,
J. F. JOHNSON.

Harrison Co., Texas, Oct. 29, 1859.

BROTHER BEEBE—Although I never saw you in the flesh, from the doctrine you publish through the *Signs of the Times*, I believe there is a relationship existing between us. I heartily endorse the doctrine therein contained. It is said here in Texas by our professional enemies, that the Primitive Baptists will soon become extinct. But thanks be to God, he will add unto the church daily such as shall be saved.

Two young men and three young ladies related their experience on Sunday evening of our session; and at the same time there was a sick lady in a carriage near by, who on hearing the good news, requested the brethren and sisters to come to the carriage. She stated that she was not only ready, but willing to talk to the church. She was also received on her experience, and on Monday all were baptized, and as the sick lady was not able to stand, she was baptized in a chair.

One circumstance more which occurred at the same meeting house (Salem) I will also relate. At the meeting previous to the Association, a lady had given in her experience and was received; water being scarce the brethren in the evening dammed up a branch where the water was but barely running, thinking that by the next day there might be enough to baptize in; but the enemy went just above, in a bushy place and also dammed up the stream, and disappointed them. In a few days a Methodist was preaching not far from that place, told the audience that the Lord had dried up the branch to show the Baptists that they were practicing the wrong mode. But their dam has broken, and the branch is still running.

This, brother Beebe, is a plain statement of facts. I relate to you this circumstance to show that the Primitive Baptists are persecuted here as elsewhere.

Yours in bonds of christian union,
J. M. MOODY.

Barry, Clay County, Mo.,
November 8, 1859.

DEAR BROTHER LEACHMAN:—With painful regret to me (but the will of the Lord be done) I embrace this opportunity in announcing to you the departure of our highly esteemed and beloved brother J. W. Thomas, who fell asleep on the 26th of October, in full triumph of the faith, for about the last words he spoke was on this wise—Poor in spirit, rich in faith and an heir of the kingdom; he had been sick but four days, and he expressed a wish to see the brethren, I was up in Platte county attending meeting at Unity church, when a messenger came from brother Thomas, requesting the presence of brothers Burruss and Murdock, who went on Sunday after meeting and found brother Thomas very low, but yet able to talk, which he indulged in very freely, for it appeared to be his whole theme to talk about the blessed Jesus who had done so much for him. I was with him two nights and part of two days, and my brother, I never was by the bed-side of any one before in my life that left such an evidence of entering into rest. My poor heart burst with joy to hear the last words of a faithful and weather-beaten soldier of the cross saying, I have fought the good fight, I have finished my course, I have kept the faith, and henceforth there is laid up a crown of righteousness, which the righteous judge will give me at that day; and not unto me only, but unto all them also, that love his appearing. O my dear brother, is it not encouraging to us whom the great God still keeps in the field to press forward to the mark for the prize of our high calling of God in Christ Jesus; just reflect for a moment on the words, High calling of God in Christ Jesus. Is it not enough to sink poor worms as we are down low in dust and ashes, low down in the valley of humility? May God in the reign of his grace enable us to keep low at the feet of Jesus, as Mary did, who hath chosen that good part which shall not be taken away from her, is the prayer of the humble writer of this scribble. While I was sitting by his bedside, he turned toward me and addressed to me these words: brother Beale, how old are you? my answer was, nearly fifty-one, to which he said—I can tell you something that will astonish you, says he, the time will come when you will be three years older than I am, (can it brother Leachman be a word of prophecy?) he then asked me when I had heard from you; I told him not long since, he then asked me if I had written to you lately, I told him not very lately, to which he said, when you write again give him my sweetest love and tell him I hope to meet him in glory.

Brother Leachman, brother Thomas thought a great deal of you, he has expressed himself to me frequently of you, he told me if he only had the delivery that you had, he would consider himself blessed indeed, and if it had been the pleasure of God that your presence could have been here before his departure, and during the strife and turmoil how gratifying it would

have been, but the great God rules in the armies of heaven and among the inhabitants of earth, and no good thing will be withheld from them that walk uprightly. Then let us trust in the Lord, and stay upon our God; it is he that fights his own battles. He is a King, victorious in war, and his army shall conquer; then let us not be afraid of the enemy, for they can never break through Jehovah's shalls and wills that surround his little army, and if they deprive us of our place of meeting, we will bear it.

Through the goodness and mercies of a covenant-keeping God, I am enabled to walk about again without a stick. My mind is irresistably drawn to the Lord Jesus Christ as our rod and staff; it is one not easily broken, and O, may the Good Shepherd of the sheep keep them within his fold, and show the wolves that all they can do is only to stand without and bark.

Write soon and let me know when you can visit us, and may it be in the providence of God that you can come between this and January.

Now may He who is able to do more for us and better by us than we are able to ask or in anywise worthy to receive, strengthen you both in the inner and outer man, and bless you with all spiritual blessings in heavenly places in Christ, is the prayer of your unworthy brother in the afflictions that await the saints,

THOS. J. BEALE.

Mount Gilead, Ky., Jan. 11, 1860.

DEAR BROTHER BEEBE:—We cannot forget the happy season we had with you at my house last September, and when hearing you proclaim the glorious gospel of salvation to the lost and helpless. I feel inclined to write a few lines on the perfect fulness and sufficiency which the Church of God has in our Lord Jesus Christ. First, she was chosen in him before the foundation of the world, that we should be holy and without blame before him in love. Second, Jesus Christ came down from his bright abode in glory, wrapped his Godhead in a body, in the assumption of which he took not on him the nature of angels, but the seed of Abraham; rendered perfect obedience to the holy law which we had transgressed, for more than thirty years, and to accomplish the deep designs of the Father, suffered the ignominious death of the cross; cried out "It is finished!" and gave up the ghost. He was taken down from the cross, and laid in Joseph's new tomb until the third—the appointed morning—the Man, Christ Jesus, burst the bands of death asunder, and rose a mighty conqueror over death, hell and the grave, and in his resurrection brought life and immortality to light.

O, for such love let rocks and hills
Their lasting silence break,
And all harmonious ransom'd tongues
The Savior's praises speak.

Dear brethren, when we contemplate the wisdom, power and grace of God displayed in the plan of salvation through Jesus Christ, we see how God can be just in the complete justification of his church and people. The church is saved through his precious blood. His own arm brought salvation unto him, and of the people there was none to help. Therefore salvation cannot be by works of righteousness which we have done; but by his mercy he hath

saved us, by the washing of regeneration and renewing of the Holy Ghost. In view of all that God hath done for us, what manner of persons ought we to be in all honesty and godly conversation, and in obedience to him who is the King eternal, immortal, the only-wise God, our Savior.

Brother Beebe, I am nearly seventy-six years of age. Do with this as you think best. I remain your brother and friend.

SAMUEL HULL.

Johnstown, Licking Co., O., Dec. 12, '59.

BROTHER BEEBE: I still delight in the contents of your valuable paper, although it contains some things which are out of my sight. I had thought that the soul that we possess passed through a great change. The Savior says, "Except a man be born again he cannot the kingdom of God." Soul, body and spirit make a man. These are deep things which I cannot understand. Sixty odd years have rolled around since I was made alive, if ever, and I am yet a poor, ignorant, sinful mortal; and yet I know there was a powerful change in my feelings and views of myself and of the scriptures. The older I grow the more I feel to sympathize with brethren who cannot see alike in regard to minor things. The glorious doctrine of salvation by grace alone, from first to last, is still my theme now in my seventy-ninth year. I am still going and preaching Jesus and his everlasting love to sinners—that love with which he loved them before the world began. O the love of God to a ruined world!

I have traveled in seven of the States of the Union, and have become acquainted with many dear brethren whom I shall see no more in the flesh. Perhaps they would be glad to hear that I still live and am in as good health as I ever was, and am still preaching in my feeble way. God bless you, dear brethren, and make you joyful in his house forever.

ELI ASHBROOK.

Ohio, Dec. 23, 1859.

BROTHER BEEBE: I seat myself to inform you that I am still numbered with the living; but for what purpose I am spared, is only known to the Lord. When I look back over my life, I many times feel scared to find so little that looks like the life of a Christian. I can say, in truth, The things I ought to have done, I have not done, and the things which I ought not, I have done. When in my seventeenth year I became a member of the Baptist church; I am now in my sixty-ninth year, and in my advanced age I feel no better than when in my youthful days. I am still sinning and blundering all the time. Surely, if I am saved at last, it will be by grace alone from first to last.

Please to continue to send me the *Signs of the Times*, as they contain the only doctrine that gives me any hope of a blessed immortality beyond the grave; for which I enclose the amount, requisite.—With my best wishes for you, my brother, I will close.

MAHLON PETERS.

Rovella, Linn Co., Kansas Ter.,
Jan. 12, 1860.

I wish you to publish in the *Signs of the Times* for the information of brethren of the Old School Baptist order in the old States who may wish to move west that they will find the south-east part of Kan-

sas and south-west Missouri a country at this time possessing superior advantages to almost any part of the West to those who wish to get good and cheap homes in a fine country and remarkably pleasant climate. As there are but few Old Baptists in this part of the country we who are here and believe that doctrine would be glad to have brethren settle in our part of the country, and I am sure there are advantages here that do not exist elsewhere. As I have been in the country some time and have travelled over most of the south-east part of Kansas, &c., I will say, any brother who may wish information respecting this country, that if they will address me at Rovella, Linn Co., Kansas, I will take pleasure in giving any information in my power, and I hope any brother who may wish to look at the country will call at my house on the road from West Point, Mo., to Fort Scott in Kansas, and I will do all I can to assist them in any way in my power, I will state for further encouragement that there is a railroad located in the immediate vicinity, running East and West, and strong probability a road North and South which will cross in this vicinity. I hope, brethren of the Old Baptist faith who wish to emigrate to the West, will not settle until they look at this country at least.

Those who come by Missouri River should stop at Kansas City, take the road South, if by stage to Paris, if by private conveyance to West Point, at either place they can get directions to my house. If by railroad to Syracuse on the Pacific road, come from there to Butler, Mo., where they can get directions at Jackson's Hotel, or of Thomas H. Starns, Esq., &c.

Respectfully,

J. E. GOODSON, M. D.

Monroe Co., Miss., Jan. 1, 1860.

DEAR BROTHER BEEBE:—As I have to write on business, I will also write you a few lines for publication if you deem them worthy of a place in the *Signs of the Times*. I have been in this State only about two years, but I have formed an acquaintance with several churches and ministers of the primitive order, and I think they are orthodox in doctrine, and orderly in practice. They believe in the sovereignty of Jehovah,—his everlasting love to his church, and that his church is the bride, the Lamb's wife, and that she was chosen in Christ Jesus before the foundation of the world. The Lamb of God we believe is that Jesus who should save his people from their sins, and that he is of God, made unto us wisdom, righteousness, sanctification and redemption. The Spirit of the Lord God was upon him, because he was anointed to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to open the prison to them that are bound, to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he might be glorified. Therefore it is written, "He that glorifieth, let him glory in the Lord. To him alone all praise is certainly due; and I do think that all who have even been brought to his banqueting house, are willing to acknowledge that salvation is of

the Lord, and if it be all of the Lord, surely all the glory of it belongs to him. O, brethren, let us praise him for his loving kindness toward us; let us be humble and submissive, and walk worthy of the vocation wherewith we are called. We know that our time on earth is but short. When I consider what a poor, frail, short-sighted being I am, I wonder why it is that I am spared so long. My past life looks to me as though all that I have ever done is wrong, and I feel to cry out, Lord, what shall I do? Teach me how to live, and spend my future days more to thy glory. Brethren, pray for me, for it does appear to me that I am one of the weakest saints, if, indeed, I am one at all.

Your brother,

F. M. CASEY.

West Lexington, N. Y., Jan. 16, 1860.

BROTHER BEEBE:—As another year has gone, I wish to renew my subscription. The good news contained in the *Signs of the Times*, often makes my heart to rejoice within me, when I read the communications of dear brethren and sisters. Your editorial in the close of the last volume is what I do believe in regard to those who are teaching for doctrine the commandments of men, while the doctrine contended for in the *Signs of the Times*, is what I do believe, was preached by the Savior and his apostles. Paul said, if he preached to please men, he would not be the servant of Christ. The gospel which he preached, he received it not of man, neither was he taught it, but by revelation of Jesus Christ. He used great plainness of speech in contending for the faith which was once delivered to the saints; and he was not ashamed of the gospel of Christ; for it is the power of God, unto salvation to every one that believeth. But when the servants of Christ preach that salvation is by grace alone, the wise and prudent, from whom God has hidden these things, cry out, These are hard sayings. But the children of God can all say with David, The salvation of the righteous is of the Lord. Surely, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. He will bring them all off conquerors, and give them the victory over all their persecutions, trials and tribulations, and present them faultless before his Father in the kingdom of immortal glory. Paul says to the Hebrews, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Brother Beebe, since the Lord has removed from us our beloved father, Elder D. Morrison, we feel like a family of bereaved orphans. But, may we all feel to say, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." O may we all feel the spirit of prayer, that we may with one heart and voice pray the Lord of the harvest to raise up and send good and faithful laborers into his harvest. Elder Alling or Elder Hewitt, one or the other attends with us at our Covenant Meetings, and when they come, they seem to come in the fullness of the gospel of Christ, which affords us much comfort in our bereavement.

Yours in hope of eternal life, which God that cannot lie, promised before the world began.

JAMES MILLER.

Near Peoria, Oregon,
Nov. 6, 1859.

DEAR BROTHER BEEBE:—Understanding that there were a few of my Father's children in Umqua Valley, at a remote distance from their brethren, I felt a desire to see them; consequently I set out in company with Elder John Stipp on the 17th of last month, to visit them, and on the 20th we arrived in their neighborhood. We had meetings and preached at various places amongst them for ten days, and generally in the evening. We found Christian love and union among them; and on the 28th, at their request, we constituted a little Church of six members, viz: four brethren and two sisters. They are sound in the faith, and were constituted on the Articles of Faith usually held by the Old School, or Predestinarian Baptists. They chose brother Wm. Hudson, Moderator, and agreed to meet together on the 4th Saturday and Sunday in every month.—Their meetings will be held near Rosebury, Douglas Co., Oregon. Brother Hudson will open their meetings by singing and prayer, and perhaps, by exhortation. They are very anxious that their brethren would visit them, especially the Elders; and as it is on the main road leading from Oregon to California, we hope the preaching brethren will call on them and preach for them, as there is no Old School Baptist-preacher living nearer than sixty or seventy miles. I hope, if the Lord will, to visit them in May next, and Elder Stipp will, perhaps, visit them in July. I hope the Lord will impress it on the minds of some of his under shepherds, to settle permanently amongst them. If any of the brethren wishes to write to them they can address William Hudson, Rosebury, or Solomon Fitzhugh, Winchester, Douglas Co., Oregon. I add no more, remaining yours, in hope of eternal life.

ISOM CRANFILL.

New Church, Accomac Co., Va.,
December 27, 1859.

DEAR BROTHER BEEBE:—Having some remittance to make you, I take the liberty to inform the brethren of my acquaintance, particularly those who saw me at the last session of the Salisbury Association, that it has pleased the Lord to restore me to reasonable health, and as I think, better health than I have had for three or four years. I feel thankful to God for his loving-kindness and tender mercy. The brethren, sisters and friends at Salisbury Association last fall, seemed to think that my departure was near at hand, and I thought so too, and felt as though I should soon wear a crown, and enjoy the rest which remaineth for the people of God—for I have not shunned to declare the counsel of God to the best of my ability. But God be glorified, and all his children benefited, is the prayer of your humble brother.

If you can find a place in the *Signs of the Times* for this short scribble, perhaps it will be some satisfaction to the brethren, sisters and friends of my acquaintance.

Yours in gospel bonds, as ever,

THOMAS WATTERS.

Flowerville, Ja., March, 1859.

BROTHER BEEBE:—Will you give your views on 2 Cor. v., 14: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead." Please be particular and oblige

A. A. COLE.

Fairfax C. H., Virginia, }
January 20, 1860. }

DEAR BROTHER BEEBE:—I, a few weeks since, received by letter a request from a brother out West that I should give through the *Signs of the Times* my views of the *Absolute Predestination of all things*. I judge from his letter that this brother is sound on this subject; but I also judge from his letters, as also from a copy of the Minutes of the Association with which he is probably connected, that he is surrounded by Baptists not sound on all points, and not upon the subject upon which he wishes my views. I feel, therefore, disposed to yield to his request, if by any means I might say anything that would strengthen and confirm him in the truth, and instruct others who have hearts to understand. But I have in times past so fully discussed this subject through the *Signs of the Times*, and so frequently expressed my views on it, that I can hardly be expected to give anything new relating to it, yet it is a fruitful subject.

One remark more: What I write on this subject I write for Old School Baptists. I do not expect others are prepared to receive what establishes the full sovereignty of God.

To come to the subject: Old School Baptists will admit concerning Him who is our God, that "All things were made by him and without him was not anything made that was made." (John i. 3.) That all things were created by him and for him. (Col. i. 16.) That "The Lord made all things for himself; yea even the wicked for the day of evil." (Prov. xvi. 4.) It is true the first two of the above texts were written of him who is the *only begotten of the Father*, and his Son, and of course the third applies to him also; but the Son is the Savior, and the Savior of Israel is the Lord Jehovah, the God of Israel.—See Isaiah xlii. 3. Hence it is written, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Is it not, then, evident that as all things that are made were created for himself, that he had a use for them, even for the *small dust of the balance*, and for the wicked, and for the *waster to destroy*?—See Isaiah lxiv. 17. If he created the wicked for the day of evil, and the *waster to destroy*, had he not, when he created them, pre-determined the use that he would make of them? God had use for the *waster*, Satan, to introduce sin into the world, and he certainly had use for sin in the world for carrying out the purpose which he had purposed in Christ Jesus, that of saving sinners, and bringing many sons unto glory. He had use for Nebuchadnezzar to waste Judah, Tyre and Egypt, &c. And he has use for all the *wasters* from Nebuchadnezzar down to the little insects that destroy one another, and can be discovered only by the microscope. If God made all these things for himself, he certainly has a right to them, and to govern and dispose of them. Can it be supposed with any reason, that when God had made man for himself, that he permitted him by sinning to take himself away from under his control and government, so that man can in anything thwart the purpose of God? or that Satan has obtained a control of man above the control of God? But whatever men may suppose concerning this, God has said, and

that settles the question, "Surely, the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Ps. lxxvi. 10. Again, David says: "Deliver my soul from the wicked which is thy sword."—Ps. xvii. 13. If the wicked is his sword, then he of course has use for them, in the day of evil which he will bring upon men. Thus God says of Nebuchadnezzar: "O, Assyrian, the rod of mine anger, and the staff in their hand, is mine indignation. I will send him against an hypocritical nation," &c.—See Isa. x. 5, 6; also ver. 15.

Once more: We are told by inspiration of God that, "We know that all things work together for good to them that love God," &c.—Rom. viii. 28. In the first of the above texts, we have it in substance affirmed that whatever wrath man shall be allowed to act out, shall praise God, for the remainder of wrath he shall restrain. This must embrace the sinful actions of men in general. In reference to the restraining of wrath, we have one instance in the crucifixion of Christ. God had said, through the type of the paschal lamb, a bone of him shall not be broken. Whilst the soldiers break the legs of those crucified with him, yet when they saw that Jesus was dead already, they break not his legs; yet they would vent their wrath on him in some way, and one of them pierced his side with a spear. There they were restrained from doing that which God said should not be done, yet in acting out their wrath they did that which was foretold should be done.—See John xix. 32-37. Yet these Roman soldiers did not design nor know that they were doing the will of God.

In the quotation from Isa. xviii. 5, 6, we have one illustration of how God uses the wicked as a sword or staff to visit evil upon men. In the quotation "that all work together for good," &c., there must be included in these *all things* all the trials from the reproaches and persecutions of men, from the temptations of Satan, and from the crosses and afflictions of life, that his people are subject to. In the quotations I have given it must, I think, be admitted that most of the wicked actions of men and devils are represented. And it is shown that God controls them, for his praise, for accomplishing his purpose, and for the good of his people.

O. S. Baptists will admit that God's foreknowledge is infinite, and therefore must have embraced from eternity every event, however minute. If God then foreknew all that wrath of men which should praise him, and all that he would restrain, and all the use he would make of the wicked, it must have been that he purposed that wrath which should be acted out, and that use which he would make of the wicked, and the events he would accomplish by them. Hence he says, "As I have purposed, so shall it stand."—See Isa. xiv. 24-27.

What is God's purpose but his predestination? Men in all ages charged the predestination of God with destroying the accountability of the creature. Paul knew of the prevalency of this objection, hence he said: "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" The answer, "Nay, but O man, who art thou that repliest against God?" &c.—See Rom. ix. 19-24.

And here perhaps it would be wisdom to leave that point where Paul has left it. I will, however, just add that the Scriptures nowhere represents that God's purposing or predestinating the action and event produced by it, in any case, destroys the sinfulness of the actor.

God had purposed that Joseph should be sold into Egypt, but his brethren sinned in the transaction, doing it from wicked design. Hence Joseph said unto them, "Ye thought evil against me, but God meant it unto good."—Gen. i. 20. So in the case of the Assyrian, whilst God foretells that he would use him as a staff in his hand against a hypocritical nation, &c. Yet he saith, "Howbeit he meaneth not so," &c.—See Isa. x. 5-19. See also Acts ii. 23, concerning the Jews in crucifying Christ. We see the work of God in these cases. We see his purpose carried out by the wicked actions of men and Satan, yet we cannot see him work. We cannot comprehend his ways. Shall we deny his power? deny that he does it, because we cannot comprehend how he does it, so as to have man a guilty transgressor and himself pure and just? and shall we, therefore, ascribe the controlling power as well as the acts to men and to devils? Every event prophesied of, both in the Old and New Testaments, concerning Israel, concerning the four great Empires, of Nebuchadnezzar's image, of the division of the Roman Empire into ten kingdoms, and of the rise of the seven headed Beast and of the two horned one—were and must have been predetermined of God, or it would not have been declared of God that they should take place. God said he would send Nebuchadnezzar or the Assyrian against Judah and Jerusalem, as has been seen from the 10th chapter of Isaiah. God named Cyrus as the man that should destroy Babylon and break the Assyrian Empire, and establish the second great Empire, the Persian, and deliver the Jews, &c.—See Isa. xlv. 1-4. Yet he says of the Assyrian, that he *meaneth not so*, &c., and therefore that he will punish the fruit of the stout heart of the king of Assyria.—Isa. x. 7-12. And he calls Cyrus a *ravenous bird*, that he calleth from the east to execute his counsel, &c.—Isa. xlv. 11. It is evident, as is the case in the Assyrian above noticed, both from the Scripture accounts and from history, that Cyrus and all these kings and nations and people were actuated by ambitious motives to exalt themselves: the one in the destruction of the other. Yet God says, in reference to these and preceding events, "Remember the former things of old, for I am God, and there is none else; I am God, and there is none like me," declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; calling a ravenous bird, &c.—Isa. vi. 9-12. What can be a more full and decided declaration of *absolute predestination* than this?

There are those in this section of country who, though they consider themselves O. S. Baptists, deny the absolute predestination of all things; yet they admit the predestination of those events immediately connected with the coming and death of Christ, and the predestination of the elect to salvation and to the adoption of children. And I presume, my brother, you have the same class of Baptists around

you. It may therefore be well to say something on this point.

If the coming of Christ in the flesh was predestinated before the foundation of the world, then all the events, all things connected with his coming, were predestinated. He *came into the world to save sinners*; then it must have been predestinated that his people should be sinners, and therefore that Adam, by transgression, should bring sin into the world. Rahab must become a harlot, and have a house in a retired place on the walls, that she might receive and hide the spies sent by Joshua, and thus secure her own deliverance from the destruction of Jericho, and become the mother of Booz by Salmon, and thus secure the succession from whence Christ was to come after the flesh. See Josh. ii. and vi. 25 and Matt. i. 5. Tamar must assume the garb of a harlot, that she might entice her father-in-law, Judah; that she might bear unto him an heir, that the succession from Judah to Christ might be preserved. See Gen. xxxviii. 12-30 and Matt. i. 3. So the birth of Solomon was preceded by adultery with Bathsheba and the murder of Uriah. Those were all sinful acts and were intimate in securing the succession from Abraham down to Jesus. They must therefore have been predestinated of God. But come to the crucifixion of Jesus. Satan had quite an important part to act in bringing this about; not only in entering Judas and leading him to betray Jesus, but in exciting the Jews. Satan did not this with the design of furthering the purpose of God, but to frustrate it. He was acting out the enmity of his heart against God. The act of Judas in betraying Jesus had been prophesied of by David, and therefore must have been predestinated, and, of course, Satan's entering into him. Even Jesus said unto Judas, after Satan had entered into him, "That thou doest do quickly." Yet all this did not lessen his sinfulness in the act. If God can thus control and make use of Satan's enmity in accomplishing his own purpose, and yet leave him a *devil*, he can with equal ease control the wrath and wicked acts of men, and yet leave them sinners. We discover from this that Satan must be ignorant of the spirituality of the Scriptures, or he would have known that he was fulfilling them by tempting Judas. And he was equally ignorant of the spirituality of Christ's kingdom, or he would not have thought to crush it by procuring his death.

In reference to the predestined salvation of his people, Christ says to his Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. What was the use of this power being given to him over *all flesh*, if it was not necessary that he should have the control of all flesh, and their acts, in order to give eternal life to his people? It is as necessary that they should experience their first birth as their second; of course, he must have the control of every event that could effect their preservation in their ancestry down to their being born, that there might be no frustration in that; and after their birth till called to the knowledge of the truth. This power over all flesh is declared by Christ to be "All power in heaven, and in earth." See Matthew xxiii. 13. If he has all power

over all flesh, then we opine there is none other that has any power over them to control their actions contrary to his purpose. I cannot think that any consistent O. S. Baptist can think that God created or brought into existence any part of the human family merely to be damned; or in other words, that he had not use for in the world in carrying out the great purpose of creation, viz: the salvation and glorification of his people, either as channels through whom the elect are to descend from Adam, or through whom the wicked are to be brought into existence against the day of evil, or to compose the votaries of the false systems of religion which God has in all ages permitted to exist in the world, by which, through contrast with them, the glory and beauty of his truth may be made more manifest, and the riches of his grace more displayed in bringing his people to the knowledge of the truth, and in preserving them to glory. He must have the control of all these masses so as to secure their filling the places assigned them in the purpose of God. Indeed the term flesh in the expression all flesh, seems to be used to denote those who only are born of the flesh, in distinction from those who are born of the spirit as it reads, "That which is born of the flesh is flesh, that which is born of the spirit is spirit." It is true, this power over all flesh was given to him as Son and Mediator—as God it could not be given to him, and that it is as Son that he reigns, and has reigned since his glorification or exaltation, and must reign until all enemies are put under his feet. See John 17th, 1st and 2d; 1st Cor. 15th, 24th, 28th. But it is not merely as the begotten of the Father, and having therefore only a derivative existence, and exercising only a given or delegated power, that he reigns. For although those around you may think that the character of the Redeemer is portrayed as truly sublime when he is represented as having no other Godhead than what was begotten and therefore derived, yet the scriptures represent him as absolutely Jehovah, the one self-existing God. Hence whilst as Son he could say *my Father is greater than I*, he could also say, *I and my Father are one*. He is thus God, and the Son of God, in the same glorious personage as Mediator. Hence he said to Philip, "He that hath seen me hath seen the Father." If so he brings all the attributes of the Godhead into his work as Mediator, and as he exercises his mediatorial powers. Being therefore, God, he worketh all things after the counsel of his own will. Hence in the exercise of his power over all flesh, he is so controlling all that they are made to subserve the very purpose for which they were created; and therefore that which had been predestinated concerning them before they were created in Adam. Certainly it cannot be supposed that God created men for a purpose and yet had not determined what that purpose should be. It is equally absurd to suppose that he created them without a purpose. Hence we may rest assured that notwithstanding the wrath of men they can do nothing but what will be found among the all things that work together for good to them that love God.

Some Baptists are opposed to the predestination of all things being preached or agitated in our papers. They say that it tends to make men worse. Whether such

are O. S. Baptists in heart, or not, it is not my province to say. It certainly is the case that there is nothing which so directly draws out the enmity of the human heart against God and his sovereignty, as the doctrine of predestination. But if the doctrine of predestination is true, it is certain that men will act out no more wrath than God will cause to praise him, for the remainder of wrath he will restrain. And it is true, or there is no dependence in the prophecies of the scriptures. They would be all guess work, if God had not determined just how far men should act out their wrath, and wherein he would restrain it. On the other hand it is truly consoling to the child of grace to feel assured that his God, his Savior, has the sovereign and all-powerful control of every event, and has determined all for good. Our Savior says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Of course no shot can hit—but as God pleases. Christ said to his disciples, "Fear not, therefore, ye are of more value than many sparrows." Matt. 10th, 29-31.

I leave these remarks, brother Beebe, with you. If you think they will be of any use publish them, if not, lay them by.

Affectionately yours,

S. TROTT.

Inquiries after Truth.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah vi. 16.

Shady Grove, Ten., Dec. 9, 1859.

MR. BEEBE:—Will you give your views on Matth. xviii., 1-8.

A. L. WARRINGTON.

Lacon, Mo., Jan. 16, 1859.

DEAR BROTHER:—Will you give me your understanding of James v., 14, 15. The anointing with oil is the part which is most obscure to my mind.

Yours, truly, DAN. S. WOODY.

Sublimity, Oregon, Aug. 5, 1859.

ELDER BEEBE:—Please give your views on Luke xi., 24-26. "When the unclean spirit is gone out of a man, &c." Your compliance will oblige, Yours,

MORDECAI LANE.

Garnettsville, Ky., Dec. 16, 1859.

DEAR BROTHER BEEBE:—The *Signs of the Times* contains nearly all the gospel preaching we have. The *do and live* system is preached abundantly around us, but we have not in that manner learned Christ. Dear brother, we wish you to give us your views on the *two witnesses*. Rev. ix. 3-12. Yours, in gospel bonds,

WILLIAM LANE.

Centre Village, Ohio.

ELD. BEEBE:—Catharine Gorsuch wishes you to give your views on Matth. v., 23, 24. Particularly what is meant by the gift which is to be left at the altar, &c. If you have time and space, I also would be glad to receive your views on that text as I have thought on that subject, without coming to any conclusion.

I remain your friend,

L. B. HANOVER.

Henry Co., Tenn., Jan. 12, 1860.

DEAR BROTHER:—I am a stranger to you in the flesh; but I hope not in the spir-

it. Please give your views through the *Signs of the Times* on John x., 12: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

Yours, &c., WM. BRIZZENDINE.

Anamosa, Iowa, Jan. 7, 1860.

DEAR FRIEND BEEBE:—Will you give your views through the *Signs of the Times* on Rom. xi., 7, 8: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day." Your well-wisher, sincerely,

WM. J. ARNOLD.

New Guilford, Ohio, Jan. 2, 1860.

BROTHER BEEBE:—Please give us your views on Gal. ix., 4, 5: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." WM. DILLIN.

Kentucky, Aug. 1859.

DEAR BROTHER BEEBE:—I feel as though I should like to hear your views on a text that I have thought much upon, but cannot say I am as much perplexed on it as I have been; but being in conversation with several whom I esteem as sound in the faith, they also expressed a desire to have your views on it, and requested me to inform you of their wishes. The text is John x. 15: "As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."

Our reason for asking your views is that there are some who believe they are not sheep until they are born again, or brought into the pales of the church, and others who believe they always were sheep. Please give your views at large as I believe an elucidation of the subject would benefit many of our dear brethren.

Yours, in hope of eternal life,

J. H. WALLINGFORD.

Corresponding Editors.

The Little Hope Primitive Baptist Association now in session with the Salem Church, Smith county, Texas, to her Sister Associations with whom she corresponds, sendeth Christian salutation:

DEAR BRETHREN IN CHRIST:—We have again met in an associated capacity, and have the happy privilege of acknowledging the receipt of your epistles of love and messengers which were received with joy and gladness, and cordially invited to seats with us, which correspondence will be continued between us, as we believe we are one and the same family.

Dear brethren, we praise God for the love and harmony that appears to exist in our Association. And we feel disposed to contend for the faith once delivered to the saints. We have had but little ingathering during the last year, and have to lament much coldness among us. We have chosen our beloved brethren whose names appear in our Minutes, to bear this, our letter and Minutes, to you whom we deem faithful, and hope you will receive them as such. Finally, brethren, pray for us, and may Zion's King reign over you and in you and us, through the remainder of our pilgrimage here on earth. Farewell.

THOMAS BRITTON, MOD.

J. M. MOODY, CLERK.

The Siloam Old School Predestination Baptist Association, now in session with the Siloam Church, Mercer Co., Missouri, having been this day organized into an associated body of brethren from six Churches, three from Hazel Creek Association, and three from Yellow Creek Association, to wit:—Hopewell, Palestine and Harmony, from Hazel Creek, and Siloam, Little Flock and New Hope, from Yellow Creek, sendeth Christian salutation to the several Associations with which we wish to correspond:

VERY DEAR BRETHREN:—We feel thankful to God that we have been permitted to meet with the brethren from the different Churches scattered abroad in the land, for the purpose of being constituted into the above named Association; and we believe in Christian fellowship and love to one another; and at the same time we have heard the gospel preached in its purity—Christ the Way, the Truth, and the Life. We wish to open a correspondence with you in order to manifest that love and union that does exist among the children of God. Our next Association will be held with New Hope Church, Grundy Co., 6 miles south-east of Trenton, on the First Saturday of September next, and two days following, at which time and place we hope to meet a goodly number of your Messengers and Ministers, to set with us in council.

ISAIAH GUYMON, MODERATOR.

J. B. COUCH, CLERK.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1860.

RIPON, Wisconsin, Jan. 12, 1860.

FRIEND BEEBE:—Although a stranger, yet I take the liberty of addressing you. I happened to get a few copies of your paper, through a friend, a short time ago—I had taken much pleasure in reading them—they have unfolded to my mind many things which have always appeared hidden things to me. I feel that it is the true doctrine which you defend. I am placed in a very unpleasant situation at present, and I would be pleased to have your views in regard to what action I should take in the matter. In the spring of 1857 I became awakened to a sense of my lost condition, and indulged a hope that Christ had washed away my sins, and that through Him I had obtained forgiveness. I felt that it was necessary I should unite with the Church. The question arose in my mind as to what Church I should join. I became convinced there was but one mode of baptism. Thus far I thought I was a Baptist, but then I found a great wall in that Church, which I could not get over, which was the doctrine of Election. I had a conversation with the pastor of the Baptist Church, and he gave me to understand that their doctrine was "softened down a great deal" from that of the Old School; and, in fact, as he explained it, there was more of the Arminian doctrine about it than there was of the Regular Baptists. I united with the Church, and, for a while, thought I enjoyed myself in attending prayer and covenant meetings; but I soon began to study their doctrine, and I felt that it was impossible to make it harmonize; one portion was in direct conflict with the other. I believe that I tried as hard to believe it as any one ever did, but I could not reconcile my mind to both portions, but found that the Arminian portion of it suited my views the best; yet still I could not rest satisfied with that. I often doubted that God had spoken peace to my soul, and felt that I was wandering in darkness, and could not discern truth from error. I read the Bible, but it was a sealed book to me. I could not understand it. I thought at times that it taught the Free-Will doctrine, and, then again, I would find passages which was so plain on Election, that I could not get around; and thus matters pushed along for two years or more. I became cold and indifferent, neglecting the prayer and covenant meetings. I felt that I could not enjoy myself in the meetings of the Church; I could not feel the same interest that I did when I first united with the Church. I saw so much of the follies and fashions of the world in the church that I was

led to doubt that the Spirit of the Lord was with them; they were so mixed up with the world. About six weeks ago I began to get awakened as to the course that I was pursuing. I felt that I was not doing my duty as a church member or a christian. I chanced to read an article in the *Signs of the Times* on God's electing grace wherein was quoted many passages of scripture which seemed new to me. I then began to read the Bible anew; it seemed that the scales had fallen from my eyes, and the Bible was a new book to me. Although I have read a chapter every morning and evening for nearly three years, and read it a considerable besides in the meantime, yet it suddenly seemed to unfold a new doctrine to me that seemed to be so much there that I had never seen before. The doctrine of election was written so plain that I wondered that I had never seen it before. I felt that I could not remain with the church, believing they held erroneous doctrines. I attended the church meetings and asked to be dismissed; but was told there was no such thing as withdrawing from the church, and that I could not get out of the church unless by expulsion or death. I have since had a conversation with the Pastor, and he told me he did not think it was profitable to be looking after those points of doctrine. He thought it was so designed by God that christians should differ, for if they all believed in one doctrine they would become careless, and would not read the scriptures; he said he believed in election as strong as any Old School Baptist, but he went farther; he believed in man's free agency. I told him I could not make it harmonize; he said he could not, but seemed to think it was immaterial. I cannot feel at home in the Church, nor I do not feel it my privilege to commune with them. I do not wish to be recognized as a member, but do not know what action to take, for they will not dismiss me, but still wish me to remain with them, but I cannot, for I feel that the Church is groping in darkness, and that they do not hold the true doctrine as taught by the Apostles. I feel that I have a hope in Jesus, and that if ever I am saved it would not be by anything that I have done or can do, for when I will do good evil is before me, but that it must be entirely by grace through Jesus Christ. Please give your views in regard to what course I should pursue in regard to the church and oblige

HENRY M. LOVELESS.

REPLY TO ENQUIRIES OF H. M. LOVELESS. The trying circumstances which so greatly perplex our friend, are by no means strange or unusual. Very many of God's dear children have in their early experience been allured by what they have mistaken for the church—the doctrine and the ordinances, of the kingdom of Christ, and afterwards enlightened to see their mistake, and to feel themselves to be starving in a foreign land. Some of the children of God are seemingly born at once into a clear understanding of the truth as it is in Jesus, but very many are brought to rejoice in their early love, their burden of guilt is removed, their deep depression of mind relieved, and they feel an assurance that their sins are forgiven, and that love which transports them, like the infant gaze of a new-born babe, seems to regard everything which professes the name of Christ as equally lovely. The unrenewed nature which remains in them is still fond of a work-mongrel system, and they are easily drawn into the snares of the enemy. But if they have indeed passed from death unto life, the Lord will not suffer them to live comfortably in such company, or to feed and fatten on such doctrine. That which is born of God can only feed on the Bread of Life which comes down from God; while earthly religion can feed and feast on earthly things. As all the children of the kingdom shall be taught of God, and as every one that hath heard and learned of the Father cometh unto Christ; so those who have been scattered

in the dark and cloudy day shall be gathered by our gracious Shepherd's arm, and carried in his bosom.

Our friend appeals to us for counsel. We refer him to 2 Cor. vi. 17, 18: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." As to the manner of coming out, no letter of dismissal or of commendation is required. If they be the church of God they will listen to his word, obey his precepts, walk in his statutes, and maintain the doctrine, order and ordinances of the gospel, and then there will be no occasion for coming out. But if they only have a form of godliness and deny the power thereof, then from such God's children are commanded to turn away. If our friend can regard the people with whom he has stood connected as the church of Christ, then he is bound to remain with them and be subject to their rules and authority. But if he is convinced that they are not the church of Christ, although he may indulge the hope that there are some of God's dear children among them, he is commanded to come out and be separate from them.

Their expulsion has no terror in it. It is but the withdrawal of a professed fellowship—a mere nominal fellowship, on their part; as, if we understand him, he has already withdrawn his fellowship from them. How then could they give, or how could he consistently receive from them a letter of dismissal in fellowship? If there is fellowship, why come out? And if there be no fellowship, why ask for a letter certifying full communion and fellowship?

With the statement contained in the above letter, any Old School or Regular Baptist church would receive him on a profession of his faith as a candidate for gospel baptism, the same as though he had never been connected with a false church, if satisfied with the relation of his Christian experience. Of course, the Old Order of Baptists cannot recognize the baptism administered by those outside the fellowship of what we regard to be the church of God; for if their baptism is valid, then their order and standing are also valid, and there is no occasion for leaving them. But if convinced that they are not the church of God, as you had supposed them to be when you joined them, and from a conviction of this you are constrained to come out from them, remember that in coming out you are to be separate, and to touch not the unclean thing. We wish to deal tenderly, but at the same time honestly and faithfully with our enquiring correspondent on this subject. If now convinced that the church with which you have been connected is impure and unclean, and not such an one as you would now apply to for baptism, certainly their administration of baptism must be unclean; for it is written, "Who can bring a clean thing out of an unclean? Not one."—Job xiv. 4. If then the church be unclean, she cannot sustain a clean ministry, and if her minister be unclean, the thing administered by him is also unclean, and however honestly or with however much sincerity you received the administration at his unclean hands; in the reception of it you touched an unclean thing. Don't then bring the unclean thing out with you; but cut en-

tirely loose, and discard all that is polluted. While on this subject we will also notice a letter of enquiry, which we have had on hand for a long time, and which involves the same subject in part as the above. The letter is from our brother Elder James Strickland, of Indiana. The following is a copy:

GIBSON Co., Ind., Aug. 18, 1859.

DEAR BROTHER BEEBE:—The universal practice of the Old School Baptists in this part of the country, has been and is now, to reject the baptism of all other denominations of professed christians, on the ground of the illegality of the administration of the ordinance; and therefore we require them to be baptized. Now we will suppose a case, about which I desire counsel from my brethren, for I feel somewhat difficulted on the subject, and do not know how to act. The case is this; a man comes to your church and asks for membership, telling you that he loves your church, and your doctrine; that he is willing to obey her rules; but that he has been a member of the Missionary Baptists, and was baptized in the fellowship of said church by a man that he believed was a christian (and you believed the same) and was called of God to preach; and that if he ever knew anything about regeneration, and sanctifying grace, it was before he was baptized; and that in his baptism he verily believed that he received the answer of a good conscience towards God; and was fully and entirely satisfied with his baptism; but notwithstanding all this, he was willing to be baptized by you, in order to obtain fellowship in your church (I use the term *your church*, meaning the Old School Baptist or Church of Christ.) In this case what would you do; and your reasons?

There is still another question about receiving members, and that is this: It is a well known fact that there are a great many factions amongst the Old School Baptists that are not numbered among the Missionary or Arminian Baptists.—These factions have split off from us on some doctrinal questions; and it has become us to withdraw our correspondence and our fellowship from them. Now, inasmuch as we have withdrawn our fellowship from them is it order to receive their baptism. Have we done so?—What say you? We are aware that many who call themselves Old School Baptists have embraced errors that we cannot fellowship, having as much fellowship for the missionary Baptists as what we have for them. Therefore, if we receive the baptism of any so-called Baptists with whom we do not correspond, and have fellowship; should we not receive the baptism of all that call themselves Baptists.

The next matter of enquiry is? Is not the Church of Christ the highest ecclesiastical authority known on earth; and has she not a right to determine all matters in relation to membership in her body, as she in her wisdom may think just and right? Can she concede or give away this right in her compact with other churches in forming an association.

There are still other questions of grave importance that I may at some future day propound, if provided the above questions are met and answered in as kind a spirit as I hope I feel in asking them. I am young in the ministry; and have not that knowledge in the management of churches, as would make me feel free in acting in these matters without the counsel of my brethren that have both age and experience, as well as the good of the cause at heart.—Therefore, all that feel an interest in the peace of Zion, are requested to give information.

Dear Brother, God has been pleased to visit us, and revive his work in our midst. There has been 55 added to the church that I belong to, and still the work is going on. Many of the churches of our Association have been much refreshed.

Yours in hope of eternal life,

JAMES STRICKLAND.

REPLY TO BROTHER STRICKLAND.—First: The first enquiry we have answered in our reply to our friend Loveless. We do not regard it as our duty to search the hearts nor try the reigns of the children of men; that is what none but God can do. But we are to be regulated in extending or withholding our church fellowship by the

rule which God has given us. The reality of the regenerated state of the candidate or of the administrator is not what we are capable of judging. But whether the administrator stands connected with and sustained by the fellowship of an orderly church of Christ, we are competent to judge, and we are required to judge. Hence, in replying to the first interrogative of brother Strickland, we say, with due deference to the judgment of the church, whose servant we are, we should decline to baptize them on our faith, and prefer that they should remain unbaptized until they, for themselves, should see and feel the necessity of walking in the order which we believe to be the order of the gospel and kingdom of Christ. And our reason for this decision is the want of bible authority for baptizing any but believers.

In reply to the second enquiry of brother Strickland, we say, if the factions which have split off from us are so far departed from the faith and order of the gospel as to be rejected from the fellowship of what we regard to be the church of Christ, then they are to us as heathen men and as publicans, equally with the New School or Missionary Baptists, so called, which have been excluded from our fellowship, and all their religious administrations to us are equally null and void.

The third enquiry. The church of Christ is undoubtedly the highest ecclesiastical authority on earth. But she has not a particle of authority to determine any matter in relation to her own or any other members, or anything else, only as the matter is already determined in the rule given in the New Testament. When the church, or any individual, departs from the laws of Christ, she or they act without divine authority, and their decisions are illegal and invalid. The church has no power to concede or delegate any right, or authority vested in her to any other ecclesiastical body, council, or association whatever.

We have candidly expressed our convictions on the questions involved in the two foregoing letters, and, in doing so, believe we have expressed the order and practice of the church of God generally, which order and practice appear to us to be clearly laid down for our guide in the New Testament of our Lord and Savior Jesus Christ; and we submit what we have written to the consideration of our brethren and to the household of faith generally.

A Glance at the Works of God, in Creation, Providence and Grace.

BY ELDER T. HILL.

BROTHER BEEBE:—The following poem was written some fifteen years ago, but I laid it aside, thinking I would not publish it; but now, partly from the request of friends, and partly from my own present inclination, I send it to you for the *Signs*, if you deem it worthy a place in your columns. It is pretty lengthy, and shall therefore send it on in parts; and I will just say that this first section is a fair specimen of the whole,

Yours as ever,

THOS. HILL.

"All thy works shall praise thee, O Lord, and thy saints shall bless thee." Psalm 145-10.

PART I.—CHAP. I.

Almighty God! how glorious thy name,
Thou great first cause of nature's wondrous
fame;
Thy essence pure—to mortal minds unknown,
But yet we know that truth supports thy throne.
From thence thy all commanding order's flew,
And into life the vast creation drew;
The uniform'd chaos, own'd thy sovereign hand,
And bursting light spread forth at thy command.

Thy spirit moved across the wat'ry deep,
And fix'd the bounds its foaming surge should
keep.
Rocks, hills and mountains—these display thy
power,
Set on their base by thee, remain secure;
Govern'd by law—they're to earth's centre
bound,
While she revolving, whirls her surface round.
Hung upon nothing! balanced by thy skill,
Pursues her course, obedient to thy will.
Along her orbits path with swift career
She flies; and true as time fulfils her year.
Her steady motion, brings the seasons round,
Wherein thy vast beneficence is found.
Towards her tribes; in all her sev'ral climes,
Thus o'er thy works thy tender mercy shines.
Her varied surface tells the pleasing tale,
Rivers and fields, with every fruitful vale;
These all concur, in their respective ways,
To celebrate their bounteous Maker's praise.
Trees, shrubs, and plants, of ev'ry kind and size,
Nurs'd by thy hand in rich profusion rise,
We view the scene—we gaze—and we admire!
Our bosoms swell—we feel the glowing fire
Of grateful love, towards thy name arise,
While nature's volume feast's our wond'ring
eyes;
On every page requisite wisdom shines,
And thy great name enstamp'd in clearest lines.
If animated nature we survey;
And walk the mountains, 'mongst the beasts of
prey,
Whose hollow roar appals the trembling ear,
And bids us tread their wild domains with fear;
Or if we turn to some more pleasing scene,
Where mutual tribes of singing birds convene,
Both here, and there, thy handy works appear,
In ev'ry place we learn that God is near.

MARCY, Fairfield Co., Ohio.

BRO. BEEBE:—The following is at your dis-
posal:

O Lord of my salvation, come,
And listen to my prayer
I fain would supplicate thy throne,
O come and bow thine ear.

Amidst the darkness of despair,
My troubles like a sea,
Roll o'er my head and fill my soul
With death and misery.

My friends look through the iron grates,
And laugh at my distress,
Behold I'm filthy in their eyes,
And hatred they express.

My prison doors are fast and strong.
I cannot thence come forth,
But when I tarry here so long
I learn thy matchless worth.

Nov. 1858.

T. C.

Extracts from Business and Other Letters.

Russell County, Ala., Jan., 10, 1860.

BROTHER BEEBE:—Inclosed you will
find a gold dollar for your valuable paper,
the *Signs of the Times*. We have never
been willing to do without it since we be-
came acquainted with it, but they will
be still more welcome now than ever; for
we have got almost or quite out of reach
of gospel preaching, and they will bring
us glad tidings from afar. We hope the
brethren and sisters will continue to write,
and that your editorials may continue to
edify and comfort us. You will please
send our paper to Oswichee, Russell Co.,
Ala., instead of King Co., Ga.

Your brother in hope of eternal life,
JOHN M. AMOS.

San Marco Co., Texas, Jan. 10, 1860.

"It was but little that I had passed from them
(the watchman), but I found him my soul loveth."
—Songs iii. 4.

Him of whom Moses and the prophets
did write: and I sat down under his sha-
dow with great delight, and his fruit was
sweet to my taste. This is he, who is a
hiding place from the wind, a covert from
the tempest, as rivers of waters in a dry
place, as the shadow of a great rock in a
weary land. With my soul I have desired
him in the night; the desire of my soul
is to his name. Now, while we sit under
the banner of his love, we feel his grace
distil as the dew, while his doctrine comes
down as the small rain upon the tender
herbs, and like showers upon the grass.
My meditations of him shall be sweet.
The law of his mouth is better unto me
than thousands of gold and silver. He

that keepeth Israel neither slumbers nor
sleeps, This is my Beloved, and this is
my friend, O daughters of Jerusalem.

NANCY DUTTON.

Delhi, N. Y., Jan. 30, 1860.

BROTHER BEEBE:—I feel under great
obligations to you, for continuing to send
me the *Signs*. I anxiously await its ar-
rival, and it brings glad tidings of great
joy to my soul; for it contains the only
truth that I hear, with the exception of
God's blessed Book. And I feel to thank
God for his goodness to me, while I am so
unworthy; and may his blessing ever re-
main with you, and guide you in all truth.
And while you are a watchman upon the
walls of Zion, may you be able, by the
grace of God, to proclaim the truth as it
is in Jesus; and may none of the delusions
of the day be permitted to overcome you.
Be steadfast, unmovable, even unto the
end; for he that has promised to be with
you is God, and he cannot lie; but he is
faithful to perform all that he has prom-
ised. And may the blessing of God rest
upon all those who are of the household of
faith, although, at the best, we are poor,
weak, unworthy creatures. And when
our warfare here below is over, may we be
saved with an everlasting salvation,
through Jesus Christ our Lord, is the
prayer of your unworthy brother.

Yours, in hope of eternal life,

WM. SHAW.

Hackersville, Va., Jan. 25, 1860.

ELDER G. BEEBE:—Another year has
passed away, and we are yet in the land of
the living, by the blessing of Almighty
God; and how it would delight me to see
you face to face, believing you to be one
of the soldiers of our Lord Jesus Christ.
I have often desired that you would visit
us, as you were passing from the East to
the West. Please call upon us. If you
will come, your trip shan't cost you a dol-
lar. I live nine miles from Webster De-
pot, on the Baltimore & Ohio Railroad.
The stage passes my house every day. I
will furnish you with conveyance, and go
with you to visit some six or seven church-
es. Come over, dear brother, into Wes-
tern Virginia, and help us; for the enemy
has come in like a flood; or, if it be out
of your power at this time, send some oth-
er good, strong brother in Christ Jesus,
that our souls may be refreshed as by the
coming of Titus.

Yours, in Christ,

JOSHUA S. CORDER.

REPLY.—Although we dare not class
ourselves among the strong men of God's
spiritual Israel, it would afford us great
pleasure to accept the kind invitation of
our dear brother, and should a way be
opened, in providence, we sincerely hope
to embrace it.—Ed.

Newton, Jasper Co., Ill., }
Jan. 25, 1860. }

ELDER BEEBE:—I feel like one alone,
and much dejected. I am deprived of
gospel preaching, except what I receive
through the *Signs of the Times*. They
afford me all the consolation I have in
that way. It is some time since I heard
preaching of any kind, and my mind is
dark and gloomy. I thought I would go
to meeting to-day, and try to hear some-
thing that would comfort my troubled and
benighted mind; but, O Elder Beebe, I

am so blind and ignorant, I sometimes
have doubts whether I know the truth
when I do hear it. But one thing I think
I know: when I hear anything advanced
contrary to the doctrine of salvation alone
by grace, I cannot receive it. Salvation
by grace is what my experience teaches
me, if I indeed have any experience.

I tried for a long time to make a fig-leaf
dress sufficient to hide my sins, but with
all my skill, ingenuity, zeal and persever-
ance, I gained nothing. When I thought
it long enough, alas! it was too narrow;
and if I thought it wide enough, behold it
was too short. So nothing less than the
power and grace of God can reach the
case of one so vile as I.

Sometimes I feel like calling on the
rocks and mountains to fall on me, and
hide me from the face of him that sitteth
upon the throne.

Now, Elder Beebe, will it be taxing too
much to give your views through the *Signs*
on Jonah iii. 9, 10? and by so doing you
will confer a great favor on one saved by
grace, if saved at all.

I will close this imperfect scribble. Do
with it as your better judgment may dic-
tate. May God bless you and yours, for
his great name's sake.

My sins rose mountain high
And sank me in the grave;
To God my soul for help did cry,
Who mighty is to save.
Christ for me did appear,
And spake my sins forgiven,
Delivered me from all my fear—
Gave me a taste of heaven.

SALLIE B.

Moundsville, Va., Jan. 29, 1860.

DEAR BROTHER BEEBE—I am still spared,
and would rejoice if I could write some-
thing for the *Signs* that would be comfort-
ing to those who are of the household of
faith; but I feel almost at a loss where to
begin. After reading the experience of
so many of the dear lambs of Christ's fold,
and your able editorials, and I, a poor
helpless worm of the dust, seem to be al-
most shut up. But, my dear brother,
when I take a retrospective view of my
life up to this present moment, I am con-
strained to acknowledge that God has dealt
kindly with me. Truly, the Lord is God
of the whole earth, working all things af-
ter the counsel of his own good will and
pleasure. And I can say to-day, while
writing, The Lord has done great things
for me, whereof I can say with the Psalm-
ist, I am glad; for if I know anything of
his power, goodness, justice and mercy, he
found me, at an early age, in the open field
of ruin—a poor, helpless, lost and undone
sinner, and brought me to know and feel
that of a truth, I could not help myself.
I tried every method within the compass
of my ability; but I cannot say, as some
have said, that the more I did the better I
got. It was not so with me, dear breth-
ren; No, no. My situation grew worse
and worse, in spite of all that I could do.
After many, very many conflicts, I felt,
and do still feel, that I was brought to
give up all for lost. I could find no com-
fort in any thing under the heaven. I can-
not even now describe what were my feel-
ings; they were truly awful. A poor sin-
ner, and there was no mercy for me. What
shall I do? O, said the tempter, all is
over, there is no mercy for you. Oh,
mercy, mercy! I desired to cry to God
for mercy, but dared not; God is holy, he

will not hear you! Despair seized my
mind; but O what temptations followed.
I will barely touch on some of them.

One was to disbelieve there was a God,
and to dismiss myself from time! Oh,
what a horrid thought to me. I left my
house, it was at night, and tried to pray;
but felt that I could not pray as I desired
to. But one thing I do know: the Lord
delivered me from the temptations; but
still I felt that I was without hope, and
without God in the world. My sins, a
heavy load, too intolerable for me to bear
and live. I saw my awful situation.
Blackness and darkness and horror fell
upon me. At about eight o'clock at night
I saw the justice of God in my condemna-
tion, and cried out, Thy will be done; I
have nothing to plead. I fell upon my
knees and cried, Mercy. Instantly all was
light within and around me, and above
me. I felt my pardon sealed, and praised
my God without a veil between.

I have touched but briefly on my deliv-
erance from darkness and translation into
marvelous light, and now, my dear breth-
ren and sisters in Christ, I will just say
that our heavenly Father has kept me to
this hour, and has brought me safely
through all the troubles, toils and sorrows
of this life. Though they be many, the
Lord will deliver us out of them all; for
he has said, "I will never leave you, nor
forsake you. So we may boldly say, The
Lord is our helper. Our God is a Sun
and a Shield; he will give grace and glo-
ry; and no good thing will he withhold
from them that walk uprightly. He that
keepeth Israel shall neither slumber nor
sleep. He is truly a wall of fire round
about Zion, and a very present help in ev-
ery time of need. He has loved her with
an everlasting love, and that, too, in
Christ Jesus, the Good Shepherd of the
sheep, before the world began. And for
our comfort and consolation he says, Be-
cause I live, ye shall live also. And more:
"He ever liveth to make intercession for
them, according to the will of the Father;
and it is the will of the Father that not
one of the little ones that believe shall ev-
er perish, but have everlasting life." This
life is in his Son. But who hath believed
our report? Not every one that saith,
Lord, Lord; none but those who are born
again, of the Spirit, they only shall be
led by the Spirit into all truth.

Dear brother, probably I have written
more than is profitable at this time. I
will submit to your better judgment what
to do with it—I will be satisfied with your
decision.

May the Lord bless you, brother Beebe,
and all that pertains to you, with all who
are of the household of faith, abundantly,
is the earnest desire of your unworthy
brother in tribulations for Christ's sake,

JAMES JEFFERSON.

A remarkable occurrence is recorded, that
of a school teacher falling dead while whip-
ping a pupil, in Alleghany county, Penn. The
former was an old man, and the lad whipped is
a stout, heavy little fellow, and being a very
unruly and stubborn boy, was difficult to chastise.
There was no evidence that the boy
struck or kicked the deceased, and the only
mark upon the body was a slight abrasion up-
on the right cheek, caused by his falling against
the school house wall. The jury consequently
rendered a verdict that the deceased came to
his death from a fall produced by mental ex-
citement and over exertion.

The fearful malady of the putrid sore throat
is raging to an alarming extent in various
parts of Oregon.

Record of Marriages.

Feb. 5.—At the house of the bride's father, at Howells' Depot, by Eld. G. Beebe, Mr. Wm. H. Mapes to Miss Fannetta Jane Stage, daughter of Wm. Stage, all of Howells' Depot, N. Y.

Jan. 24.—At the house of Stephen Martin, Esq., in Westerlo, Albany Co., N. Y., by Elder Wm. Choate, Mr. SELAH WICKES, of New Baltimore, to Mrs. HARRIET ST. JOHN, of the former place.

Obituary Notices.

DUNDEE, BLACKFORD Co., Ind., Jan. 12, 1860.

ELDER GILBERT BEEBE:—Please publish in the *Signs of the Times* the following obituary of my father:

DIED, on Friday evening, Dec. 23d, 1859, PETER BONHAM, aged 61 years, 6 months, 3 days. His disease was Typhoid Fever, and after five weeks patient suffering, which he bore with christian fortitude, he quietly yielded up his spirit to God who gave it.

The deceased was born in the State of Pennsylvania, June 20th, 1798. Very early in life his father moved to the State of Virginia, and his mother dying and leaving him an orphan at the age of 17 years, he emigrated to Perry Co., Ohio, and in the year 1820 was married to Susanah Yost.

In the year 1833 he, together with his companion, experienced the necessary change of heart, and was united with the *Union O. S. Baptist Church*, and was baptized by Elder George Debolt.

In the year 1837 he emigrated to Blackford Co., Ind., then almost an unbroken wilderness, where he continued to reside until his death. In a short time after arriving in Indiana he united with the Walnut Creek O. S. Baptist Church, and residing near the Meeting-house he contributed much to the support of the Church, and his house was always open for the reception of foreign and ministering brethren.

In the year 1849, when the Church became divided in consequence of what is known as the *Means Doctrine*, he took a firm and decided stand in favor of the *Anti-Means Doctrine*, and expressed his most firm reliance on the truthfulness of his position but a few moments before he expired. He was constantly cheered during his illness by the visits of his brethren and friends—and although his condition would not permit him to converse much, yet he consoled them by saying his destiny on earth was fulfilled—the time had arrived when he was to quit this house of clay and take up his abode with his Savior, who had performed all the work for him. The deceased was a firm believer in the doctrine of unconditional salvation, and always entertained a spirit of indignation toward the modern isms that are taught throughout the world. He was interred on Christmas day, and no funeral services, in consequence of the cold, but which will be attended to as soon as circumstances will admit, by some one of his ministering brethren. He has left eight children, numerous grand-children, and a host of friends to mourn their loss, but we confidently trust our loss is his eternal gain.

May the Lord reconcile his bereaved widow, who is now lying on her languishing bed of disease. May she trust in Him for succor, and recline upon his rod and staff to comfort her in her dying years. And may He, if it is His will, spare her, that she may console and comfort us in time of our sorrow and distress.

I am with confidence, yours,
W. A. BONHAM.

BROTHER BEEBE:—Please give notice of the death of my dear mother, Mrs. CATHERINE REED, wife of John Reed, and daughter of John Landes. She was born in Virginia May 19, 1797. Her father moved to Muhlenburgh County, Ky., in 1808, where she was afterwards married, and in 1827 she moved with her small family to Sangamon, now Logan county, Illinois, where she died June 7, 1859, aged 62 years and 20 days. She has left a husband and seven children to mourn our loss. As a pioneer among the natives of the forests, she endured the hardships, toils and privations of a new country. When it pleased the Lord to deliver her from the power of darkness, and translate her into the kingdom of his dear Son, she was not disobedient, but cheerfully took her cross and proved to all who knew her that she had been with Jesus. She was kind and benevolent to those who were in trouble or distress around her, and enjoyed the esteem of those around her. Her house was a home for the Baptists, and an asylum for the afflicted. She was a tender mother and dutiful wife. She was a member of the Baptist church eighteen years. The disease which caused her death was a cancer, which caused her severe pain and great sufferings, which she was enabled to bear with truly christian fortitude. For the last five months she was confined to her bed, but was not heard to murmur. She seemed to loose all anxiety about the things of this world, and looked forward in hope of a crown that fadeth not away. Lebanon church has lost a precious and faithful member.

Lord, she was thine, and not our own,
Thou hast not done us wrong;—
We thank thee for the precious loan,
Afforded us so long.

SARAH BALDWIN.

DIED, at Racineville, in this county, Jan. 30, Mrs. ANNA RACINE, relict of the late John Racine, of that place, aged 67 years. Sister Racine was for many years an esteemed member of the Old School Baptist Church at Brookfield, in this County and State, and having for many years kept an open house and heart for the entertainment of the saints, she is extensively known by those who have been often refreshed by her, and her late husband's hospitality. For some few years past she has been bowed down with the weight of infirmity, and unable to enjoy much social intercourse with the saints; but on the night of the 27th instant she was suddenly paralyzed, and remained in an insensible state until 1 o'clock P. M., on Monday, Jan. 30, when the animal spark was extinguished, and her ransomed spirit took its flight, as we trust, to the mansion in her Father's house which was prepared for her from the foundation of the world. Her funeral was attended at the house of her son-in-law, and daughter, our brother and sister, Stephen Harding and wife, on Tuesday, the 31st, on which occasion a discourse was preached by Elder G. Beebe, from 2 Tim. iv. 7 & 8, to a large and solemn assembly.

BROTHER BEEBE:—You will please publish in the *Signs* the death of our beloved sister, ANNA RICHARDS. She was a reader of your paper for many years, and was delighted with the language it contained. She was born in Saybrook, in the State of Connecticut, Oct. 14, 1776, and joined the Old School Baptist Church in the 15th year of her age. She moved to New York State in about the 30th year of her age, and was married to Adna Richards, and moved to the State of Ohio in the year 1839, and lived an orderly member of the Church until the day of her death. She was at brother Gillespie's on a visit. She fell and broke her hip, and lay over a month and bore her sufferings with great patience and a christian fortitude, until the first of October, 1859, when she departed this life, in the 83d year of her age, to go to that sweet home which is eternal, and in the Savior. Her funeral was on Sunday, the 2d day of October, at the house of brother Gillespie. I tried to preach to a large and attentive congregation from James 2d chap., 5th verse.

This is from your friend and brother,
JOSEPH MASON.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., FEBRUARY 15, 1860.

NO. 4.

Correspondence.

Harford Co., Maryland,
February 13, 1860.

DEAR BROTHER BEEBE:—Having to write you on business, I will also drop a few lines through your columns to the saints scattered abroad—to your numerous readers. I have been a reader of your valuable paper for a number of years, and have derived much comfort and edification thereby. I have been somewhat of a careful observer of the communications and of the various subjects treated on, as the different branches of the same glorious doctrine, Salvation by grace; and I have observed in the communications of all the saints scattered abroad, whose communications have appeared, a oneness of sentiment,—all contending for the same faith which was once delivered to the saints. In years past, it was with me a wonder and astonishment, how so many, living so remote from each other, could all write the same things,—all see eye to eye, in regard to the glorious truths of the gospel,—all relate very much the same in regard to their trials, difficulties, doubts and fears,—and all receiving food and comfort of the same kind and in the same way, and from the same source; and all at the same time standing aloof from all the traditions and commandments of men, having no fellowship or sympathy for any doctrine except that of Christ; and him crucified. I say these things have been to me a matter of surprise; but I hope and trust that I have been taught to know something of the mystery. David says, "The secret of the Lord is with them that fear him."

I will state what I understand to be the cause of the oneness of sentiment and union of heart and fellowship of the saints. Our God is the same unchanging God, and Christ is the same faithful and inimitable High Priest of our profession, in whom dwells all the fulness of the Godhead bodily. He was, as we are informed, set up from everlasting, as the embodiment of the church, which was chosen and blessed in time, by the Father, before the foundation of the world. His members were given him. He says to the Father: "Thine they were, and thou gavest them me. Their visible creation in the earthly Adam, their fall in him, and their redemption by our Lord Jesus Christ, was fully known to him who hath declared the end from the beginning; saying my counsel shall stand, and I will do all my pleasure. The first Adam is the figure of him which was to come,—of the second Adam which is the Lord from Heaven. As in the first Adam, all die, so in Christ, the second Adam, shall all be made alive. And so it is written the first man, Adam, was made a living soul; the last Adam was made a quickening spirit. But the first Adam was not

spiritual, but natural; consequently he represented not a spiritual, but a natural posterity. But the second Adam represents a spiritual seed or generation. The first Adam followed his bride into the transgression, which seems to pre-figure Christ, who was made sin for us, that we might be made the righteousness of God in him. He was made a little lower than the angels, for the suffering of death—was made of woman; made under the law, to redeem them that were under the law.—The prophet Isaiah says, "Behold, the Lord God shall come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." This work he performed when he magnified with honor the law, and when he made an end of sin, and brought in everlasting righteousness. With his stripes all his people are healed. He having satisfied the law on their behalf, has justified them from all things from which they could not be justified by the law of Moses.—Again: He is brought to view as a Quickening Spirit. "And this is the record, that God hath given us eternal life, and this life is in his Son.—1 John v. 11. Peter says: Being born again, not of corruptible seed, but of incorruptible, by the word of the Lord which liveth and abideth forever.—1 Peter, i. 23. Hence we understand that all the saints are born of God, and this birth manifests them as sons and heirs of God, and joint heirs with our Lord Jesus Christ. Heirs of that inheritance which is incorruptible and undefiled, and that fadeth not away. All his people hear the voice of the Son of God, and live. When he utters his voice, the North gives up, and the South keeps not back; his sons are brought from far, and his daughters from the ends of the earth; even every one of them, for he has created them for his glory. His people are and shall be all taught of the Lord. By him they are taught the exceeding sinfulness of sin; their own weakness and entire dependence on God, and that, of themselves, they can do nothing.

I have taken a considerable round, in trying to show the cause of the oneness, love and fellowship of the children of God. How can two walk together, except they are agreed? There can be no real fellowship where there is no evidences of the work of the Spirit, for nothing short of that can produce fellowship. Men may speak with the eloquence of angels, and yet fail to make an impression on the mind of the Lord's people; their language fails to give evidence that they have been with Jesus; while another with half the words, will draw out that fellowship at once. The Lord's people being all born of the same One Spirit, are brought in by the same door. Marvel not at this, ye that despise the truth, for "No man," says Jesus, "can come unto me, except the Father which

hath sent me, draw him, and I will raise him up at the last day." As they are all brought in at the same door, so are they all heirs of the same inheritance. There is a vital relationship subsisting in the family; all are alike members of the one body—branches of the same true Vine. Jesus says, I am the Vine; ye are the branches. All are alike dependent on him who is the Head over all things to his church. All boasting is excluded from this family, and, with one voice, they all exclaim, Not by works of righteousness which we have done; but of his mercy he hath saved us. Hence there is this union—this binding tie which can be found nowhere else. The love of God is shed abroad in their hearts, and abides within them. And we know that we have passed from death unto life, because we love the brethren. All feed on the same precious gospel; and, being taught of God, they can all distinguish between truth and error. They try the spirits, whether they be of God.

O, the glorious plan of salvation, and the safety and happiness of all who are interested therein, who are made to hear his voice, to rest upon his promises, and to have no confidence in the flesh.

But I must bring my scribble to a close. I have now written more than I expected to when I commenced. Brother Beebe, this is the first I have ever written for publication. I desire you to examine it closely, and if you see anything in this letter that is calculated to lead any of the sheep or lambs of Christ astray, don't publish it. I send it the more cheerfully, knowing that it must pass the scrutiny of better judgment than mine, before the public will read it.

Now may the good will of him that dwelt in the bush, sustain you in your labors, and may you enjoy much of his presence in your declining years.

Yours, in hope of eternal life.

WILLIAM GRAFTON.

We recognize in the above letter of our recently ordained Elder, Grafton, the true SHIBBOLETH, and welcome him to our columns. May the Lord make him valiant for the truth, both in the pulpit, and with his pen.—[Ed.]

Leavenworth County, Kansas Ter.,
Sep. 17, 1859.

DEAR BROTHER BEEBE:—If one so unworthy may use the appellation, I will again attempt to write something for publication in your valuable paper. I have written three times, twice my writing looked so bad to me that I destroyed it. The third scribble I sent, and enclosed a remittance in it for the *Signs of the Times*, but have not received them, neither have I seen the money in your list.

Brother Beebe, I have concluded to relate some of my travels in this low ground of sin and sorrow.

I was born in Rush Co., Ia., Jan. 28, 1821, and lived there until I was about eighteen years of age, then my father moved to Buchanan Co., Mo., where I remained until about four years ago when I moved to Leavenworth Co., K. T., where I now live. I was raised by pious parents; my father was not a member of any church, but was a predestinarian Baptist in sentiment for forty years. My mother belonged to the Baptist Church more than forty years. They raised their children morally; but morality will not produce vital godliness. I lived about twenty-five years a pharisee, and thought myself a very good one too. I had not, as I thought, done anything so bad, but that my good deeds might overbalance, I had never taken the name of the Lord in vain, like some, I had never visited the ball-room, nor the grog-shops, except on business; had never bet a dime in my life, and lying and cheating I regarded as an abomination. When I was about fourteen or fifteen years old, my eldest brother joined the Free-Will Baptists, and the old preacher where he joined, preached that the creature must work out his own salvation, and so to work I went, and thought it would not take me long, as I had so little to do, I was already so moral. So I got under conviction (as we called it) and tried to get religion. The preacher told us of some one who had been under conviction, but had attended a ball and done some wicked thing, and grieved away the spirit, and it had taken its flight from him. This frightened me, and I determined to keep up my conviction. So when these feelings would begin to wear off, I would think of what the preacher had told us of those who by neglecting their convictions, God had given them over to a hard heart, to believe a lie and be damned; &c. Then, fearing that my convictions would cease before I got religion, I would do all in my power to keep them up. But in spite of all I could do, they would wear off, and finally came to the conclusion that it would be more trouble to keep up my convictions, than the religion would be worth when obtained; so I gave it up. I remained ignorant of the conviction produced by the work of the Spirit of God, until I had reached my twenty-fifth year. Then I hope it pleased the Lord to send conviction to my heart. But, O, I did not try to keep that up. I would have got rid of it if I could. One evening I was riding along the road with a copy of my uncle's will which I had forgotten; how I came to do it, I cannot tell, but before I was aware, I had my hand on the will, when I felt a sudden shock, and the enquiry instantly occurred to me, Where is he who made this will? As quick as thought, my mind was carried back to the scene of his death bed. I remembered that I heard him then say that he felt that he was going home to heaven.

My next thought was, I shall never be there. Death and judgment seemed to be nigh at hand, and I felt that I had committed sin enough to sink a world to hell. My sins like a mountain arose to my view, and I cried, Woe is me, for I am undone; mine eyes have seen the King, the Lord of hosts. Oh! wretched man that I am. What to do, I did not know. It was now about dark, and I had to go past the grave of my uncle whose will I had with me, and it seemed to me I would have given almost anything if I could get rid of the will and avoid passing his grave, but there was no other way to go, and I was a witness to the will and had to carry it to court. I had only two miles to go to get home, but it seemed that I should never get there. At length, however, I got home and went to bed, but not to sleep or to soothe my feelings. There was now no necessity for arminian preachers to admonish me to flee from the wrath of God, or to retain my convictions; for how to get rid of them was now my enquiry. When I was a pharisee, I thought myself better than some professors of religion; but now I felt myself to be the vilest wretch of all the creation. Now I felt like the jailor to say, What must I do to be saved? And like Saul, Lord, what wilt thou have me to do? I concluded to try to pray, and I got out of bed and went out into a field, knelt down, but all that I could say was, God, be merciful to me, a sinner. And it seemed to me that I had committed the unpardonable sin in taking the holy name of God upon my sin-polluted lips. As near as I can remember, I was about two months in this distressed condition before I believe, the Lord was graciously pleased to give me an evidence of the pardon of my sins. Sometimes when I tried to pray, it seemed that the heavens were like iron or steel over my head to shut out my prayers; and my prayers seemed to be entirely unavailing. One day I was alone cradling wheat, when it seemed that I should sink into the earth. Such a load came upon me, and gross darkness surrounded me, that I felt I must sink down to hell, and was constantly breathing forth the prayer, Oh, Lord, if mercy can be extended to me, let it flow to the very vilest of the vile; and while thus pleading, I went and sat down by a large stump, how long I remained there, I cannot tell; but it seemed that I could see the yawning gulf to which I was doomed, but I could not see how God could be just and save so vile a wretch, when, all at once these words came to my mind,

"Amazing grace, how sweet the sound,
That saved a wretch like me.
I once was lost, but now am found,
Was blind, but now I see!"

I felt that I was a new creature, and in a new world, I hastened to tell my wife that I had peace with God through our Lord Jesus Christ. When I told her this, she clasped me round my neck, and told me she had had a hope in Jesus for seven years. This was like heaven to me. We both united with the Old School Baptists in 1853, and were baptized by Elder P. J. Burness.

WM. F. JONES.

New London, Chester Co., Pa.,
Jan. 27, 1860.

BROTHER BEEBE:—As it has become my duty to write you on business, I will also offer a few remarks on our natural and fallen state, and of our depravity in that

state, also on our state by grace. All mankind was created in a perfect natural state, as Adam was in when in the garden, a perfect natural man, and nothing more. The happiness promised him was in the garden, and on condition of his obedience. If Adam had continued in that state in which he was created, he could not have gone to heaven; for heaven was prepared for a prepared people, chosen out of the fallen race of Adam; therefore we have no claim to heaven in a state of nature. God said to Adam, "For in the day thou eatest thereof, thou shalt surely die." Adam did eat of the forbidden fruit, and he died according to what God had said. Now what kind of a death did Adam die? Not a natural death, for he did not in that day die a natural death. It was not a spiritual death, for he had no spiritual life. Well, we will say, he died to the law which was given him in the garden, and fell under condemnation before God with all his posterity in him. Therefore, the whole human race, as such are under the curse of the law, without a true knowledge of it, and live in rebellion against God, rolling sin as a sweet morsel under their tongue, until God by the finger of his power touches the heart of the dead sinner, and implants spiritual life in him. Then do they see and feel their lost condition, and think they are without hope and without God in the world. This is the beginning of a new life, and to work they go to keep the law, and to make their peace with God. But alas! they find that all their works are sinful and abominable in the sight of the holy and just God. I think the experience of quickened souls may vary much in manner and amount; but it is invariably to the same purpose, and all to the honor and glory of God, and to the bringing down our proud hearts, and humbling us in the dust. God works with his children in his own way. Some he leads by the still waters as wafted by a soft and gentle breeze, and some are led through thorny paths, and some through fiery trials; but it is all for the trial of their faith. If I dare claim to be one of God's children, I am saved by grace, and by grace alone, for I can with a feeling sense say, of all creatures on earth, I felt I was the worst, and the least deserving of God's favor. I think I can say my measure of trial was full, pressed down, and running over. And in God's own time he sent deliverance, and I was born, a new creature, if not deceived, altogether.

I will try to tell you of my experience in a state of grace. I was in one moment brought to see all things new, my burden was gone and I could praise God with my whole heart, and I thought I could see all creation praising God, my desire was then to follow my new Master wheresoever he leadeth the way. And I thought my troubles were all gone forever. I was baptized and received into the Church; but I soon found that I had the world, the flesh and the devil to contend with, and my whole life ever since has been one continued warfare. I find my depraved nature remains in rebellion against God. But I thank the Lord that grace reigns through righteousness unto eternal life, by Jesus Christ, our Lord. And the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me. Brother Beebe, do with this as you

think best. I remain your brother in Christ, if I may dare to claim the relationship and will close with love to all who are of the household of faith.

JOSIAH W. DANCE.

Washington, D.C., Feb. 2, 1860.

BROTHER BEEBE: Will you publish the following remarks on 1st Timothy, ii. 3 and 4, in compliance with the request of brother J. J. Holbert of Columbus, Miss.?

The text upon which our brother wishes an explanation, detached from the preceding verses, reads: "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."

In Paul's epistles to Timothy is set forth the ardent love he had for him; for he addresses him in the following endearing language: "Unto Timothy, my own son in the faith: Grace, mercy and peace from God our Father, and Jesus Christ our Lord;" also, "To Timothy, my dearly-beloved son: Grace, mercy," &c. The apostle's anxiety for Timothy, his love for the truth, his desire for the welfare of the church, and his profound reverence for God's commandments, were paramount; while all other matters were of minor consequence: and as Paul knew the time of his departure was near, he would give unto his dearly-beloved son in the faith, good and wholesome instruction relative to his course as a servant of God, as a bishop and under-shepherd over the flock of which the Holy Ghost had made him an overseer.

That portion which brother Holbert wishes an explanation of must not be detached, and thereby wrested from its true meaning; but the leading point of the apostle's epistle must be kept distinctly in view; and, in order that that may be done, a due regard must be had to the preceding verses of the chapter. I am fully satisfied that the ministers of the gospel of Jesus Christ pray God to give them a correct understanding of the scriptures, so far as it may be his will thus to do; yea, at times, it seems to them that they have no proper conception of what is truth: for the scriptures appear sealed—light seems gone, and darkness, environs them; while at other times they not only see great beauty in some portions of scripture, but they ardently desire to communicate the same to their brethren.

We will discover that there is divine harmony existing between the desire of the apostle in the commencement of the chapter, and the language of our blessed Redeemer; for said he, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."—John xviii. 36. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."—Matt. xxii. 20 and 21. "Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the first fish that cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee."—Matt. xvii. 27.

I exhort, therefore, that first of all supplications, prayers, intercessions and giv-

ing of thanks be made for all men. It is very evident that Paul was a peace-maker, and of such the Savior says: "Blessed are the peacemakers; for they shall be called the children of God." Sedition, strife and bloodshed Paul desired not; and having been specially blessed of God with a profound understanding of man's sinful and depraved nature, and that his ignorance and impotency prevented him from performing that which was just and right, he knew that God only could so overrule all his motives as to give quiet and peace to the society, community or nation in which christians might be located. He was well aware that the conventionalities of life would not restrain men's vile passions, without God restrained them from carrying out their carnal desires.

When the apostle says, "I exhort," &c., he did not address that language to natural men, for the following reasons:

First: They have not the fear of God before their eyes, nor his love in their hearts. Second: The heart is deceitful above all things, and desperately wicked. Third: Natural men trust to their own wisdom. Fourth: They have not the spirit of prayer and supplication. Fifth: They are dead in trespasses and sins.

The relation which christians sustain to mankind generally is very peculiar; for they are not at liberty to tolerate false doctrine, relative to the salvation of the church of the living God, neither have they any liberty or authority from their Lord and Master to use physical force to stop the mouths of blind guides and gain-sayers; but every child of God, especially gospel ministers, is solemnly bound to defend the truth according to the ability God has given him; for what was said in ancient time concerning Babylon, still remains in force, spiritually: it was said by the mouth of the prophet Jeremiah: "Put yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows: for she hath sinned against the Lord." The command that applied to literal Babylon anciently will now as forcibly apply to mystery Babylon, the mother of harlots and abominations of the earth. The arrows of gospel truth are verp sharp, but they are not carnal weapons, but spiritual, and mighty through God to the pulling down of the strongholds of Satan.

In the preceding chapter the apostle speaks of them who had made shipwreck of their faith, and that he had delivered them over to Satan that they might learn not to blaspheme; and then begins the second chapter with the following: "I exhort, therefore, that first of all supplications, prayers, intercession and giving of thanks, be made for all men."

If any one principle is more prominent than another in the apostle's exhortation, it is that man is not his own keeper, whether he be a natural man or a spiritual man; for the exhortation is that supplications, prayers, &c., be made for ALL men.—Doubtless, the children of God were first in the apostle's affection; for in another place he exhorts Timothy, saying: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." Next to their spiritual steadfastness and prosperity, was their temporal peace; and therefore they were to pray for kings and all that were in authority

over them, that they might lead *quiet and peaceable* lives, &c.

The inspired apostle well knew that earthly rulers were God's instruments to carry out his purposes amongst the children of men, and as such were at his sovereign disposal; and though wicked designs might be in their hearts concerning the followers of Jesus Christ, his power was all-sufficient to accomplish that which he pleased; hence the duty of christians to look unto God for every blessing: for from the Father of lights cometh down every good as well as perfect gift. What a sublime view of the fruits of the Spirit is set forth in the apostle's exhortation. The christian is a quiet person when under the guidance and control of the new man; he then has no desire to trample upon the rights of others, as it regards the common blessings of this life; he wishes to live in peace with all men as much as in himself; for he knows that the church of God is not to be upheld by marshaled hosts: for the Lord God Omnipotent reigns.

At one time the disciples said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of." In the parable concerning the tares and the wheat, the servants said unto him, "Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares ye root up also the wheat." But the command was, "Let both grow together until the harvest," &c. The important truth is set forth in the parable that the wicked and righteous, illustrated by the tares and wheat, are to continue to grow together until the harvest; also, that men are not wise enough to separate the tares from the wheat. The wisdom of Jehovah is very forcibly set forth in the declaration, "My kingdom is not of this world." If human reason were to be enthroned in power, and men should set as arbiters in religious matters, the consequence would now be what it has been in many instances in ancient times—bloody persecution—in order to rid the earth of them, whom the dominant party, or parties, term heretics; and that such destruction would be doing God service.

I am satisfied that the enemies of truth applied the name Lollards to the followers of Jesus Christ, BECAUSE they considered them heretics; for the word lollard is derived from the word lollum, which signifies *darnel, cockles, or tares*; therefore, we can see what a lamentable state of affairs has followed the attempt to force men to conform to some prescribed tenets of religion.

I am convinced that every REAL follower of the Lord Jesus Christ feels, at times, in his measure, as Paul did, when he gave such exhortation to Timothy; and he is brought to understand that God is the sole Arbiter of all events; that he enlarges the nations and straitens them again; therefore, nations as well as individuals are at the sovereign disposal of God. Does not every christian, who sees the sad state of our national affairs, at the present time, feel that no power, except Jehovah, can avert the impending storm; for it seems, judging from present indications, that the portentous cloud has spread itself over our political horizon like a vast death pall, and the awful reverberations of the distant

thunder is already audible, and the wailings of the coming storm are distinctly heard. To what source for help will faith direct the christian? It will not point to man, whose breath is in his nostrils, but to the Lord God Omnipotent. When faith is in lively exercise, the christian *knows* that whatever is allotted for us as a nation and people, will surely take place. When he meditates upon the sad calamity that seems to be approaching, does he not feel to supplicate the Throne of Grace in behalf of them, who are placed in authority over us, that they may rule in the fear of God, being a praise to them that do well, and a terror to evil doers? *That we may lead a quiet and peaceable life in all godliness and honesty.*

We are not to understand the apostle as affirming that simply praying for ALL MEN would produce such an effect upon them as to cause them to grant unto christians the blessed privilege of leading a quiet and peaceable life in all godliness and honesty; yet it was then, and still is, a duty binding upon all the children of God to pray for those things; and whenever and wherever it was the pleasure of God to bestow such blessings they would be conferred. It seems evident, from scripture testimony, that some of the ancient saints received special revelations, concerning things they were to pray for, which were accomplished; as in the case of Elias as well as others, who might be mentioned; and I have not any doubt but that christians, in this age of the world, have very special exercises concerning the praying for certain things.

Paul's desire was that they might lead a quiet and peaceable life in all godliness and honesty. It certainly seems that *godliness*, in this connection, must have direct reference to the obeying of the commands of Jesus Christ as binding upon all his followers; and, in order that this might be done quietly and peaceably, that God would so direct the minds of those in authority that they would interpose no objections, nor place any obstacles in the way. We might expatiate largely here upon what we understand is involved in the godliness spoken of by the apostle; but as we might occupy too much space by so doing, we will leave that for the meditation and judgment of our brother. It was not only in godliness but honesty. Real christians are the only honest persons in the world, in the sense in which the term is used in this connection; and grace alone makes them so; they do not want to be deceived themselves, nor deceive others; but the hypocrite wishes to appear to the world what he knows he is not himself; and when I thus speak of persons, who make a public profession of religion, and know, at the same time, that they do it to deceive mankind in general, I speak in sorrow, not in anger—with pain, not with pleasure; and I feel that when I turn them over to their own tormentors, viz: the vipers, that they are cherishing in their own hearts, that the punishment is sufficiently awful; for, unless a new heart be given them, they must perish.

For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth.

Such a course was declared good in the sight of God our Savior. How plainly the important matter is settled by the in-

spired man concerning the Savior; for it is none other than Jehovah; but the great difficulty with many is the confounding of the sacrifice with the Savior, and as that has often been very ably elucidated through the *Signs* heretofore, I do not feel that it would be proper for me at this time to say anything further concerning it. Are we not at liberty to infer from the tenor of the apostle's language, that whether they were permitted to lead quiet and peaceable lives or not, that all the church would be saved; for the *all men*, whom he will have come to a knowledge of the truth, do not mean the family of man indiscriminately; and for fear that I may be too prolix in my remarks, I will quote the succeeding verses to show whom the *all men* are: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for *all* to be testified in due time."

WM. J. PURINGTON.

Lawrence Co., Ark., Nov. 20, '59.

BROTHER BEEBE—I have been reading your papers two years, and through them I hear from the brethren and sisters throughout our country, and they relate my own feelings so well that I am unwilling to do without them. They contain nearly all the preaching we have. We have some preaching; but it is a long way off. There are a few Old School Baptists here, but they live very scattering. We can read our Bibles and the *Signs of the Times*, and it is like preaching to a lost sheep, if a sheep at all. There are meetings held near here every Sunday, but I do not attend them, for they do not give God the glory, but claim it themselves.

I will tell you of some of my life—how I get along, or how the Lord has brought me. I was born in Macklenburgh, Va., and raised by a Baptist mother. I was taught to avoid swearing, or taking the name of the Lord in vain, and to say my prayers every night; and tried to live without committing sin. I grew up a zealous, self-righteous Pharisee, and felt unwilling to exchange what I considered my chance for salvation, with any one. Still I thought I lacked a little; that is, for the Lord to say my sins were forgiven; but I did not think he would suffer me to die until that was said to me. Sometimes I would feel much concern about it, but it would soon wear off; and sometimes almost fit to think myself a christian, but still thinking there ought to be some plain-er evidences than I had. Thus I continued until I was in my twenty-third year. Then one of my sisters took sick and died; and it was impressed on my mind that she had died without a hope, and I began to enquire where I was, and whether my own case was a safe one or not. I saw that I was without any hope that would do to depend upon. I believe the Lord showed me what and where I was, and what I must be if saved. I retired, to try to ask the Lord to teach me what to do; for I still thought I had to do something, or be lost. But my prayers seemed to fall to the earth, and I to be afraid of satan, that he would catch me alive and carry me off; and I got no better; sometimes I felt worse, and sometimes somewhat easier; for five or six weeks I continued to beg the Lord to teach me what to do. Finally, it appeared to me that I was begging the Lord to do for me what he could not do

and remain just—that I had passed the day of grace—that the time had been when I might have been saved, but that time was past. I did not think I was long for this world, but tried to beg the Lord, if I must sink to hell, that I might never sin any more; and I tried to live without sinning any more. I was picking cotton about half a mile from my father's house, and alone, in November, and had to go to my father's to dinner; and one day I did not go as early as usual, and when I went I could not eat; my mother asked me if I was sick? I told her I was not; but tried to keep the state of my mind hidden as much as possible, thinking that no one knew anything of my situation; and as I thought I must be lost I did not wish them to know it. The next day, when going to dinner, I came to a thick swamp, and thought I would go and hide in it, and try to ask the Lord if there was any mercy for me. Just as I was about to go, I thought I could see sin enough in my prayers to sink a world. All my sins appeared to be shut up in my breast; I had not been outbreathing like others, and all my sins were still in my breast. I saw a buzzard, and I thought it a happy creature, and I envied it, as it had no soul to loose. I at first thought I would never again try to pray; but these words came to my mind:

"I can but perish if I pray;
I am resolved to try,
For if I stay away, I know
I must forever die."

I then started off into the swamp to try to ask the Lord if there was any way possible to do something for me; for I knew I could do nothing for myself, and could not help desiring that if it were possible for God to save me without violence to his justice, that he would undertake such a work for me, a lost and undone sinner. I had no hope that there was anything that I could do; and the load that pressed me down I thought would soon kill me. But while in that swamp and on my knees trying to plead for mercy, these words ran through me: Go read the scriptures. I had not been reading them for some time; because I could see so plainly that they only condemned me. But now, to my astonishment, my burden left me, and I was easy. I again knelt down and tried to continue my supplication; but I had such a view of Jesus, as hanging on the tree; and in him I had all that I could ask. I knew not what was the matter; if that was religion, I thought it had come to me in a way I had not expected it. Though my burden was gone, in a few days I tried to find it again; and got into great trouble because I could not find it; but have never yet been able to get it back again. From that time I have wandered along. The next spring, the fourth Sunday, in May, 1828, I applied to the Old United Baptist Church at Bird's Creek, Henry Co., Tennessee, told them my exercises, and was received and baptized. But in a few months the church divided on the doctrine of Predestination and General Atonement, and I stood with the Predestinarian Baptists. From that time I have been hobbling along; and now have to say, if ever saved, it is all of grace, and not by anything old Matthew A. Jackson can do. My wife and two daughters bear the name of Old Baptists; but the Lord knows what we are. My sheet is full, and I must close. M. A. JACKSON.

Near Salem, Marion Co., Oregon,
Dec. 15, 1859.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will offer a few thoughts for the consideration of the numerous readers of the *Signs of the Times* upon Genesis ii, 9. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Compared with Revelation ii, 7: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." And again in Rev. xxii, 2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." It is a common received opinion that the tree of life spoken of in Genesis and that spoken of in Revelations, represent one and the same thing, and it has been so used by all your numerous correspondents whenever they have touched upon the subject in their writings, so far as they have come under my notice. And that the thing represented in both passages is the Lord Jesus Christ. But I do not view it so; but the position I shall occupy is that the tree of life spoken of in Genesis represents the law, that eternal rule of right that God gave to man as the life of the world; and that spoken of in Revelations, represents the Lord Jesus Christ as the eternal life of the Church. The one stood in the midst of the garden (the earthly paradise); the other stood in the midst of the paradise of God. The one was the natural life of the world, the other the spiritual or eternal life of the Church. Now, recollect, it was out of the ground the Lord God made to grow the tree of life which stood in the midst of the garden, and the Lord Jesus did not spring from the ground as the Mediator or eternal life of his people, but the second Adam is the Lord from heaven. But I may be asked what then did the tree of knowledge of good and evil represent? I answer the law also. This may appear strange, but it is nevertheless true. Paul to the church at Rome saith, Rom. x, 5: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." Such was the nature of the covenant that God made with Israel when he took them by the hand to lead them out of Egypt. If you obey my commandments and observe my precepts ye shall live long in the land, &c. So the tree of life as a representative figure of the law, standing in the midst of the garden, secured the lives of our foreparents as long as they obeyed its precepts, but in the day they disobeyed they died. "For in the day thou eatest thereof, thou shalt surely die." Gen. ii, 17. So you see, the law was their life, for when they departed from it or disobeyed it they died. Then their obedience to the law was set forth by the representative figure of the tree of life in the midst of the garden. And their disobedience to the law was set forth by the representative figure of the tree of knowledge of good and evil. "For," says Paul, "by the law is the knowledge of sin." Rom. iii, 20. And if it is the knowledge of sin it is of evil, it is also of good; but while the

law was obeyed, there was no evil by which to contrast good. But man received the sentence from the mouth of his Creator: "Dust thou art and unto dust shalt thou return;" and was driven from the garden of Eden, and Cherubims and flaming sword which turned every way, were placed at the East of the garden to keep the way of the tree of life which represented the justice of God which forever debarred man from the law as his justifying righteousness; the law has no mercy to bestow, it is called "The ministration of condemnation." It requires perfect and perpetual obedience, and its language is, The soul that sinneth it shall die. Cursed is every one that continueth not in all things which are written in the law to do them. And man being fallen under the law and under its curse never can rise to a level with the law. Therefore Cherubims and a flaming sword are placed there to guard the way of the tree of life, lest man reach forth his hand and partake thereof and live forever, but there is no more life by the law, for man is a sinner, and God will by no means clear the guilty, for God cannot bestow mercy at the expense of justice.

I cannot see why the tree of life, representing the Lord Jesus, should be placed in the earthly paradise, since man had no standing in him in a natural point of view; neither was there a single spiritual blessing promised in consequence of a law righteousness, nor a single temporal blessing promised in consequence of Christ's righteousness.

Dear brethren, forgive me when I say that the idea that the tree of life, standing in the midst of the garden, represented the Lord Jesus, savors very much of the Arminian notion, that Adam died a spiritual death. But the Lord Jesus Christ, the glorious mediator, the great head of the church, is beautifully set forth standing upon Mount Zion in the midst of the street of the New Jerusalem. Rev. 22, 2, compared with chap. 21, 2, under the appellation of the tree of life, which is in the midst of the Paradise of God, and it is thus described, Rev. 22, 1, 2: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruit, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." This glorious tree whose leaves were for the healing of the nations never grew in the earthly paradise or the garden of Eden, for there was nothing there to heal until man transgressed, and then he was driven out; and Cherubims and a flaming sword placed between man and the tree of life. But there was also a river flowing through Eden's garden, but it proceeded from the earth; but this river proceeded from the throne of God and of the Lamb, and flowed through the paradise of God. Of the water of this river the Lord Jesus said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."—John 4, 14. And Jesus saith my kingdom is not of this world. And on either side of this river was there the tree

of life—not a tree, but one and the same tree, and is in the midst of the street—not of the literal Jerusalem which was destroyed, but of the Heavenly Jerusalem, the Jerusalem which is above, and is free, and is the mother of all God's children. And the leaves of the tree were for the healing of the nations. The nations of them that are saved shall walk in the light of it.

For want of room I must stop.

JOHN STIPP.

DEAR BROTHER BEEBE:—Having to write to you on business, and as you have requested your correspondents to write their views upon texts which you have published, on which your views have been requested, I send you the following as a reply to brother Armstrong, on 1 Cor. xv, 28; if you think them worth the publishing, publish them, if not, throw them aside. The scriptures represent but ONE JEHOVAH; see Psalms xxxiii, 18; John xvii, 3; Jer. xxxii, 18, 19; Isa. xiv, 6. The inspired penmen, when speaking of Christ, our Lord, call him JEHOVAH; see Isa. vi, 1: "I saw the Lord," (in the Hebrew it is Jehovah,) sitting upon a throne," &c. Compare Isa. vi, 9, 10, with John xii, 37–40. "These things said Esaias, when he saw his (Christ's) glory, and spake of him." Isa. ix, 6. "For, unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Jer. xxiii, 6. "And this is his name whereby he shall be called, THE LORD (Hebrew, Jehovah) OUR RIGHTEOUSNESS." See also Jer. xxxiii, 16; 1 John v, 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Hence, he that had seen Jesus, hath seen the Father." John xiv, 9. "For in him dwelleth all the fulness of the Godhead bodily." Col. ii, 9.

There are the personal and relative distinction of Father, Son and Holy Ghost, (it should, according to linguists, be Holy Spirit,) in the scriptures. 2 Cor. xiii, 14; Eph. ii, 18; 1 Pet. i, 2; Jude 20, 21; yet, by turning to Acts xx, 28: I see that Jesus is called God, "feed the church of God, which he (God) hath purchased with his own blood." By comparing 2 Tim. iii, 16, 1 Pet. i, 11, 2 Pet. i, 22, it will be seen that "God," "Holy Ghost" and "the Spirit of Christ" are one and the same.

It is to be observed, that the scriptures represent Christ as possessing an *original* and an *assumed* character. In the first place, they assert that he existed and acted long before he appeared on earth. Prov. viii, 22–31: "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." See also John xvii, 5, 24: "In the beginning was the Word, and the Word was with God, and the Word was God." In the next place, the scriptures describe a great and wonderful change as having taken place in the condition of Christ. The evangelist John declares that the "Word was made flesh and dwelt among us." John i, 14. Paul says, "God was manifest in the flesh." 1 Tim. iii, 16. He took part of the "flesh and blood" of the children. Heb. ii, 14.

Other passages are more minute in the account which they give of this change; but nowhere is it more strongly avowed, or more fully exhibited, than in the following passage: "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation," &c. Phil. ii, 6–8. Who does not perceive in these passages a twofold description of the person of Christ, in which he is represented as possessing an *original* and an *assumed* character? If this distinction be made, the difficulty of "the Son being subject unto him that put all things under him, that God may be all in all," ceases to exist. In his *original* character, Christ is divine, and is, therefore, represented as equal with the Father, or is the Father; as in the numerous passages which have been cited to prove his Divinity. But in his *assumed* character, he is man and mediator, and is accordingly represented in other places as limited in knowledge and power, and as acting in subordination to the will of the Father. As a man he is and must be inferior to the Father in everything which distinguishes the human from the divine nature, and he can have no knowledge of future events; and, of course, can have none of the day of judgement any farther than it is revealed to him.

In like manner Christ in his complex character of *God and man* is invested by the Father with the office of mediator, and is said to receive from his Father a kingdom and authority to govern the universe. It is in this character also that he is commissioned to execute the work of redemption, to make atonement for sin, and to judge the world at the last day. All is done in subordination to the will of the Father, and when he shall have accomplished the ends, for which this commission was given him, he will resign it, and with it the kingdom which he had received, that God may be all in all. "At that day ye shall know that I am in my Father, and ye in me, and I in you." John xiv, 20. There will be no more use of a Mediator, Redeemer or Savior.

In this manner the various passages which speak of our Savior's person and attributes, may be easily reconciled, and in no other way can they be. If Christ be not truly and properly divine, no consistent explanation can be given of those passages, which represent him as "the true God."

If Christ be not also Man and Mediator, none can be given of those passages, which speak of his subordination to the Father; but if both characters are allowed to be united in one complex person, all those passages harmonize with each other. Nor is the supposition of two natures in Christ any more inadmissible than the supposition of two natures in man.

If the attributes of animal and mental existence, may be so combined as to form one person, who will say that it is beyond the reach of Almighty Power to combine human and divine attributes in the person of Jesus Christ.

We speak of man as being mortal and immortal; yet no one mistakes our meaning, because when we speak of man as mortal, every one understands us to refer to his corporeal nature; and when we speak of him as immortal, to his spiritual nature. Nor need the sacred writers be

misapprehended, when they attribute two natures to Christ, divine and human, and speak of him sometimes in reference to one, and sometimes in reference to the other.

Since writing the above, I have seen a letter from Eld. Trott in *Signs of the Times*, No. 2, present vol., to which I would refer brother Armstrong, as I fully agree therewith.

Yours, to serve in the gospel of Jesus,
JAMES P. HOWELL.
Sparta, Mich., Feb. 20, 1860.

Cambridge, Guernsey Co., O.,
February 6, 1860.

DEAR BROTHER BEEBE:—I take this opportunity to let you know that I am still in the land of the living, and am blessed with good health, and have the privilege of reading the *Signs of the Times*, which comes to me regularly, laden with rich communications from brethren and sisters, scattered over a very wide space of country, but all speaking the same language, exalting the true God who hath given unto them eternal life. Eternal life is a gift; for it is written, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Then, if any man be in Christ, he is a new creature; old things are passed away; behold, (take notice now) *all things* are become new. All his former views of the plan of salvation are gone; for they were all wrong, and he can now see where he was before he received the gift of God, which is eternal life. "He," God, "hath taken me up out of an horrible pit." He is now delivered from that noise which had sounded in his guilty soul ever since the Lord called him by his grace, which was like death working in him, by that which is good. This is God's way of preparing his people for the reception of his unspeakable gift, wholly excluding from them any claim of a partnership in the work of their redemption or salvation, from the miery clay. "He hath set my feet upon a rock and established my going, and he hath put a new song in my mouth, even praise unto our God." Yes, he is made to leap for joy. O, what a change in his prospects now! He who was but a few moments before sinking down with awful apprehensions of wrath, into that lake where the worm dieth not, and the fire is not quenched, is now filled with God's everlasting love. Now he rejoices in Christ Jesus, and has no confidence in the flesh. He is full, and wants no more. Now he can sing:

"Amazing grace! how sweet the sound,
That saved a wretch like me.
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed."

Dear brethren in Christ, such are some of my views of the way in which poor sinners are brought to the knowledge of the truth as it is in Jesus. Dear brethren, I feel my inability to write for the edification of the dear children of God. You who can write so as to comfort and instruct the dear sheep and lambs of Jesus, write on. And you, brother Beebe, cease not your editorials, and your views on the various texts, when requested; for they generally give me satisfaction. May great grace be with and upon you all. I can-

not say, as some of the dear brethren have, that they have no preaching only what they have in the *Signs*; for we have the gospel preached to us once a month, by our much esteemed pastor, William Butler, who is a faithful minister of the New Testament.

Yours, in hope of eternal life,
JOSHUA DICKENSON.

Jasper County, Illinois,
December 4th, 1859.

DEAR BROTHER BEEBE: I call you brother, because of the regard I have for you as a servant of God, and from a love I bear to those who are of the household of faith, and this is what encourages me to take my pen and attempt to give you some sketches of the Lord's dealings with me. Although I am a stranger to you in the flesh, I trust I am not a stranger in spirit, notwithstanding my unworthiness and inability. If I am one of God's dear children, I feel myself to be the very least of all. I have been a member of the old Regular Baptist Church at Hickory Creek nearly three years, and have enjoyed many happy seasons; but I have also experienced some dark seasons; feeling myself to be so great a sinner, that I have feared that the blood of Christ had never been shed for so vile a wretch. Yet sometimes when I feel almost that I must sink in despair, these words come to my mind as they came on the day when I was made to believe on Christ as my Savior: "It is not of yourself, it is of the gift of God;" and then, my dear brethren and sisters in Christ, these words cheer my desponding soul, and I am constrained to say:

"I'm not ashamed to own my Lord,
And to defend his cause;
Maintain the honor of his word,
The glory of his cross.

Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

I often feel a thorn in the flesh, and too often turn aside in thought or deed, and do the things which I would not. Then I am again in trouble, and enquire:

Do I believe what Jesus saith,
And think the gospel true?
Lord, make me bold to own my faith,
And praise thy holy name.

When I review my travel for the last three years, I feel like hiding my face for shame, that my life has been spent so little like that of a child of God. I fear that I am not born again: but still his loving kindness is sweet to me, and his mercies very great. Although I have many doubts and fears, still I hope God will sustain me through all the troubles of life; and when all his children shall be called home to meet around his throne, O may it be my happy lot to join with them in that blessed employment. I feel a full assurance that salvation is alone through Christ, and not by anything that I have done. May the Lord

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how bright they shine—
How great their glories be"

Once they were wrestling here below with sins and doubts and fears, even as we do now.

Brother Beebe, I have written two letters before this, but thinking them not worth notice, I threw them in the fire, but I could not feel satisfied; so I will send this, and leave you to judge and dispose of

it as you think best. I once thought the Old Baptist doctrine worse than nothing, and untrue; but I now believe as far the other way as the east is from the west. To me it is now the only true doctrine. I was raised a Methodist, and thought I must do something to secure heaven; now I see that I am helpless, and can do nothing of myself. I can now only say, whether my soul shall rise to heaven, or sink to hell, must be as God's righteous will determines.

"When I experience call to mind,
My understanding is so blind,"
that I can hardly rely upon my evidences that I am born of God. Still I cannot give up my hope, small as it may sometimes seem to be.

I desire an interest in the prayers of the saints. May the Lord be your Rock, and the support of all his ministers and of all his children, is the desire of the least of all saints, if one at all.

RACHEL E. JONES.

Union, Pike Co., Ind.,
Jan'y. 26th, 1860.

DEAR BROTHER BEEBE: I count myself a life-subscriber for the *Signs of the Times* and *Southern Baptist Messenger*. The contents of the two periodicals, in the main, suit me; most especially the editorials.

Sometimes I see that some do not fancy *feet-washing*: but I fear some are too high-minded to be humble followers of Jesus. And some seem to dislike the idea of an absolute predestination of all things, which causes me to fear that there are some who call themselves Baptists who are tinctured with Arminianism: because I love to practice that doctrine best which honors God the most, and humbles human nature to the greatest degree.

I desire your views of the 4th verse of the 16th chapter of Proverbs, and 1st Peter ii. 8th.

I have requested Eld. S. Trott's views on the absolute predestination of all things, in a private correspondence.

Eld. Dudley's communication on church order is the best thing of its kind that I have ever seen. It pays me for all the money that I have ever paid for the *Signs of the Times*, while I have all that to boot.

Yours, in hope of eternal life,
T. E. W. HILLMAN.

Savannah, Feb'y 8th, 1860.

FRIEND BEEBE: Although I am a stranger to you in the flesh, I humbly hope I am acquainted with that change of heart without which none can see God in peace. I often feel to mourn on account of my unworthiness, and would exclaim with Job, "Hide me in the grave, and appoint a set time, and remember me." Yes, Job had faith in God that he would remember him. Who but the Christian can look forward to such a glorious rest? I can say with an honest heart, "I would not live always." The grave has, in a measure, lost its terror to me. There the wicked cease from troubling, and there the weary are at rest; there the false accusers can harm us no more. I often feel to say with the poet:

"Asleep in Jesus! O how sweet!
From which none ever wakes to weep:
A calm and undisturbed repose,
Unbroken by the last of foes."

Yours in hope of immortality: and my

prayer is that when he who is our life shall appear, that then we may appear with him in glory.

ANN E. SKATES.

PS.—Please give your views through the *Signs* on Job xiv. 12-15, and you will oblige an enquirer after truth.

Allen County, Ohio.

BROTHER BEEBE:—I will attempt to write you a few lines in regard to my experience. I have done many things in the way of duty, in trying to get religion; and I thought I knew something about the power of God, but it was all a rational or imaginary knowledge. Although I partly believed in predestination, still I was tossed about by every wind of doctrine like a feather in the air, until I came to the end of all my works, to the end of the law. Then I thought I was surely going to die. This was in the harvest of 1858. In the morning, while I was milking a cow, it seemed to me that a voice said to me, "All your works are done, and they are of no profit to you." I stopped—and started to the house with my pail in my hand, thinking that I had as much milk as would last as long as I could live, for I thought my life was near its close, and if the Lord should send me to hell, it was what I deserved, as I saw myself to be so great a sinner. Then I remembered that Christ had died to save sinners, and thought I heard these words spoken, "And you hath he quickened which were dead in trespasses and sins." And, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." I thought I must tell these things which I had heard, before I died. I went to the house, and told how short my time was, and what I thought I had heard. So I began to preach the power of God, and his predestination and election, and the family sent for some of the neighbors. But I continued my talking, for I could not be still. Some of them advised me to be still, and not worry myself; but I replied, If I hold my peace, that stump, (which was in the yard,) will cry out. For I thought the half had not been told. I saw the Lord was God, that he holds all the creation in his sovereign grasp, and that he could crush all things to atoms in a moment. And now I praise and extol the King of heaven, whose ways are truth, and whose works are past finding out. And now I know that salvation is not of works; but it is of grace.

J. R. MILLER.

Van Buren County, Iowa,
January 9th, 1860.

BROTHER BEEBE: Bear with me in my scattering remarks, and I will try to inform you of the dark and cold state of Zion in this vicinity. Our little church is now reduced to seven members, and one of them has joined the Missionary Baptists, and the few who remain in the faith of the gospel have scarcely any preaching, excepting what we receive in the *Signs of the Times* and the *Messenger*; but we have our bibles—for which we ought to be very thankful. The nearest preacher to us is about fifteen miles off, and he has not been to our church for several years. We are almost disheartened; but still, when we can realize that the Lord has assured us that "Where

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1860.

SIR:—Will you do a reader of the SIGNS OF THE TIMES the favor to give your opinion of the doctrine of the eternal generation of the Son of God?

two or three are gathered together in his name, there he is in the midst," and many other encouraging passages which we find on record, we feel still to confide in him. But, my dear brother, when I look at myself, I find so much sin and pollution in my nature, that I hardly dare to claim those gracious promises: for my heart is deceitful and desperately wicked. Who can know it? I think I can say with the apostle: "The things which I would do I do not; and the things which I should not, I do: but it is no more I that do it, but sin that dwelleth in me." I am constrained to say that if I am a saint, I am the least of all, and if saved, it is all of grace from first to last.

I have been very much edified in reading your editorial articles, and by the communications of the brothers and sisters through the columns of the *Signs*.—And I would say to the brethren and sisters, write on: and I hope you, brother Beebe, may be spared long, and upheld by that Almighty power which has no bounds, to undergo all the trials and privations incidental to your arduous labors, both as a minister of Jesus and an editor.

After my respects to you and family, and to all the dear brothers and sisters, I close by desiring to be remembered at the throne of grace.

Yours in hope of eternal life,

J. S. PRICE.

Dundas, Canada West,
Feb. 23, 1860.

DEAR BROTHER BEEBE:—The Lord has been graciously pleased to preserve us entire; none has been called away by death during the past year, for which we desire to be thankful. The church is in peace, and steadfast in the truth. Our attendance is not large, but constant, and a goodly number.

The Lord has been pleased to take one of my family from us, under very afflicting circumstances, on the 26th of December last. Our youngest child, a boy of fifteen months, was scalded with hot water, so severely that he survived it but twenty-four hours. This was very trying and afflicting to us, especially to the mother; but the Lord gave and the Lord taketh away, and blessed be the name of the Lord.

I was on a visit among our brethren west of us, the first of the present month, at their yearly meeting. The attendance was large, and many went away who could not get in.

Please accept my love for yourself and family, and all the saints.

Yours, as ever,

WILLIAM POLLARD.

DEAR BROTHER:—May this year be a happy year to you and yours, both in spiritual and temporal things, and also a year of perseverance and patience in all trials and affliction whatever they may be. May the grace of a merciful God always abound and be sufficient for you under all circumstances which you may be subjected to; it appears to me that every child of God ought to have great grace, so that they may be enabled to watch and pray, as Christ has commanded. May we pray for all men, with and for one another without ceasing giving thanks to our heavenly Father for his great goodness and mercy. Yours, &c.

T. M.

The above note came to us by mail, precisely as we have copied it above, without place or date, but post-marked on the envelope by the stamp, Baltimore, Md., Feb. 11, and directed to us at New Vernon, in this County; thence it was forwarded to us at this place. Who the querist is, and what is desired, and for what purpose, we do not fully comprehend; but as we desire always to oblige, as far as we have ability, the readers of the *Signs*, we will inform the inquirer, frankly, that we do not know what the doctrine is, on which our opinion is requested. We have found no mention made, in our version of the scriptures, of the eternal generation of the Son of God, in so many words; therefore we suppose the inquiry relates to some theory of doctrine so designated, as held and taught by men. As we do not know what the theory or doctrine is, we have no other opinion than this: that the Scriptures contain all that it is essential for the saints to understand in regard to the doctrine of God our Savior. That he is the Son of God, the Only Begotten of the Father, full of grace and truth, and that he was the Son of God before he was sent into the world—and is the same yesterday, today and forever; and that he who is the Son of God, is also the eternal, underived, independent God, we also firmly believe. That in his Mediatorial union with his body, his Church, he is the Only Begotten of the Father, while in his Supreme Godhead, he is the fulness of the Godhead, underived and unbegotten.

The New Testament begins with the words, "The Book of the generation of Jesus Christ, the Son of David."—Matt. i. 1. Of his generation in this sense, we are told that he was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.—Rom. i. 3, 4. Of his generation as the seed of David, we find no record of its being called eternal. The inspired Psalmist, in prophesying of him, says: "The kingdom is the Lord's, and he is the governor among the nations," &c. "A seed shall serve him; it shall be accounted to the Lord for a generation."—Ps. xxii. 28 and 30. This prophetic declaration of the royal prophet, compared with 1st Peter ii. 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," &c., very clearly presents to us, the generation of Jesus Christ the Son of God. The life, that is, the eternal life or Immortality of this generation, was with the Father, 1st John i. 2: "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life."—1st John v. 11, 12. This generation of Jesus Christ the Son of God, as we have proved by 1st Peter ii. 9, is a chosen generation, and Paul testifies, Eph. i. 4, that they were "chosen in him," that is in Jesus Christ the Son of God, "before the foundation of the world, that we should be holy and without blame before him in love." Thus far we have the testi-

mony that the life which was given to the generation of Jesus Christ the Son of God, was *Eternal Life*, and that it was, and still is so in Jesus Christ the Son of God, that no man can have the one without having the other, and no one can be destitute of the one without being destitute of the other. Such, then, is the seminal union and relationship of vitality of Immortality that indissolubly unites the Head and Body of the Church of God, that we are compelled to regard it as eternal.

The book of the complete generations of the earthly Adam was given in the day that God created man, Gen. v. 1, consequently before any of the children of Adam were born of the flesh. And as the earthly Adam is the figure of the heavenly Adam, Rom. v. 14, 1st Cor. xv. 47, 48, we infer that the seed or generation of Jesus Christ the Son of God, is just as ancient as his Sonship. That is, we cannot from the scriptures learn that our Lord Jesus Christ held the office, or occupied the position of Mediator before the eternal life, which was with the Father, was given to us in him. That this is what constitutes the relationship between Christ the seminal Head and his seed, the Progenitor and the chosen generation.

We believe there are some who have held the idea that the flesh of our Redeemer, in which he was born of the Virgin, which suffered on the cross, was laid in the tomb, and which was raised from the dead, was begotten and brought forth by what they call an eternal generation, and so existed a human body and soul, from the ancients of eternity. If that theory be true, we have not so learned it, and must wait for clearer light on that subject. If what is called the humanity of Christ was so generated and did so exist before all time, then, instead of his assumption of our flesh,—instead of his taking on him the seed of Abraham, or being made of a woman in his advent to this world, the whole race of mankind must have assumed his human nature when they were born of the flesh. And furthermore, we see no reason why it was expedient for him to be made of a woman, in order to be made under that law which the human family were under, as that law was binding on all human beings, until they are redeemed from its dominion by his one offering of himself without spot unto God. Until these difficulties which, to a very little mind like ours, are insuperable, are obviated, we are unable to endorse this speculation.

Another, to us, equally untenable theory, called eternal generation of the Son of God, sets forth, that his supreme Godhead is a derivative Godhead,—that it is not original, self-existent, independent and eternal. This theory, as it appears to us, seems to deny all that is essential to his Godhead. How can we conceive of absolute Godhead that he has descended by generation or otherwise from any producing source higher than himself? That Christ exists in a Sonship which is begotten of the Father, is clearly demonstrated in the scriptures, and confirmed by his own declarations; but this we understand to be in relation to what he is as Head and life of his church. But that he also is the eternal, self-existent God, the Jehovah, is equally demonstrated in the scriptures, and in the personal experience of ev-

ery saint. For if he is not God in an absolute and unrestricted sense, he cannot be the Savior. He says: "I am God, and besides me there is no Savior." We must, therefore, be excused from endorsing a doctrine, however popular or plausible, that would rob us of a Savior, or present him in a character in which we are forbidden to worship him. This doctrine of a begotten Godhead is, to us, equivalent to a denial of his Godhead in all but a nominal sense. Nor does the fine-spun reasoning of his being eternally begotten, remove the difficulty. The effect would be the same, whether begotten in eternity or in time. Alike it must and would imply a begetting or producing God, anterior to his development as a God; while, to our view, the denial of his self-existence is a denial that he exists at all, as an absolute, eternal, independent and self-existent God. The argument, that the son is as old as his father—that a father cannot exist without a son—is quite too feeble to bring conviction to our mind. Stripped of all artificial verbiage, the naked question returns: Is Jesus Christ absolutely, eternally, independently, underivedly, the very supreme and eternal God? To this question we emphatically answer, Yes! and as such we hope to worship and adore him when the earth and heavens shall be no more; and even now we have no sweeter song to sing than,

"Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

REVIVAL.—The Lord is still manifesting his power and grace in this vicinity. On the first Sunday of this month, (February) we baptized five candidates at New Vernon, and on the Sunday following, two in this village. Five times this winter it has been our privilege to lead joyful converts into the frozen stream, to own and obey their Divine Lord and Master, in the ordinance of Baptism. Others have professed a hope in the Redeemer; and some are still breathing forth the words of the publican, "God, be merciful to me, a sinner." This is indeed heart-cheering—for

"We long to see the churches full,
That all the chosen race
May with one heart, and voice and tongue,
Sing the Redeemer's praise"

Our youngest son was one of the number baptized. May the good work still go on and increase; for "when the Lord shall build up Zion, he shall appear in his glory,"—Ps. cii. 16.

Henry County, Indiana,
Feb. 18, 1860.

BROTHER BEEBE:—Enclosed I send you one dollar for the present number of the *Signs*. I would have sent before this time, but it is circulated through the White Water Association that you and some others had departed from the doctrine held by the Old School Baptists, but I see nothing in the *Signs* but what seems to be sound at this time.

LAUGHLIN KING.

REPLY.—Brother King may rest assured that we hold the same doctrine now that we have been contending for almost fifty years. We are not aware that we have departed from a single sentiment that we held when we were baptized on

profession of our faith, in December, 1811. As to what our faith is, we have been preaching it constantly ever since 1818, and publishing it in the *Signs* ever since September, 1831. We hold no private sentiment on any religious subject. We venture the assertion that there is not an Old School Baptist in the United States, if in the world, whose doctrinal sentiments are more universally known, or more generally endorsed by all sound and orderly Baptists.

Navarro County, Texas,
Jan. 29, 1860.

BROTHER BEEBE:—I have been a reader of your paper for a number of years, and still read them; and I desire your views, through the *Signs*, on Romans ix. 6-9 verses—particularly on the 8th verse. Some of my reasons are, that the Two-Seed doctrine has caused some trouble in some of the churches

T. G. NEAL.

Associational Meetings.

The Baltimore O. S. Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing at 10 o'clock, A. M., on Wednesday before the third Sunday in May, 1860.

Delaware Association will be held with the Old School Baptist Church, in the city of Wilmington, Delaware, to commence on Wednesday preceding the last Sunday in May, 1860, at 10 o'clock, A. M., and close on the Friday evening following.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Wallkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The four above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met, (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles, from Hopewell via New York city to Middletown, (this place) is a little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out, and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Pig River Association will hold her semi-annual session with the Town Creek church, in Franklin Co., Va., to commence on Friday before the first Sunday in May, 1860.

Mr. Reuben E. Estes of Holden, Maine, met with a fatal accident last Tuesday while out with a party hunting moose. While taking up his gun, the hammer of the lock caught in some obstruction, and the charge of powder and ball were driven through his hips, inflicting a frightful wound, from the effects of which he died.

Selected and Original Poetry.

(Copied by Request.)

THE WONDER.

It is a glorious mystery;
'Tis a wonder! wonder! wonder!
That I should ever saved be,
'Tis a wonder! wonder! wonder!
No heart can think, no tongue can tell,
'Tis a wonder! wonder! wonder!
Why God should save my soul from hell,
'Tis a wonder! wonder! wonder!

Great mystery, I can't tell why,
'Tis a wonder! &c.
That Christ for sinners e'er should die,
But here's a greater mystery,
That ever he should die for me!

Great mystery, that God should place
His love on those of Adam's race;
But here's a greater mystery,
That he should let his love on me.

Great mystery, I do behold,
That God should ever save one soul;
But 'tis a greater mystery,
That he bestow'd that grace on me.

O, why was I not left behind,
With thousand others of mankind?
Who ran the dangerous, sinful race
And die, and never taste his grace.

No mortal can a reason find—
'Tis mercy free, and love divine;
O, 'tis a glorious mystery,
And will be, through eternity—
'Tis a wonder! wonder! wonder!

From the Southern Baptist Messenger.

THE SAVIOR'S PRAYER.

BY JEREMIAH M. GILSTRAP.

"He went up into a mountain apart to pray, and when the evening was come he was there alone."—Matt. xiv. 23.

Not in the cloister's dungeon walls,
Nor in the stately fane,
Where the tinged smile of sunset falls
In rainbows through the pane,
But where bright streams and heaven's pure eyes
Met on the mountain gray,
Whose head was pillowed in the skies—
The Savior knelt to pray.

When morning flung the light of hope
Far o'er the hurrying throng,
The incense of his soul went up
With morning's smile and song;
But when pale evening round his heart
Had drawn her dim array,
The Savior sought a place apart—
The Savior knelt to pray.

'Twas not for life or death—the ease
That life or death could bring—
For more of human happiness,
Or less of suffering;
But for unshrinking heart to bear
All that might crush the clay,
The long distress, the deep despair—
The Savior knelt to pray.

REST, WEARY SOUL!

"Rest, weary soul!"

The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not thyself to do what Christ has done;
Take the free gift, and make the joy thine own.
No more by pangs of guilt and fear distress—
Rest, sweetly rest!

Rest, weary heart!
From all thy silent griefs, and secret pain,
Thy profitless regrets, and longings vain;
Wisdom and love have ordered all the past,
And shall be blessedness and light at last;
Cast off the cares that have so long oppress—
Rest, sweetly rest!

Rest, weary head!
Lie down to slumber in the peaceful tomb,
Light from above has broken through its gloom,
Here, in the place where once thy Saviour lay,
Where he shall wake thee on a future day,
Like a tired child upon his mother's breast—
Rest, sweetly rest!

Rest, spirit free!
In the green pastures of the heavenly shore,
Where sin and sorrow can approach no more;
With all the flock by the Good Shepherd fed,
Besides the streams of life eternal led,
Forever with thy God and Saviour blest—
Rest, sweetly rest!

Daville, Ill., Jan. 31, 1860.

DEAR BROTHER BEEBE:—Please publish the following lines which are addressed to our brother, Elder John Stipp, who is now in the State of Oregon.

WM. STEPHENS.

Thou art not gone! thou could'st not go,
True friends can never part;
Our prayer is one, our hope is one,
And we are one in heart.

No place or time can e'er divide
The souls which friendship seals;
But still the changing scenes of life,
Their mutual love reveals.

Body from body may be placed
Remote as pole from pole;
But, can our fleshly frailties bind
The fellowship of soul?

'Tis when removed from grosser scenes,
My spirit claims her right;
My friend is often least away
When absent from my sight.

His form and look, in memory's glass,
I still distinctly see;
His voice and words, in fancy's ear,
Are whispering still to me.

The stars which meet his pensive eye
Are present still to mine;
The moonlight which surrounds his path,
Around my footsteps shine.

Beneath the same fair dome we dwell,
By the same hand are fed;
And, pilgrims in one narrow way
Are by one spirit led.

To the great presence of our God
By hourly faith we come;
And find, in sweet communion there,
One everlasting home.

Our hope, our joys, our life, our soul,
In our one Savior meet;
And, what in earth or heaven shall break
A union so complete?

O, blest are they who find in him,
A union to their friend;
Their love shall grow through life's decay
And live when life shall end.

And blessed He, whose love bestows
A friendship so divine;
Who makes by oneness with himself,
My friend forever mine.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John xvii. 21.

Record of Marriages.

Feb. 16—At the house of Elder G. Beebe, in this village, by him, Mr. JOSEPH Y. KING, to Miss ADALINE TIDD, all of this town.

Jan. 25—At Margarettsville, by Elder Isaac Hewitt, Mr. HIRAM W. CATOR, of Roxbury, Del. Co., to Miss MELISSA E. REYNOLDS, of Broome county, N. Y.

Feb. 9—At the residence of Eld. Isaac Hewitt, by him, Mr. PETER W. DECKER to Miss DEBORAH WOOLHISER, both of Middletown, Delaware county, N. Y.

Feb. 5—At North Berwick, by Eld. Wm. Quint, Mr. GILMAN HAM and Miss BETSEY WEYMOUTH, both of North Berwick.

Feb. 27—At Olcott's Hotel, in Wurtsboro', by Eld. G. Beebe, Mr. JESSE S. MCNISH, of Smithsboro', Tioga Co., N. Y., to Miss SARAH JANE TIDD, of the former place.

March 1—At the house of Eld. G. Beebe, by him, Mr. WILLIAM SQUIRES, of Sullivan County, to Miss MARY FINCH.

Obituary Notices.

GRIFFIN'S CORNERS', Del. Co., N. Y.,
Jan. 29, 1860.

BROTHER BEEBE: I send you for publication the obituary of JOHN WOOLHEATER, a beloved brother who departed this life Jan. 16, 1860, in the 80th year of his age. He was loved and esteemed by all who knew him. He has left eight children and very many friends to mourn their loss. He has been a member of the Old School Baptist church in this place ever since it was constituted in 1822. The church has lost a bold advocate for the true doctrine of the gospel. We trust he has gone to be with the blessed Master. May we, as a church, be reconciled to the will of him who worketh all things after the counsel of his own will.

The messenger again has come,
And from our number called home
A christian friend,—a father dear,
Whose voice we never more shall hear.

Yet surely, we should not complain;
We hope our loss has proved his gain;
For he has left this world of wo,
And all the cares of earth below.

JAMES T. STEETER.

WASHINGTON, D. C., Feb. 20, 1860.

BROTHER BEEBE:—In compliance with the request of sister Broders, I send you, for publication in the *Signs*, a notice of the death of her husband, JOHN H. BRODERS, of Fairfax Co., Va., who departed this life on Wednesday, the 15th inst., aged 53 years. Mr. Broders, at the time of his death, was not a member of the church, but he had, for a number of years, shown a strong attachment to the truth: his house was a home for the Baptists, and he seemed deeply interested in their welfare. He was sick only two weeks; and the disease terminated in pneumonia. A short time before death closed his earthly career, he manifested a willingness to depart, and be with the Lord.

He has left an affectionate wife and children, as well as numerous friends, to mourn his loss; but may God sanctify the dispensation to their good.

WM. J. PURINGTON.

NORTH BERWICK, ME., Feb. 21, 1860.

BROTHER BEEBE:—It falls upon me again to inform the readers of the *Signs of the Times* that another one of our number has been taken from time to eternity. Sister JEMIMA QUINT, of this place, died the 11th inst., aged 79 years, 8 mos. and some days. Her disease was Typhoid fever. She seemed very patient in her sickness, and was willing to die.

WM. QUINT.

BRISTOE, Va., Feb. 10, 1860.

BROTHER BEEBE:—I am requested to send you for publication in the *Signs* the following obituary:

DIED on the 30th of Dec., 1859, in the State of Texas, Mrs. ADA SPINDLE, wife of Benjamin Spindle, in the 19th year of her age, leaving a disconsolate and lonely husband to mourn his loss. Mr. Spindle and wife had just gone from Fairfax Co., Va., in the enjoyment of health and youth to seek their fortunes in the new State of Texas. But soon after their arrival there she was taken sick; and a few days terminated her mortal career. How inscrutable are the ways of Providence! and how little we know of his designs. May this dispensation of his Providence, though bitter and hard to bear, be blessed to the lasting good of the widowed husband.

ROBERT C. LEACHMAN.

MARCH 21, 1859.

Died near Lines, Mo., at the residence of her husband, sister OLIVE ALEXANDER, aged 41 years and 5 months. She was married to John Alexander, March the 10th, 1842, and emigrated from the State of Tennessee to Missouri some years ago, and made a profession of Religion August 4th, 1844, and united with the Old School Baptist church at Liberty, Lin Co., Mo., August 1858. In her church has lost an exemplary member—the husband the partner of his life, and the children a kind mother.

In her last hours she set her house in order for her departure. She gave that evidence that her hope was in Heaven. She had no desire to stay longer, only to wait the Lord's appointed time.

"Oh dearest mother thou art gone,
Thy smiling face no more we see;
Thou hast left this wilderness below,
This world of sickness, pain and sorrow."

PETER AUSMUS.

JOHNSON CO., IND., Feb. 6, 1860.

BROTHER BEEBE:—By request I send you the following obituary notice for publication in the *Signs of the Times*, of the death of brother DAVID FORSYTH, who departed this life on the 3d day of December, 1859, in the 40th year of his age. The disease of which he died was Typhoid Fever. His sufferings were great, yet he was not heard to complain, but gave evidence that he was resigned to the will of the Lord in relation to his affliction; and when the time had come for him to be released from the earthly tabernacle he fell asleep in Jesus without a struggle or groan. He was an affectionate husband, a kind parent and a good citizen. He left a wife and three children, and many relatives to mourn their loss; yet they mourn not as those who have no hope. He made a public profession of the religion of Christ by uniting with the regular Baptist Church at South Stollz Creek about 17 years ago (in company with his wife) and they were baptized by the writer of this notice. He was a very prominent member of the Church, having served her for the last seven years as deacon. He was truly sound in the faith, believing that salvation is by grace, to the exclusion of works. He manifested a deep interest in the welfare and prosperity of the Church, being regular and prompt in attending her stated meetings. His remains were conveyed to the place of interment, where, by request I delivered a discourse in the presence of a solemn and attentive congregation from the 14th chap. and 13th verse of the book of Revelations.

Yours in hope of eternal life,

A. B. NAY.

PERU, Ia., June 2, 1860.

BROTHER BEEBE:—Please publish the obituary of sister CATHARINE MILLER, of Cass Co., Ia. She departed this life March 21, 1859, in the 49th year of her age. She was quite unwell some two or three weeks, but not confined until Sunday, when she was taken with a chill, and soon afterwards became insensible, and never spoke so as to be understood after that. When first taken ill she told the doctor that she should never recover. He told her not to be alarmed, for he thought her case not dangerous, but she said she was not alarmed, as she felt perfectly resigned; but she was strongly impressed that she should not recover.

Sister Miller joined the first Old School Baptist church that was constituted in this country, in the year 1842, and was the first one that was added to that church on experience, and she remained an orderly and faithful member until death. She was an affectionate wife and mother, and one of the best of neighbors. The church and the neighborhood, as well as the bereaved family have sustained a great loss; but we mourn not as those who have no hope. We believe she is now enjoying the blessedness she hoped for when in the flesh. She has left a husband and eight children. She was a subscriber to the *Signs*, *Banner*, and *Messenger* for eight or nine years before she died.

Yours in gospel bands,

ABIGAIL BURK.

DIED, at the house of her father, Archibald Hoyt, of this town, on Sunday evening, Feb. 12, after a protracted illness of Consumption, Mrs. LOUIS JANE MASTERSON, relict of Zelotus G. Masterson, aged 40 years, 4 months and 24 days. The deceased has left an aged father, three children, and several brothers and sisters, with an extensive circle of dear relatives and sincere friends to mourn her departure from their society. She was blessed with an amiable disposition, which throughout her life has secured the esteem of many valuable friends. She never made a public profession of faith in the Lord Jesus; but in her last days she expressed to her friends her unshaken confidence in Him, saying that she could cheerfully leave her children in His faithful care, and herself also. She seemed not only willing to depart from these mortal shores, but anxiously awaited the will of God to call her hence; feeling an assurance that to depart and be with Jesus was far better. Her funeral was very numerously attended on the 14th, and a discourse was preached on the occasion by the editor of this paper, from 1st Peter i. 3-5.

BLOOMVILLE, Ohio, Feb. 2, 1860.

BROTHER BEEBE:—I am requested to send you for publication the following account of the death of our esteemed brother, JAMES BURNS, departed this life Oct. 23, 1859, aged 72 years, 7 months and 15 days. He was born in Washington Co., Pa., moved to Ohio at an early day, and into the town of New Haven, Huron county. He united with the Presbyterians, but did not continue with them long. Sometime after his withdrawal from them he moved into this vicinity, where he became acquainted with the doctrine and practices of the Old School Baptists, and united with us here at Honey Creek, by baptism on profession of faith in Christ. God was pleased to give him a deep understanding of the doctrine of salvation through Jesus Christ; and he continued in the fellowship of the church until the day of his death. We feel the loss that we sustain in the departure of so excellent a brother; but we trust his spirit has gone to God who gave it, and his body rests in the grave until Christ shall call it forth, and fashion it like his glorious body. He has left an aged widow and quite a number of children to mourn their loss. May God give them grace to support them.

Also

Brother BENJAMIN HUDDLE, departed this life Jan. 28, 1860, aged 56 years, 5 months and 23 days. He was born in Shenandoah Co., Va., moved with his parents to Ohio when but a boy. He became a member of the church about forty years ago, and was one of those brethren who are given to hospitality. He was always ready to entertain both brethren and strangers. He has left behind him a widowed sister and fourteen children to mourn their loss in his departure. I can truly say that the church and his family, as well as the community will realize a great loss. But God saw it best that it should be so; and may we all feel to submit to his righteous providence, for

Behind a frowning providence
He hides a smiling face.

LEWIS SEITZ.

MERCER CITY, Ky., Feb. 6, 1860.

DEAR BROTHER BEEBE—By request I send you for publication in the *(Signs of the Times)* the obituary of our beloved brother, WILLIAM D. SALE, who departed this life Jan. 8th, 1860, aged 54 years, 8 months and 13 days. The disease terminated in Dropsy of the heart, which he bore with much christian fortitude. On the day before he died he appeared much worse than he had been. He asked his wife if she did not think his breathing was much shorter. She said she thought it was; to which he replied all was right. He then commenced talking to his family, and exhorted them not to grieve after him—to shed not a tear for him. His wife asked him if there was anything in the way, and was he willing to go. He said he felt prepared—that there was nothing in the way. His mind and reason remained perfectly good to the very last. But a few moments before he departed he asked to be turned over, after which he felt easy. After requesting them all to set down, in a moment his spirit took its flight to Abraham's bosom to dwell in the presence of Jesus forever and ever. Precious in the sight of the Lord is the death of his saints. How well may we adopt the poet and say,

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Bro. Sale has been a member of the O. School Baptist church for a number of years, and has proved an ornament to the church by his truly pious walk and godly conversation. The church at Goshen deeply mourn their loss. He was a kind father and affectionate husband, and a good neighbor, but he has gone to that rest that remaineth for the people of God, where sickness and death never enter.

He has left a wife and eight children to mourn their loss. May Israel's God draw near to them and give them strength to bear up under their bereavement. That they may feel that what is their loss is his eternal gain, and say not my will but thine be done.

Yours in hope of eternal life.

A. I. BICKLES.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., MARCH 1, 1860.

NO. 5.

Correspondence.

*Polo, Ogle Co., Illinois, }
Feb. 12, 1860. }*

DEAR BROTHER BEEBE—I do not know as I ought to trouble you with a communication just now, but I cannot well refrain from sending you some little expressions of my mind at the present time. I have just finished reading the second number of the current volume of the *Signs of the Times*; and, to me, it has been truly a string of pearls. I think I can truly say, that in reading it, I have had "a feast of fat things, full of marrow, of wines on the lees, well refined."

First, the verses at the commencement of the first page suited me well. Next came brother Trott's answer to the request of brother Duggan, which also suited my mind as well, if not better, than anything I have before read on that subject. I trust it will not hurt brother Trott's feelings if I say I think the Holy Spirit enabled him to write with more clearness on the character of the Mediator and the doctrine of the "Eternal Vital Union," than he ever has before on those subjects, or else he (God) has given me a clearer view of brother Trott's writing. It is truly a mystery—a great mystery—how our Lord Jesus Christ can be very God and very man, united in the same person; yet, so I understand the scriptures to reveal him. It is a mysterious and difficult subject to write or speak upon with clearness; and I believe that the most of the jarrings and contentions which arise on that subject among the children of grace, are from the lack of clearness in their own views, or a failure in getting a clear understanding of the views of others. It is a difficult matter for us to make any subject clear to others; which is not clear in our own minds. Hence, I think it becomes us to use the utmost caution how we express ourselves, when we are writing or speaking on that deep and mysterious subject; and we should let love, brotherly kindness and patience all have their perfect work when we read or hear the views of others, and be careful not to condemn until we are sure that we clearly understand them. Towards the close of brother Trott's letter, he says: "Some persons seem to suppose that by this union of Christ and his people, we mean that the natural man was from the beginning in union with Christ." I believe many persons have so understood him, and it has caused no little difficulty. I have seen some who professed to be in unison with him on that subject, that, according to the best understanding I can get of their views, contend that the elect, while in a state of nature, have something in them which is in union with Christ; and that this something distinguishes them from the non-elect

while in a state of unregeneracy. That God created them, (the elect,) in Adam with this something in them, which, in Adam's transgression, became dead in sin, and "by nature the children of wrath, even as others." That the flesh and blood bodies of the non-elect were created in Adam, but they did not partake of this something, which is in union with Christ, and therefore Christ did not die for them, for they were never in union with him. But I cannot so understand the scriptures. I understand the scriptures to teach that all the human family were created equally alike in Adam, and that in him they all fell equally alike into sin and condemnation, and that they remain in that state until they are born again. When born again they partake of that eternal life which is in Christ, which Christ is, and that life is manifested in them. As in their first birth, which is fleshly, they manifest the life they had in Adam; so in the second birth, which is spiritual, they manifest the life they had in Christ. Now, I do not understand that the carnal or fleshly nature is destroyed, or brought into union with Christ in the new birth. It may be partially subdued, but it remains in its unreconciled state like the ancient Canaanites, to disturb and harass the child of grace, as every heaven-born child can testify.

But I have been more lengthy on the subject of brother Trott's letter than I intended, and must pass. Next comes a letter from brother Thomas P. Dudley, which, it seems to me, must meet the mind of every child of grace. Next, a letter from brother A. S. Cook, letting us know of his lonely situation "in a large and populous city." And I believe there are many men, in similar circumstances, scattered up and down the length and breadth of our land. I feel to sympathize with such brethren and sisters in their lonely situation, and would be glad to say a few words for their comfort. Their path is, no doubt, often dark and gloomy; and they feel as if they were bereft of friends, and forsaken of God. Let them not despair. Let them remember that God, in his good providence, has placed them there for some good and wise purpose; and he has promised never to leave or forsake them; and he is just as able to protect and keep them there as anywhere else; and if he keeps them they are perfectly safe; and unless he does keep them they are not safe anywhere, no matter how many brethren and sisters they may have near them, or how many gospel privileges they may have. If they can maintain their integrity and stand in defence of the truth, and keep aloof from all the false systems of religion in their secluded and lonely circumstances, they give much stronger evidence of being the children of grace than those do who live in the midst of brethren and sis-

ters of the same faith and order, and have the privilege of hearing the gospel preached every week. The flesh is often well pleased and gratified when we can have a large company to join us in our devotions; but when we have to attend to them alone or in the midst of opposition, the flesh is humbled, and often crucified; and we are made to feel that God is our only strength, our rock, our strong refuge. And forever blessed be his holy name, he knows where all his children are, and is acquainted with all their circumstances, and he never leaves them to perish; he knows when his help is needed, and he never comes a minute too late; those who trust in him shall never be confounded; he is their "refuge and strength, a very present help in trouble."

But I must pass. Next, brother John T. Murdock gives us an account of an ordination. Then sister M. M. Birch gives an interesting account of her troubles in getting to meeting; how she got into the wrong house, and ascertained her whereabouts by examining a "small book;" and finally found the company she was seeking. Next, sister Eliza Nelson gives us an interesting account of her trials, sorrows, comforts and joys; and tells on what foundation she rests. And O, it a glorious foundation! It never fails the soul who trusts it. It is grace, and grace alone. Forever blessed and happy is the soul who can rest upon it. Next, brother Elmore G. Terry gives us a few crumbs. Then brother A. F. Dudley tells us of his travels from darkness to light, and how he "was brought" to view himself, and where he finds comfort. I believe that in substance it is what every child of grace passes through; and where they all find comfort is in finding Jesus, "the Way, the Truth and the Life," and in feeling the assurance that his grace is sufficient for them. Next, comes a letter from sister Abigail A. Ford, in which she approbates a letter from brother D. W. Patman, published in a former number of the *Signs*. It brought vividly to my mind the thoughts and feelings I had on reading brother Patman's letter. I was so well pleased with it that I wanted to send you my sanction of it; but want of time to write just then prevented me, and the pressure of other affairs rather took my mind off from it until I saw the communication of sister Ford.

Since writing the above I have again read brother Patman's letter in the first number of the *Signs* for the present year, and it so fully accords with my own mind, as also does sister Ford's, that it seems superfluous for me to say another word in relation to the subject; yet I cannot well let it pass without saying a few words in relation to its being profitable to preach. When we ask, "How can such doctrine be profitable?" do we not question the wisdom of the Almighty? Has he revealed

the doctrine in his word? If he has, that is sufficient for us to know. Shall poor, puny, ignorant, vile worms, such as we are, undertake to instruct Infinite Wisdom as to what is profitable for him to teach or reveal? If the doctrine is in the Bible, then the Holy Spirit of Infinite Wisdom taught or revealed it to the "holy men of God" of old, who "spake as they were moved by the Holy Ghost."—2 Peter i. 21. Would Infinite Wisdom reveal a doctrine to his servants and move them to speak or write it if it were unprofitable to have it known? Certainly not. Then let us cease questioning his wisdom, cease our hostility to the truth, and beg of God to give us understanding and reconciliation to his will. I do not know that the words "absolute predestination" stand thus connected in the bible; I think they do not; but my idea of predestination is, that it is absolute. And my poor soul is sometimes made to rejoice that it is so. I am sometimes made to rejoice that our God is an absolute Sovereign; that his predestination and his government extends to all, even the most minute works of his hands, and the most minute events which take place; and that whatsoever he pleases that he does in heaven, and in earth, and in all deep places.—Psalms cxxxv. 6. Now, why should not our God be an absolute Sovereign? Why should he not reign supreme? He is Almighty in power, everywhere present, infinite in wisdom, perfect or "glorious in holiness, fearful in praise, and a God doing wonders." His mercy is unspeakably, unimaginably great and glorious. Who that knows him, would not love and fear him? He cannot possibly make a mistake, or do a wrong act. Who that knows him would not rejoice that he does reign supreme, and governs and controls all beings and things according to his pleasure.

But I must leave the subject and pass on. I have been so lengthy on some preceding communications, that I shall have to be very brief on what follows, or I shall weary you. I want to just say, that after sister Ford's letter, follows several short but interesting communications, which I have not time to notice particularly, but I want to just say to brother Conklin, that I was well pleased with his thoughts on "the two and a half tribes receiving their lot or portion on this side of Jordan." Also, your editorial in reply to brother Joel P. Holbert suited me well; and the verses on "the speckled bird" I conceive to be a true picture of the church of Christ at the present day, and not of the church only, but of many of the individual children of God in their isolated and solitary circumstances.

But I must draw to a close, and will say, in short, that I received great satisfaction in reading the whole paper; and I pray God to preserve in the various wri-

ters for the *Signs* the same spirit of love and brotherly kindness, which has characterized their communications the year past.

Now, brother Beebe, if you should have patience to read the above very imperfect scribble, you will then do as your better judgment shall dictate, to place it in the *Signs* or not. I have not designedly written a word to harm the feelings of any, not even the least of God's children. I have no desire to harm the feelings of any one; but my desire is to say something which may be for their comfort and establishment in the truth. I remain, as ever, yours, in bonds of love,

CLEMENT WEST.

Near Moravia, Iowa.

BROTHER BEEBE:—I remarked in the account that I gave of my experience, that I was raised a Presbyterian. And as it may be interesting to some of the brethren, to know how I became a Baptist, I will now give a brief account of that, which you may publish, if you think proper. After I obtained a hope, I had no idea that any denomination was right, except the Old Presbyterians; accordingly I went to see the old preacher in Lexington, Ky., told him my experience, and in return he told me his, which was all of grace. The next meeting I went into communion, having been baptized, (sprinkled) as my parents told me. This was in the year 1816, and in 1817 I moved to Indiana. There I joined again and remained perfectly satisfied for several years, a strong advocate for the Presbyterian doctrine, especially that of baptism. One day while walking alone, (I remember the very spot yet,) it occurred to my mind as forcibly as if the question had been asked, is baptism a gospel ordinance? the answer was ready—yes. The next question was, if it is, is a passive reception of it a fulfillment of that ordinance? At any previous time I could have answered it as readily as the other, but something got in my way that put me to studying what would be the true answer. I began to ponder over the evidences that I had read in favor of infant baptism, but they did not seem so perspicuous as they had done; I would think of many passages of scripture that I was in the habit of using when fighting the Baptists, but they did not seem to have that force that I thought they had. Numerous times I would conclude, the Presbyterians are right, and I will trouble my head no more about it; but in a short time I would be in the same difficulty, which in reality amounted to distress. I let no person know anything about it, except my Presbyterian brethren. At length, I made my case known to the preacher in charge; he told me that he had a book on that subject, which he would bring to me the next month, which he thought would give me entire satisfaction. But when I examined it, it was like the others that I had read, failed to prove from the scripture, the point in hand. Yet so strong was my tradition, that I could not give up the point; I thought it must be there, but that they had failed to get hold of the right passages of scripture. I then concluded that I would search the New Testament and research till I was satisfied; I had always been familiar with that book, and I commenced at the beginning, and I think I did it carefully, prayerfully

and attentively, with an eye single to baptism. In this way I read it through. And although my doubts were stronger, I could not yet give it up. I commenced the second time, and got nearly through again, when I became perfectly satisfied that it was not in the scripture; I therefore dropped it.

Being now satisfied, the next thing was, what will I do. My mother was old, and I knew it would be a hard trial for her, for me to leave the Presbyterians, I therefore thought that I would remain as I was while she lived, but the next thought was in so doing, I am saying to the world that I believe their doctrine, when in reality I do not. I could not reconcile myself to such inconsistency; I therefore wrote a letter and handed it to the session, (composed of the preacher and what is called ruling elders,) letting them know, that I was convinced that their doctrine was not according to scripture, and left them. I was determined not to join any denomination, unless I believed their articles of faith to be according to scripture. I knew of no denomination that I could join, unless it was the Baptists; and although I knew that theirs, in reference to baptism, was according to my own, yet as it regarded other points, I did not know what they held, for doctrine was not so much preached in those days as it is in these; but in order to find out, I went to their next meeting on Saturday, (a thing that I do not recollect of doing before, though I was in the habit of going on Sunday,) and when the clerk came, it being before meeting-time, I went to him and asked him to let me have the church book a little while, which he did. I went back, and turned through it till I found their articles of faith, which I examined carefully and then returned the book, believing them to be according to scripture. I reflected upon it till the next meeting, when I, to the astonishment of them all, offered myself to the church; for they did not know that I had left the Presbyterians or had any thought of joining them, but on the contrary, several of them told me afterward, that when they saw me examining their faith, they thought I was doing it to have something to criticise upon. I was received by the church, (when I use the term church, I mean the Old Baptists, for I do not consider any other denomination to be the visible church of Christ.) I had always been told, that the Baptists had sprung up only a few hundred years back; it now seemed strange to me that the denomination which held the faith and practice of the gospel, had only existed a few hundred years. I therefore got hold of two church histories, (not written by Baptists,) in which I found the origin of the other denominations, but in reference to the origin of the Baptists, they only stated that they (the Baptists) existed in the year 1100. This convinced me, that what I had heard was false and that they could not give their origin without going back to the Apostles, which they were not willing to do; and from church history since, I found that I was not mistaken.

I moved to Appanoose Co., Iowa, in the year 1856, and in that county I found two Old Baptist churches, belonging to the Hazle Creek Association. While the Baptists here are standing firm on the doctrine of Christ, contending for the doc-

trine of salvation by grace, we are surrounded by the advocates of conditional salvation; some one condition, some another; but it makes no matter which for all conditions are alike to me, for if conditional, it depends on the work of the sinner, which detracts the glory of my Savior's crown. As a specimen:

At a missionary Baptist meeting not long since, the preacher told us that the sinner could not save himself, the Lord was the only Savior, but Christ had made the atonement for them, the Lord enlightened them by his spirit, had given them the gospel to instruct them, and now, if they would give their hearts to God, 'only give their hearts to God,' he would save them. So you see, they have got it whittled down to as near a point as they can without giving up their idol—condition. They told us, that the Lord was striving with the sinner to induce him to give him his heart, and the devil was trying to keep him from it, so that I was at a loss to know (unless I could find out which would get the most) which had the most power or influence, the Lord or the devil.

But, brethren, the destinies of God's chosen are not put into the hands of angels, much less men. "For unto the angels hath he not put in subjection *the world to come* whereof we speak." All things are put in subjection under *him*, Christ (the anti-type of Adam.) The apostle says, "But *now* we see not *yet* all things put under him, but we see Jesus," &c. I understand that the apostle is not speaking here of all power given him in Heaven and in Earth for that we see *now*, but that he is speaking of the world to come, the consummation of that predestination, by which all the heirs of glory shall be conformed to his (Christ's) image. Rom. viii. 29. Then shall the all things (the object of his love, the heavenly things, which were to be purified with better sacrifices than these, the Jewish offerings, the every man for whom Christ by the grace of God should taste death. Heb. ii. ix.) know as they are known, be like him, see him as he is, gaze on his glory, feast on his love, and be in that subjection that your souls long for now. "And it doeth not yet appear what we shall be, but we shall be like him." I am near the end of my pilgrimage, and wish to "finish my course with joy and the ministry which I have received." Grace be with you.

JOSEPH ARMSTRONG.

Union, Boone Co., Ky.,
February 22d, 1860.

DEAR BROTHER BEEBE: I have been requested by several of your subscribers to send you for publication the enclosed letter from brother Dudley to my mother, Mrs. Jane S. Bristow. And if it prove as consolatory to one other of Zion's aged pilgrims as it has to her, you will be well rewarded for the trouble of publication.

Yours, in hope of eternal life through Jesus Christ our Lord.

MARY B. BRISTOW.

Near Lexington, Jan. 13th, 1860.

MY DEAR SISTER: This letter will bear witness that the old saying, "Out of sight, out of mind," is not true in the present case.

You have now, my dear sister, been fighting in the army of Prince Immanuel

for a long and arduous campaign; and although victory seemed exceedingly doubtful, and under the severe pressure of the forces of the enemy, you have been constrained to exclaim: "Has the Lord forgotten to be gracious! Are his tender mercies clean-gone forever?" Yet when the conflict seemed to wax hottest, you have seen with inexpressible joy the enemy fleeing before you, and have heard the voice of your Captain, above the noise of battle: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." How often have you felt shame and confusion of face, that you should have distrusted your glorious husband, who has declared, "I will never leave thee nor forsake thee?" Again have you met the foe and engaged in the conflict, filled with doubt as to the issue, when you have heard his voice again:

"Whoso in such warfare dies,
Shall speediest victory know."

"Because I live, ye shall live also." "As the mountains are round about Jerusalem, even so the Lord is round about his people;" and it has been whispered in your stricken heart, and wrought within you, the sentiment that animated the heart of an inspired apostle: "And I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to keep us from the love of God, which is in Christ Jesus our Lord." But methinks you will reply with old Jacob: "I am a worm, and no man." But what was the answer of God to his lamentation? "Fear not, thou worm Jacob." But, O sir, my ingratitude, my base ingratitude is such, my heart is so wretchedly hard, my mind so wandering, my thoughts so desperately wicked, and my aspirations so cold and lifeless towards the Friend of sinners, that it seems really to be presumptuous in me to attempt to appropriate to myself the many exceeding great and precious promises with which the precious word of God abounds. Indeed, sir, I am not worthy of his notice. His love is so transcendantly great, his compassion so full, so free, while my returns are so perverse, I am constrained to cry:

"O why for sinners? dear Savior, why?"

But what does he reply? "I, even I, am he that blotteth out thy transgressions *for mine own sake*." O how sweet the thought—"for mine own sake, and will not remember thy sins." But, O sir, it is too much for him to speak thus consoling to me:

"To me, who could not even praise,
When his kind heart I knew;
But sought a thousand devious ways,
Rather than keep the true.

"This was compassion like a God,
That when the Savior knew
The price of pardon was his blood,
His pity ne'er withdrew."

But O sir, if I am one of his redeemed ones, why do I grope in the dark so much? why do I enjoy the light of his countenance so little? Hear him again: "For a small moment have I forsaken thee, but with great mercies will I gather

thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Then may you not sing:

"O my soul, what means this sadness?
As though the Lord were loth to save?
All thy sighs, and all thy badness,
Do but commend a Savior's love."

Ah, my dear sister, it is a knowledge of our sins, a knowledge of the deep depravity of the human heart, its proneness to wander from God, and its failure to appreciate his mercies, a knowledge that "all our righteousnesses are as filthy rags," that commends the righteousness of God.

"Twere you, my sins, my cruel sins,
His chief tormentors were;
Each of my crimes was made a nail,
And unbelief the spear."

But, sir, I read—and I believe God's word is true—"The soul that sinneth, it shall die"; "The wages of sin is death." I know and feel that I have sinned against God "with an high hand and an outstretched arm," and how can God save such a sinner? But have you not also read—"The Son of Man hath power on earth to forgive sins"? Yes; but how can he forgive my sins, and maintain his justice?

Let us inquire. The surety usually signs the bond before the consideration is handed over. He thus becomes legally bound for the debt. Suppose A contracts a debt with B, he gives C as surety. Now, suppose C should say to A, I forgive the debt? But stop, says B, I am the creditor of A; first pay me my money, then you may exercise the right to forgive.—Now for the application: Jesus signed the bond or covenant, before his people went astray. He came into the world; in the fulness of time he paid to Law all its demands against his chosen; lays down his life for the sheep, and thus satisfies justice; cancels the bond and exercises his power or prerogative on earth to forgive sins. Who or what shall interpose? O, my dear sister, have you ever forgotten that thrill of joy that filled your heart when he sweetly said, "Daughter, thy sins, which are many, are all forgiven thee"? Then could you sing:

"He paid my debts and set me free:
O what a friend is Christ to me!"
Then, indeed, could you see how God could be just, and save a sinner, and could sing:

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious, human tongues
Their Savior's praises speak."

But, sir, say you, I had rationally supposed, and had promised myself, that as I grew older I would be more conformed to the image of Christ; would enjoy more of his presence; would be more devoted to his service, and consequently would have fewer doubts and misgivings with regard to my interest in his precious blood: but, instead of this, I seem to grow older, and if possible less conformed

to his image, less mindful of my duty.—My affections seem to grow colder, until I am forced to conclude, "I have caught the shadow, but missed the substance."—Would it not be well to inquire, Did my acceptance with God result from anything I had done or expected to do? O no, sir; no. My poor heart leaped for joy when I read in his holy word, "It is not of him that willeth, nor of him that runneth, but of God; that sheweth mercy." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." O, how soothing to the stricken heart, that "Salvation is of the Lord!"

"My filthy rags are laid aside,
He clothes me as becomes his bride;
Himself bestows my wedding-dress,
The robe of perfect righteousness."

My dear old sister, you have now been a soldier in Messiah's army for more than half a century, and I flatter myself you are not willing to exchange your commander for any other. O no, sir, no;

"Jesus is worthy to receive
Honor and power divine,
And blessings more than we can give
Be, Lord, forever thine!"

"His banner over me is love." God forbid that I should feel a wish to enlist under any other banner than that of Prince Immanuel, who "clothes his soldiers with the garments of, and covers them with the robe of righteousness." Allow me to remark of Israel, anciently, the type of the gospel church: "Yet have I led you forty years in the wilderness, your clothes are not waxen old upon thee, and thy shoe is not waxen old upon thy foot." Come, my dear sister, you have been longer, much longer on your march to the heavenly world, than the Jews were to the land of Canaan; come, tell me, has your garment ("In thy righteousness shall they be exalted," waxen old? Is not the righteousness of God, by faith in Jesus Christ, as precious to you as ever? O yes, sir, yes; take that away, and I have no garment to stand before the King in. All other garments are filthy—defiled. But, has your shoe ("Your feet shod with the preparation of the gospel of peace," waxen old on your feet"? Is the gospel waxen old? Is it not ever new, and ever precious, when you can have a sense of pardoning love? O yes, sir. Yes: then I can sing:

"Wealth and honor I disdain,
Earthly comforts, Lord, are vain;
These can never satisfy—
Give me Christ, or else I die!"

Yes,
"I'm rich to all the intents of bliss,
If thou, O God, art mine."

But what a mercy is it, that when experimentally conscious "that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that that is good, I find not," to remember that "Unto her it was granted that she should be clothed in fine linen, clean and white; and the fine linen is the righteousness of saints." You have to "groan now, being burdened." But, glory to God! when the marriage of the Lamb shall be consummated, then will you have lost your maiden name, and assumed that of your husband: "This is the name wherewith she shall be called—The Lord

our righteousness." May you not, then, sing in anticipation:

"I'm rich! my Lord hath made me so;
Nor greater riches would I know."

I have an abiding confidence that your Jesus will still sustain and bring you off more than conqueror through him that has loved you.

My wife joins in warmest regards to you, your family, and all friends. God bless you all!

THOS. P. DUDLEY.

Franklin, Johnson Co., Indiana,
February 2, 1860.

MUCH ESTEEMED ELDER BEEBE:—Having received much comfort and encouragement from reading the *Signs of the Times*, I have thought it proper to acknowledge the receipt of the valuable communications, together with the editorials contained therein; for which I desire to thank the God and Father of our Lord Jesus Christ, who I trust hath blessed us with all spiritual blessings in Christ Jesus, having in him chosen us before the world began, and by him when we were under condemnation, being enemies to God by wicked works, redeemed us and reconciled us to God; and hath raised up able ministers of the New Testament, not of the letter, but of the spirit, who come to us by word and epistle laden with the richness of the blessing of the gospel of Christ; who preach not of themselves but Christ Jesus our Lord; who desire not to be clothed with their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. And with the apostle they testify, that they have suffered the loss of all things, yes, all things pertaining to their own righteousness; the things they once gloried in they count as worthless, and, with Isaiah, they exclaim, "Wo is me, for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Thus they are taught, and thus they proclaim to all, both great and small, none other things than God himself and his inspired prophets and apostles in the holy scriptures have declared to be truth; for the same spirit that enlightened the prophets to look through the vista of far distant ages, and tell, with accurate precision, of the coming of the Messiah, of his reign, not as a temporal, but a spiritual king; of the rise and fall of earthly kingdoms and empires. And the apostles to look into the deep counsels of God in the salvation of his chosen people, and to write them in the holy scriptures, hath also in due time, when the fulness of the time was accomplished, send forth the spirit of his Son into our hearts, crying, Abba, Father; opening our understandings that we may understand the scripture. The blind are led in a way that they knew not, the crooked shall be made straight, and the rough places smooth; and the glory of the Lord shall be revealed, and all flesh or all the heirs of this heavenly kingdom shall see it together; for the mouth of the Lord hath spoken it. Yes, the scriptures recognize our adorable Redeemer as the way the truth and the life; as prophet, priest and king; as our sanctification, righteousness and redemption,—yet we hid, as it were, our faces from him; he was despised and we esteemed him not. At league with hell and far from God,

traveling the broad and downward road—puffed up with vanity and pride, plainly proving ourselves to be enemies to God by our wicked works. But when we turn our attention to the condescension of our adorable Savior, we see a manifestation of love as boundless as the eternal throne, and as firm as the decrees of Jehovah. The grace, the love, the condescension of our Lord Jesus Christ; though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Yes, God commended his love toward us, in that while we were yet sinners, Christ died for us. Was there ever love so great as that which prompted the immaculate Son of God to leave the rich, the blest abode of that heavenly Jerusalem, high above all power or principality, to be made of a woman—made under the law, to redeem them that were under the law? Although his elect, his people, his bride, in a state of nature, has sought other lovers, hath not walked in his ways, yet we find in Hos. i., 14, he says: "Therefore behold, I will allure her and bring her into the wilderness, and speak comfortably to her. And I will give her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth;" and verse 19: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." Thus we find his people, although sinful and polluted, are recognized as his betrothed, or his by gift as the Father gives, in marriage contract, his daughter. Also in Eph. v., 25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Thus the betrothed is prepared for the bridegroom by being stripped of all her garments of self-righteousness; washed in the laver of regeneration, and clothed with a robe of righteousness, wrought on Mount Calvary by the Son of God, the Heavenly Bridegroom; in which habiliment she is to be brought to the marriage supper—having this wedding garment and her lamps trimmed—having a full supply of the grace of God.

Do with this poor and imperfect scribble as seemeth good in thy sight.

P. K. PARR.

Big Woods, Calcasieu, La.,
January 27, 1860.

BROTHER BEEBE:—After finishing the business part of my letter, I hope it will not be out of place to say a few words to the saints that are scattered abroad. We are informed in the Scriptures that in olden times they that feared the Lord, spake often one to another. I believe that it is still the desire of his children, even in this age of the world, to speak to one another, to talk of the goodness of their Heavenly Father, the manifestations of his loving kindness, the wonders of his grace, the glories of that kingdom that shall be possessed by the saints of the Most High God forever and ever. By nature, however, they are children of wrath, even as

others, and continue in the love and practice of sin, till God, who commanded light to shine out of darkness, shines in their hearts, to give the light of the knowledge of God in the face of Jesus Christ, theirs it is that they have a discovery of self, of the exceeding sinfulness of sin, of their imbred corruptions, as well as their entire dependence upon God for life and salvation; as well as all the accompanying blessings that flow from the same foundation; for in him are hid all the treasures of wisdom and knowledge. They look to Jesus as the author and finisher of their faith; the sun of righteousness arises with healings in his wings. By faith they view Christ as their Prophet, Priest and King. Through his blood they have redemption and the forgiveness of sins, according to the riches of his grace; his blood cleanseth us from all sin. There is but one fountain that can wash the sinner's guilt away. We might dwell upon the riches of his grace; how all abounding is that grace to all the heirs of promise; it takes their feet from the mire and clay, and sets them upon the rock of eternal ages, the sure foundation, the tried stone, where sin hath abounded; grace did much more abound. Yes, grace abounds, not only in the triumphs of all the children of God, in this world, over the adversary of souls, and the enemy of God, but it shall abound in their everlasting triumph through Jesus Christ our Savior. Through grace abounding, they are made Partakers of the Inheritance of the saints in light; that Inheritance, we are informed, is incorruptible and undefiled, and fadeth not away. The heirship of the saints is established in everlasting covenant; that covenant is ordered and sure in all things, not conditional nor dependant upon contingences, as the Arminian would have it; for the Lord says, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. Then let the weary traveler look to Jesus, in whose hands is all power in heaven and earth; who verily was foreordained before the foundation of the world, to give eternal life to as many as the Father had given him. The life of the Church or body of Christ is but one life, called divine or eternal life; that life has ever dwelt in Christ, who is the head of the body, and is given to the church by virtue of her union to Christ, her head. For ye are dead and your life is hid with Christ in God, and when he who is our life shall appear, we shall also appear with him in glory. Then who shall lay anything to the charge of God's elect? It is God that justifieth; surely there is none to condemn. But our Savior has said, "In the world ye shall have tribulation; but in me ye shall have peace." It is through much tribulation they must enter the Kingdom of Heaven. The saints of God have to pass through many sorrows, temptations and afflictions, but they shall be brought through more than conquerors in the end. "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. Let the saints of God take courage, seeing that they have these exceeding great and precious promises. May the Lord keep us humble, and cause his children to realize, from day to day, that they are living upon his bounty.

Brother Beebe, do with this as you think best—all will be right.

Yours, in hope of eternal life through Jesus Christ our Lord.

W. M. PERKINS.

*McConnellsville, Morgan Co.,
Ohio, May 6, 1859.*

BROTHER BEEBE:—In the year 1820, I believe, the Lord gave me evidence that I was a condemned sinner by his immutable and divine law; though, previous to this time I had strong convictions of conscience that I was a sinner, which arose from my deplorable circumstances that I had brought on myself and family, through my prodigal habits of living; at one time I well remember that my evil habits stung my conscience so pungently that I had no peace in myself or anywhere else. I saw my case so deplorable and wretched that my distress was more than I could bear. At this time I lived in London, England. I often wandered through the metropolis to the suburbs where I might find a lonely place to contemplate on my condition, for I had no peace in any society, nor in myself. In my retirement with a remorse of conscience, I prayed to God that he would deliver me from my wretched condition, so that I might repent and reform my habits. One evening in the week, after wandering about all day I passed by a meeting-house called the Tabernacle, in Windmill st., Moorfields, observing the people congregating. I returned and ventured to go in, and when seeing them seated their countenances appeared to me to bear the resemblance of happiness and peace. O, I thought, if I was like them in circumstances what would I give. I heard the minister preach, but I did not understand his discourse, although I was much affected during the service. I went home, my mind became calm. I attended to business and soon recovered in some measure from my embarrassed circumstances.

Brother Beebe, if it had been then, as now, for ministers to invite sinners to their anxious seats, or mourning benches, I should have gone with an honest desire to get relief to my distressed mind, and I might have become a professor of religion, as many do in these days, but the Lord has showed me the difference between fleshy convictions arising from external circumstances, and the spiritual operation of the Holy Spirit in the heart.

On a Lord's day, in the year 1820, my wife's brother called to see her, after he had attended the morning service of his meeting, (he being a member of the Baptist Church,) he asked his sister Caroline (my wife,) if she would accompany him to see her sister, which she had a desire to do. He asked me if I had any objections; I said no; I told my wife if she desired she could go with her brother to his evening meeting and I would accompany her home. They accordingly went. We had several children. I prepared their suppers and made arrangements for their safety, while I went to meeting. On entering the meeting-house I took a seat on a long bench which was placed in a large entry of the meeting-house, like a poor vagabond. The people, in congregating, I observed, some of whom I knew, and was surprised to see them walk so orderly in the pews, for I thought they were persons of more understanding than to unite with

the Baptists. However, the service commenced by the clerk reading an hymn, when the whole congregation rose to their feet to sing. My mind was impressed with an awful solemnity with the appearance of their devotion, and these were presented to my mind,

"Lord, how delightful tis to see,
A whole assembly worship thee;
At once they sing, at once they play,
The hear of heaven, and learn the way."

The minister preached, and at the close of his discourse he made a most solemn and emphatic appeal to the congregation while holding the bible in his hand over the pulpit, by saying, this book contains the will of your Maker, peruse it before you condemn it, for the author will be your judge at the last day, which made a very singular emotion in my mind. When the congregation was dismissed I waited until my wife and her brother come down from the gallery, and while we were walking together towards home my brother-in-law asked me what I thought of the preaching. I replied I did not know much about it, but, I approved of the manner by which he delivered his discourse, and I intended to go and hear him again. Through the week my mind was very uneasy whenever it occurred to me, the minister's appeal to the people which I heard the previous Lord's day evening. I went to hear the same minister every Lord's day for some time, but nothing special took place in me, until one evening of the Lord's day, and that was a serious time to my poor soul. I was seated in a pew, and my thoughts composed, observing the people congregating for the evening service, and when it commenced, O, my brother, I shall never forget the appearance, for I thought, so it appeared to me, as if the very heavens were opened and the Almighty God displaying his glorious power and his divine majesty. The hymns that were sung, and the text taken by the minister, I never shall forget, though I fear and tremble, while the tears flowed down my cheeks at the presence of the awful majesty of the Lord Almighty. And when they sung this hymn—

"Amazing grace, how sweet the sound,
That saved a wretch like me,"

—I thought I was the wretch, yet I was not saved. They sung another hymn before the preaching:

"Grace first contrived the way
To save rebellious men,
And all the steps that grace display,
Which drew the wondrous plan."

O! I thought if I was only the subject of this grace, I would rejoice. When the minister repeated his text, I thought his voice was the voice of the Lord Almighty; for the words came with such power to my poor trembling soul: "Yea, I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." The words, "I have loved thee," made such an impression, as if engraven upon my soul. Blessed be the name of the Lord! for this was the evening that he wounded me with his arrows, and in his own time he healed me with his balm. After the service I went home greatly distressed in my mind from what I had heard and felt,—for God to love me, I thought it must be impossible, for my sins were of such magnitude, and my guilt so enormous, that I did not know what to do; but I resolved in my mind that I would not sin any more. Yea, I loathed it, for I saw

that sin was something more in its nature than I had imagined. I perceived the goodness of God in his forbearance and long-suffering towards me, that he had not destroyed me in my wickedness, which led me to repentance; and I resolved in my mind not to offend him any more. Though I had no expectation that he would save me from the wrath to come, which my sins had duly merited, I had a great desire to pray to God before my family; for I tho't it was my duty to acknowledge before them the daily blessings which we had received from his bountiful hand in his providence, although I had abused them. I made it known to my wife, and she readily complied, and for the first time we attempted to bow our knees before the God of Heaven, who searcheth the hearts and trieth the reins of all the children of men. O, my brother, the Lord tied my tongue and closed my mouth, so that I could not utter a word, as if completely dumb. I arose to my feet in keen despair and retired to another room, where I prostrated myself, and cried, "Lord, be merciful to me a sinner?" On Monday morning I was in much fear, not knowing what course to pursue to escape from assembling with my old associates. My circumstances were very limited, my wife and children must be provided for; therefore my necessities compelled me to mingle with the world, for which I had no desire. I accordingly marked out my path, and resolved in my mind to take heed to my steps, that I sin not; but, before night, Oh! how I had wandered from the path which I had marked out, and departed from my resolves, for which my soul was in anguish and bitterness.

On a Lord's day evening walking through the city to meeting, when everything appeared to my view to have a beautiful aspect, the sun shone with its splendid brightness, the air was calm, and I thought the benefit of God to his creatures was displayed in the glory of his creation, thereat were presented to my mind instantly all my former follies of tumult and rioting, that I had practiced near the spot where I then was. I thought it was impossible for any human being to disgrace himself to such an extent, O I thought, was it possible that I could have acted so base a part as to insult that Holy God in whom I live and move and have my being. I took a retrospect view of the streets which I had come through, where I had acted so base, my criminality condemned my conscience that I was the man. I thought the judgments of God were upon me, I was full of fear and trembling, that the ground would open where I was and swallow me up, but I prayed to God that he would save me from his judgment and to prevent me from such presumptuous sins which I had been the subject of, though, O Lord, I have no claim on thy mercy. On returning from meeting, I was meditating what I had heard; a question was presented to my mind as if spoken with an audible voice, "Can God be just to inflict his judgments on you for the sin of Adam?" This question revolved in my mind, but one thing I was assured of that God's law was holy and the commandment exceeding broad, for it had taken cognizance of my inward thoughts as well as my outward actions, for when his commandment came to me, sin revived and I died; but

before I arrived home, I perceived that God was just passing in the sentence of death on all whom Adam represented as their public head. From what I had experienced, my distress of mind was great, I grieved, because I could not cease from sin, I beseeched the Lord that he would remove me from my present location wherein I resided. I being hedged in on every side that I could not escape the temptations by which I was annoyed from my former associates. I informed my brother-in-law, who was a pious and a godly man, of my troubles, and asked him to advise for the best; in a few days I saw him again, when he informed me, he had spoken to a friend who was a Baptist and it was likely he would employ me. I immediately went to see him, and he made me an offer to employ me on certain conditions which I accepted, and arrangements made accordingly for me to come into his service. I was exceedingly glad, and could but admire the hand of God in his providence, in answer to my request. As soon as I could, conveniently, I removed my family from the city (of destruction to me) into the Borough of Southwark, and my new location I duly appreciated, for my circumstances were changed for the better. My little home and my family were my delight; and my bible became more instructive to me, and less condemning; and, having an intercourse with religious friends, my mind became more pacified; yet I had no faith or hope in the Lord Jesus Christ; but I did believe, if saved, it must be through the name of Jesus Christ, for there is no other name under heaven, given among men, whereby we must be saved. And, although I loved God for his abounding goodness towards me, notwithstanding I knew myself to be the chief of sinners, I had attended to meeting every Lord's Day, from the first time of my going to it, and became very much attached to the minister, who told me of all things which I had done, and the present exercises of my mind. The blessed doctrine of God's electing love, he opened and explained in his ministry. And I often meditated of God, eternally loving, foreknowing, and choosing the same identical persons to be saved with an everlasting salvation through his Son Jesus Christ. At that time it was a great mystery to me; for I thought it impossible for God to love sinners who had been so base and so vile as I. I thought of many ways which I ought to attend to, and in attending to them, it might be, the Lord would choose me for salvation; but all my plans became abortive and utterly useless. One day I was going to dinner, contemplating on God's love in the election of poor condemned sinners, and why it was, and on what account he manifested his love to some and not to others. After I had eaten my dinner, I took my bible to read until the time arrived for me to return to the shop. While returning, and when alone in an alley which led to the main street, my Gracious God displayed his love in my soul, by revealing my gracious Savior in my heart, and showed me (in a way I cannot describe) that he had loved me in his only begotten Son, and in him, he had adopted me to be his son, being made righteous and holy, to bear his likeness and to possess all things through his name.

Oh, my brother! this was a time of love

to me; my guilt, which had laid heavy on my conscience, was gone; joy had taken place where sorrow dwelt, and peace reigned in my mind. In a word, I experienced to be a new creature; for old things had passed away, and I beheld all things had become new, then I did realize the full import of those hymns which some months past were as parables to me,

"Amazing grace! How sweet the sound
That saved a wretch like me;
I once was lost, but now am found,
Was blind but now I see.
Grace taught my soul to pray
And pardoning love to know;
'Twas grace that kept me to this day,
And will not let me go."

In the following February, of 1822, I related to the Church of Christ of what the Lord has done for me, whereof I am made glad, on which I was received as a candidate for baptism, and when baptized received the right hand of fellowship into the communion of the Church of Jesus Christ, meeting at York, St. Chapples, James, London, under the pastoral care of Elder John Stevens.

I remain yours in the bonds of eternal love,

JAMES JANEWAY.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1860.

Virtual Union vs. Actual Union.

We have read some very labored articles which have been written against the doctrine of eternal, vital union of our Lord Jesus Christ and his mystical body, the Church, in which the writers have attempted to draw a line between what they call a virtual eternal, and an actual eternal union, admitting the former, but denying the latter. Some of the less discerning of the saints have become perplexed, and we have been frequently called on to define the difference.

Before attempting to do so, we will remark, that every expression of Bible truth by which the Church of the living God, which is the ground and pillar of the truth, is or ever has been distinguished from the world or anti-christ has been assailed in the same sly and insidious manner. Predestination, election, special redemption, regeneration, final preservation of the saints in grace to glory the resurrection of the dead, and ultimate glory of the heirs of salvation, have shared the same fate. Read to the arminian, "Whom he (God) did foreknow, them he also did predestinate to be conformed to the image of his Son," &c. "Having predestinated us to the adoption of children," &c. "Him being delivered up, by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Ah, says he, I believe in predestination; but not in absolute predestination! Well, let us see: What kind of predestination can that be which is not *absolute*? Something like this. The Lord had a design, a purpose or a will to do certain things if men or devils would allow him to do so; but nothing in reality made certain by the counsel or predestination of God. This is in reality a flat denial of predestination in toto, yet it is what predestination must be if it be not absolute.

We believe in election. O, yes, says the self-conceited freewillor, certainly, I

believe election; but not eternal, sovereign, personal election. But that God chose to save all who would comply with certain terms, perform certain conditions and make use of certain means. A man must be lamentably stupid who cannot perceive that this is a full denial of election altogether. Special redemption, yes, says Andrew Fuller, and all his motley echoes, we believe it is *special* in its design and in its effect, but general in its nature, and so general that all sinners, if they are so disposed can avail themselves of its full benefit. Thus professing to believe it to be *special*, deny its speciality, and rest its efficacy on the will of the creature, and thereby disallow the saving virtue of the blood of Christ. Regeneration. With one voice all the work-mongrel tribes of the earth agree, the sinner must be born again. But at the same time deny that the new birth brings forth anything that the sinner did not possess before the birth; no seminal pre-existence of the life which the birth brings forth—no begetting by the heavenly parent, but a mere change of purpose and pursuit, a new-modeling of the carnal mind, and a new formation of the old man. Perhaps this may be a *virtual*, but not *actual* regeneration. All who are thus *virtually* born again, if such a thing could be, would present a race of fatherless children—bastards and not sons. Perseverance is admitted, if they may be allowed to supply the condition, *if they hold out faithful, &c.* Anything that will strip the crown from the head of Christ, and crown the sinner as his own savior, they seem very willing to admit. The resurrection is only admitted with such qualifications as either, *it is past already*, or that it does not mean what the scriptures affirm, that "He that raised up Jesus from the dead, shall also quicken your mortal bodies by his spirit that dwells in you."

We come now to our subject, and will enquire, What is meant by Eternal Vital Union?

2. Does such a Union exist? And if so,

3. Is it Actual or Virtual?

By the term eternal we mean that which was before all time. The word *vital* means life, and union is oneness—identity as a unite.

What kind of life does God give to his people; is it eternal, or is it only time-life? John says, this is the record that God hath given us eternal life. 1 John v; and Jesus says, "I give to them *eternal* life. Many other express declarations of scripture prove that the life given to the children of God is eternal, and consequently did as fully exist before they individually and experimentally received it, as afterwards. If it did not exist before it was implanted in us or communicated to us by the new birth, then why is it called eternal? The eternity of it is attested by the declaration that it was with the Father and was manifested. 1 John i. This life is hid in God, those who receive it, receive it by being begotten of his own will, and born of God. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. This vitality then is eternal vitality or eternal life which was with God, the Father, before it was manifested. Having then settled by scripture testimony the two points, namely, the life and its *eternal character*, we come to the word *union* in its connection with the terms *eternal, vital*.

2. Did such an union exist? It seems almost like insulting the intelligence of the reader to ask, was this life a plurality, was it legions, or was it one life as it was with the Father before all worlds? Was it more than a unite, when given to us in Christ Jesus according as we were chosen in him before the foundation of the world? If it was more than one life perhaps some one can tell us how many lives it was, but if it was one and the self-same life as it originated in God the Father and is hid in him, if it was but one and the same life as given to us in Christ Jesus before the world began, then the controversy on the subject of eternal vital union may cease, for one of the two propositions must be admitted or the bibe rejected. To deny that a vital union or a union of spiritual vitality did so exist in eternity before all time, is rank infidelity, for God has so declared it. This life was and is, and forever shall continue to be that which makes us one with Christ, as Christ is one with the Father, and that Christ and the Church are this identified in, is positively asserted by Christ himself. He is in them, they are in him. He also is in the Father, and the Father is in him, and so completely, so that he that hath seen him, hath seen the Father also. And we ask, who has ever seen the Son, who hath not seen the Church also, seeing that he is in the Church, and the Church is in him. He is the head, the Church is his body; and does a head and its body make more than one man or person? "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." 1 Cor. xii, 12. Then Christ the head, and his Church with all her legitimate members, being many in membership, are but one unite in life or vitality. Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." If it be admitted that Christ is truly the life of the Church, the true God and eternal life, then that same life which unites him to the Church as his body, unites his body, the Church, to him as her head. If it be admitted that Christ is now to-day the head of the Church, will they presume to say that he was not the head of his Church yesterday? Dare any one deny the announcement of the Holy Ghost. Jesus Christ, the same yesterday, to-day and forever. Of course, when we speak of Christ in his oneness with and headship of the Church as his body, we speak of him in his mediatorial character as the Son of God, and so revealed with power.

3. Is this union of oneness of life in Jesus Christ *actual* or only *virtual*? As neither of these words are used in the inspired writings in connection with the union of Christ and the Church, we must depend upon our lexicons for their signification; Webster's Dictionary is the recognized standard of our language in the principal colleges of our country. His definition is—*Actual*: 1. real or effective, or that exists truly and absolutely; 2. exist-in act; real; in opposition to speculative.

Virtually: In efficacy or effect only; by means of some other influence, or the instrumentality of something else.

According therefore to the established and acknowledged laws of our language, those who hold the doctrine of eternal, actual, vital union, believe that the life of

the Church of God is one life and that it really, effectively, truly and absolutely did exist in eternity before the world began, in a sense opposite to that of mere speculation.

While those who deny that it was *actual*, deny that it was *real*, or that it existed *truly* and *absolutely*, in a sense opposed to that which is only *speculative*. And those who deny that this union was *actual* before the world began, but admit that it was *virtually* existing in eternity, deny that it was *really*, *truly* or *absolutely* so, but in efficacy or effect only; and that efficacy or effect could only be developed or produced by the *means* or *instrumentality* of something else.

Now which of these positions, if either, do the scriptures and the teaching of the spirit in our experience establish? To us it is very clear that if this union of the life of the Church in Jesus Christ existed in him before the world began, it was more than a speculation—that it was a reality. If it was not then a reality, a fact, what is there in the communication of that eternal life to us experimentally in the new birth, that can make the life what it was not before we were made to feel its power? But one will say, the word *actual* signifies an *act* or *action*. This Webster admits in a secondary sense, not in its primary signification. Well, be it so; are we not told that the gift of God is eternal life through Jesus Christ, our Lord? Does not the giving a thing imply an act or an action? Certainly it does. Well, when was the act or action of giving us eternal life in Jesus Christ performed? We are told that God hath blessed us with *all* spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world. Is eternal life a spiritual blessing? It certainly is not a mere temporal blessing, then it was actually given us in him before the foundation of the world. God hath given us eternal life, and this life is in his Son. The *gift*, not *gifts* of God is eternal life through Jesus Christ, our Lord. It is given us in him, and through him it is in due time communicated to all the members of his body when they pass from death unto life, are born again, and brought into the unity of the faith and knowledge of the Son of God. If the work of the Spirit in the new birth is the action which makes this union *actual*, then we set aside the reality of grace given us in Christ before the world began, and instead of the *gift* of God is eternal life, we should read it the *gifts* of God, there are as many distinct gifts as there are members in the body. And as the relationship of *nearest of kin* could not exist in *reality* before the life union existed, the consequence must be that when the Lord Jesus died for his members on the cross, we, who now live upon the earth, were not really, truly and absolutely so united with and related to him, as to allow us any part or lot in the atonement.

Much confusion prevails where brethren confound this *vital union* with our individual experience of it when brought into it. The union, spiritually, was as perfect before we were brought experimentally into the enjoyment of it, as it is now, or ever will be. But in our earthly, carnal, sinful nature we had no union with Christ,

but were children of wrath even as others; nay, we were dead in sins and enmity against God, and enemies to him by wicked works. But although the holy law of God cursed us in the earthly Adam; yet for the great love wherewith he loved us in Christ Jesus, even when we were in ourselves, that is in our earthly nature, dead in sins, he hath quickened us to gather with Christ, and hath raised us together and made us sit together in the heavenly places in him; and thus by grace are we saved through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein.

We all know that our earthly nature is estranged from God; and in it we are strangers and foreigners, requiring to be redeemed from the earth, called by grace, quickened by the spirit and translated into the kingdom of God's dear Son. This gift of God, which is eternal life, was not given us in the earthly Adam, neither was our earthly carnal and corrupt nature given to us in Christ. The first Adam is of the earth, earthy, and as is the earthy, such also are they that are earthy. But it was given us in the Son of God, who is the Lord from heaven; as is the heavenly, such also are they that are heavenly. Our natural birth develops us in the one life in which we were created in the earthly Adam, and a spiritual, new and heavenly birth develops or makes manifest in us, experimentally that one life which was hid in God, and which is now made manifest by the appearing of the great God and our Savior Jesus Christ.

In conclusion, we do not regard either the words *actual* or *virtual* as necessary, or they would have been supplied in the divine volume. But when men deny the reality of this eternal, vital union or oneness of life and say it is only *virtual*, or that it is not so in fact or in truth, we are compelled to resist them, and contend that it is an eternal reality.

Blooming Grove, Jan. 2, 1860.

MR. BEEBE:—My wife is an Old School Baptist and very much afflicted, and has been so for the last eight years, so that she does not have the privilege of hearing preaching often; you would confer a favor by giving your views on Heb. iv, 1-12.

Yours, with respect,

E. CORY.

"Let it therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it," &c. The inspired apostle describes the endless rounds of legal ceremonies, rites, sacrifices, toils and labors required of the carnal Israelites under the Levitical law as a state of bondage and fatigue, allowing not a moments respite or rest, for the law not only required a perfect obedience, but also a perpetual labor. But the gospel in direct contrast in that respect, is set forth as a rest that remaineth for the people of God. The former dispensation is set forth by the six days labor in the creation of the world, and the six days of every week in which the Israelites were commanded to labor and do all their work; also by their tedious wanderings for forty years in the wilderness of Mount Sinai, and other significant and impressing figures which are

used in illustration. While the rest which the gospel presents and which remained after the expiration of the legal covenant to the people of God, is exemplified by the hallowed day in which God rested from all the work of creation; and the seventh day of every week to the Hebrews, also the possession of the land of Milk and Honey, to the Israelites after their tiresome journey in the wilderness. Indeed, all the sabbath days, sabbatic years and other legally appointed times of rest to the carnal Israelites were figurative of that spiritual rest which believers in Christ enter when fully and experimentally delivered from the toil and bondage of the law. With this brief explanation of the types employed in our subject, as a key to the admonition in our text, we pass to notice the entering into the rest which is left unto the people of God.

At the expiration of the old covenant dispensation all the rites and ceremonies of that covenant were abolished. The shaking of the heavens and the earth was to remove the things which are shaken that those things which cannot be shaken may remain. Heb. xii, 27. Of the things shaken and removed, the apostle includes the old covenant with all its rites and carnal commandments. Heb. viii, 13. x, 9. But the things which cannot be shaken remain. The covenant of grace and salvation in Jesus Christ, embracing the promise of eternal life, which God that cannot lie, made before the world began, could not be shaken. The kingdom prepared for the saints from the foundation of the world, as described and contrasted with the Sinai covenant in Heb. xii, 18-24, is a kingdom that cannot be shaken; for it shall never be destroyed nor left to other people. Daniel ii, 44. It shall stand forever. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. xii, 27. While the commonwealth of Israel organized nationally under the covenant of works, as we have shown, could not rest, only in a ceremonial sense, the kingdom of Christ, embraced in the covenant of grace, is emphatically a kingdom of rest. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread." Psal. cxxxii, 13-15. The bread which is to sustain our earthly nature, is obtained by toil and labor and by the righteous decree of God, man shall eat it in the sweat of his face, until he shall return unto the dust, &c. But the bread of life which sustains those who belong to the kingdom which Jesus claims as his rest forever, is not obtained by toil and sweat, it cometh down from heaven, is freely given, and divinely blessed, to fill Zion's poor. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious." Isa. xi, 10. The apostle finds a promise of rest to the people of God implied in the types, the entering into Canaan, the seventh day, &c., and this promise is exclusively to the people of God who shall all be righteous, for the wicked are like the troubled sea which cannot rest. But Paul says, "For we which have believed, do enter into rest." Again, "For he that is entered into his

rest, he also hath ceased from his own works as God did from his." When God had finished the six days of creation, he rested from all the works which he had made. Nothing more has been created; nothing more required to be created. So, when the people of God enter into God's rest, they find it a perfect cessation from all of their own legal works to commend them to divine favor, for Christ is their righteousness. He is made the righteousness of God unto them, and as the righteousness of God cannot be improved or made more perfect than it is, they have only to rest in it. When trembling at the startling thunders of Mount Sinai, before Christ was revealed to them as their righteousness, they labored hard and long.

"They toiled the precept to obey,
But toil'd without success."

Guilt-stricken and despairing with deep contrition they confessed their guilt, and the justice of the fiery doom assigned them by the holy law of God, while on their heart the crushing burden pressed them down. But while in this state, far from the reach of human aid, the blessed Savior appears in all the glory of the Father, in all the irresistible attractions of life and immortality, and his voice is heard—not in the terror of Mount Sinai, not in bursting peals of wrath, but in the still, small sound, which thrills the heart with heavenly rapture and supreme delight, and his words are: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." Matt. xi, 28, 29. This is not a mere invitation, but a heavenly calling which cannot be resisted by any unto whom it is addressed it is the King's word and full of power. At his word, the burden is removed from the heart, yea, a new heart is given, a new spirit is put within, and a new song breaks forth in sweetest melody of praise unto God and the Lamb. The toil-worn soul is now released from Moses' yoke, which neither we nor our fathers were able to bear, and ceasing from all his own works to justify him before God or to meet the fiery demands of the law, he enters into that rest which remains for the people of God when all things else have passed away. This is the rest which Paul enjoyed, when he said to all the troubled saints at Thessalonica, Rest with us. Cease from your own works as God did from his. Come under the yoke (or law) of Christ, your King,—learn of him, for he is meek and lowly; he will condescend to instruct you and lead you about, and keep you as the apple of his eye, as he did Jacob, and although he will stir up your old nest and tear it to pieces, he will learn you to mount up with wings as eagles to run and not be weary, and to walk and not faint; for his yoke is truly easy, and his burden is light, indeed.

Now for the admonition. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. We have seen that such a promise is left, and such a glorious rest remains for the people of God, but how can any of God's people even seem to come short of it? Much perplexity has been occasioned to some of God's people by mistaking the true import of the admonition, by supposing that the rest

remaining for the people of God, will not be entered until we reach the final consummation of our glory. But the apostle does not say, there shall a rest remain, &c., but there remaineth therefore a rest. The things that are shaken, are removed, and the Kingdom of Christ is received, which is that Zion of which the Lord says, "This is my rest forever, here will I dwell." It even now remaineth, and all true believers have entered into it, and in entering into it, they cease from their own works. But as in the type, the carnal Israelites who believed not the promise of entering into Canaan, could not enter in because of unbelief, their carcasses fell in the wilderness of Sinai; so the people of God seem to come short of gospel rest whenever their doubts and fears and unbelief prevails. How can a child of God rest, confide and feel secure in the provisions of the gospel while he doubts his personal interest in our Lord Jesus Christ? It is only when our faith triumphs over our unbelief that we confidently rest in the full security and blessed enjoyment of the house of our God. To doubt our calling of God and our having been born again, fills us with trouble, darkness, and we recede from the place of our rest, and become entangled with the yoke of bondage, and find labor and fatigue, and until we are again delivered from our unbelief it is impossible for us to rest. But the moment our faith is renewed or made to triumph over our doubts, we say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." The Jewish Sabbaths were designed to illustrate the rest which remains to the people of God. It was enjoined on them to rest from all their work, to kindle no fires, gather no manna, to do no manner of labor, nor were they permitted to think their own thoughts, nor to speak their own words. So in our Sabbath of gospel rest. We are to kindle no fires. "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow." Isa. i. 2. Under the gospel dispensation it is sabbath-breaking in this sense to kindle fires or get up revivals of our own kindling. When instead of waiting a visit or a message from the Lord, we think our own thoughts, make up our own creeds, speak or proclaim the vain imaginations of our own understanding, and speak our own words, we violate the gospel Sabbath law, and seem to come short of that rest which is promised to the people of God. But we are commanded to strive to enter into rest by denying ourselves, by ceasing from our own works and by trusting confidently in what God has said and in what he has done.

Go ye that rest upon the law
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble, and despair,
Let me retire beneath the cross.
Savior, at thy dear feet I'd lie,
And the keen sword that justice draws,
Flaming and red, shall pass me by.

Reviewing the whole subject, we think the Christian will perceive that there is reason to fear, lest a promise being left us of entering into his rest (experimentally), we may seem to come far short of it. But still, although the faith of God's people must be tried, and they have to experience much tribulation, and sore temptations,

and often oppressed with doubts—and failing of the enjoyment of that sweet rest which we desire, the final triumph of the saints over all their doubts and fears, over all their sorrows and their sins is secured in Christ, and their divine inheritance of glory is reserved in heaven for them; and they are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

O glorious hour! O blest abode,
Thus to be near and like my God,
And flesh and sin no more control
The sacred pleasures of my soul.

Leak County, Miss., Jan. 29, 1860.

MY BROTHER—Will you please give me your views on Matth. xxiv. I am at loss to know how to present the subject in the form of a text; but I will try to let you know what I want. In the third verse it is said, as he (Jesus) sat upon the Mount of Olives, his disciples asked him privately, What shall be the sign of thy coming and of the end of the world? It appears to me that, from that verse to the thirty-fourth, Jesus describes and tells them what shall take place before his coming and of the end of the world. And then he tells them, "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." The words, *This generation shall not pass*, is what is a mystery to me. The general acceptance of the word, *generation*, means all that were living at that time, and so I understand it. Now the query with me is, what does it mean as used in this place? This is what I want you to explain. Believe me to be your devoted friend, and, as I hope, your humble brother in the Lord. May God bless us, and give us light and understanding in his word. Farewell. E. T. HORN.

REPLY.—There were three questions privately asked of the Lord by his disciples, as he sat upon the mount; our brother has embraced but two of them in his enquiry. The questions stated in the third verse are, "Tell us, when shall these things be? and what shall be the sign of thy coming? and of the end of the world?" These things mentioned in the first question, referred, as we understand the subject, not to the following questions, but to the things which Jesus had just told them in the second verse should come to pass; namely, the destruction of Jerusalem, the temple and its buildings. The disciples had just attempted to show him the buildings. And in reply to them, Jesus said unto them, See ye not all these things; namely, the buildings of the temple,—and then added, Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? This first question must therefore have been asked in regard to the time when the things just predicted should come to pass. Why this enquiry was privately made, may be accounted for on the ground of the well known sensitiveness of the Jews, when anything was said disparagingly of the temple which they held in such veneration. As they had charged him with saying, Destroy this temple and I will rear it up again in three days, Christ had used these words when speaking of the temple of his body; but as the

Jews understood him to speak of the temple which the fathers had been forty and six years in building, they were incensed at him for suggesting that it should ever be destroyed. The Jews were so exceedingly hard to admit that the temple would ever be destroyed, that we are informed by historians that when their city was besieged by the Roman army, and famine, pestilence and death raged within their walls, until famishing parents feasted on the flesh of their deceased children—and even after Titus had applied the flaming torch, and the devouring element was rapidly consuming the building, they would accept of no peaceful negotiations, but persisted in their belief that God would avert the blow and preserve the temple, and deliver the city. The buildings of the temple were nevertheless doomed to destruction, and not one stone should remain on another. It is not strange that the disciples should feel desirous to know when these things should be; and therefore they asked him who only could inform them of the matter. In his reply to this first question, Jesus told the disciples of many things that should accompany the fulfilment of his fearful prediction; but, as a final answer to the first question, he told them distinctly that "This generation should not pass away until all should be fulfilled." We understand the term *generation*, here used, as our brother Horn does; to mean those who were at that time living—some should live to see the fulfilment of what he had said on this subject; and this was actually the case; there were those then living who did not see death till all these things were accomplished.

The second question was, And what shall be the sign of thy coming? Some have understood this question as relating to his coming in the last day, to raise the dead and judge the world, and some have supposed it to embrace only his coming in the execution of this judgment on Jerusalem and the destruction of the temple. But to us it seems that his answer to this enquiry clearly presents his coming to occupy his throne—to set up his gospel kingdom, gather in his saints, and to make himself known to them as their risen, glorified and reigning king. As he had frequently said to them that in this wise he would certainly come, I go, he says, to receive a kingdom, and will return to you again. And as he told his apostles, When the Son of Man shall sit in the throne of his glory, ye that have followed me in the regeneration, shall also sit upon twelve thrones, judging the twelve tribes of Israel. Was it not probable that in the expectation of these things the disciples would seek to know clearly as possible what should be the sign of his coming? At all events they enquired of him, and he told them of many things that should indicate the near approach of that coming. On the signs of his coming, we have not time now to dwell; but like the first question, this second is also settled by the emphatic declaration, This generation shall not pass away until all these things be fulfilled. This declaration being made in the thirty-fourth verse, is a conclusion of his answer of the first and second questions, must include them both; and expressed the certainty that the overthrow of Jerusalem, and also the coming of Jesus in power and great glory, as the King of Zion, should both transpire while some who were then living should continue to live on the earth. The apostles themselves who were to occupy the thrones of judgment in his gospel kingdom were then

living and reckoned in that generation—and certainly they did live to witness his coming to organize and preside over his kingdom.

But in his answer to the third and last question, he does not, as we read the chapter, say, This generation shall not pass away until the end of the world shall be accomplished; but he says, Of that day and hour knoweth no man; no, not the angels of heaven, but the Father only. The day and hour of the end of the world, in whatever sense we understand him here to speak, is not a matter of revelation; it is only known to the Father, and must be regarded as among the secret things which belong to God, and which we have no right to meddle with; while things which are revealed (by the word and spirit) belong to us and to our children. While therefore every subject published in the bible, belongs, as revelation from God, to us and to our children, and it is our privilege and duty to search them, and strive with all the saints to know what is their dazzling height, their awfully profound depth, and to know the love of God that surpasses the narrow limits of our understanding, it is not lawful for us to go beyond what God has revealed.

"Not Gabriel ask the reason why,
Nor God the reason gives,
Nor dares the favored angel pry
Between the folded leaves."

It is enough, but not too much, for us to examine prayerfully the unfolded and constantly unfolding leaves of that blessed book which the Lion of the tribe of Judah has unsealed, and given as a volume of revelation,—therefore, To the law and to the testimony; if any speak not according to this word, it is because there is no light in them.

We do not attempt to fix the application of the *end of the world*, as here used, to the final dissolution of nature; for, from what follows in this and the next chapter, we have long believed that the *end of the world* here intended to be the end of the Jewish economy, which was simultaneous with the coming of Christ in his kingdom, as set forth in the foregoing remarks. But as that subject is not fairly embraced in our brother's enquiry, we will leave it, at least for the present.

John McKee desires us to stop his paper until he gets settled. If he will inform us of his Postoffice and State, we will cheerfully comply with his request; but we cannot look over six or seven thousand names, among which there may be some half dozen of the same name. If our correspondents would only give us the place of their dates, in all cases, when they write to us, name at least their Postoffice and State, they will save us much time and vexation.

Inquiries after Truth.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah ix. 16.

White Springs, Fla., Feb. 27, 1860.

Will Brother Gabriel Conklin give, through the *Signs*, his views on Luke xi. 52; and Brother J. F. Johnson his on Matthew xi. 12. WM. A. SMITH.

BROTHER BEEBE:—Please publish this request to any brother and sister that knows where Dr. JOHN KIRK lives. If they will send me a line stating where he is they will do a favor. My Post-Office address is Cochran, Marion Co., Ohio.

From your unworthy brother,
JOSEPH MASON.

Record of Marriages.

Feb. 29.—At the house of Elias Dayton, at Great Bend, Susquehanna Co., Pa., by Elder John Donaldson, Mr. GILES A. DAYTON, of that place, to Miss EMELINE OWENS, of Rush, in the same county and State.

On Saturday evening, March 3d, at the house of the bride's father, by Elder G. Beebe, Mr. JAMES CORWIN, to Miss SUSAN M. HULSE, daughter of Mr. Oliver Hulse, of this town.

March 8.—In this town, by the same Mr. LEWIS SKINNER, of Forestburg, to Miss MARIA SKINNER, of Mammakating, N. Y.

Continued from page 23, Chap. 3.

PART I.

Should we our contemplations still pursue,
And roam the seas to see what thou can'st do,
E'en there, O Lord, thy ruling hand is seen,
The aquatic nations own thy power supreme;
Their numbers great! their multifarious size
Astound our thoughts,—we pause with mute surprise;

Lord, 'tis in vain we try thy works to scan,
From Animalcule to Leviathan.
Diversity so vast, we cannot reach,
Nor finite minds the profound mystery teach;
But thus 'tis written in thy holy word,
"The earth is full of thy great riches, Lord,
And so this mighty wide and wondrous sea."
Where monsters large, and smaller fishes play,
These wat'ry worlds, by thee, to them are giv'n;
Here wisdom shines—'tis the decree of heav'n;
Here tempests howl, and stormy currents fly,
And rampant billows raise their heads on high;
But one soft word from thee will make them cease,
And calm the angry tumult into peace.
If we attempt still further to explore
Thy mighty works—we wonder and adore,
That thou hast giv'n to man the powerful key*
Which opens those vaults where hidden treasures be,

Those subterranean caverns, richly stor'd
With gems and pearls, which to the bride afford
A nuptial coronet to deck her brow,
From these in glittering speech thy praises flow.
Within these stately mansions we behold,
In native splendor, and in lines of gold,
Thy name inscribed—inscribed by thine own hand.

In sculptured rocks, magnificently grand,
The silver vein, and place of gold declare,
That thou, O God, art present even there,
Ah! whither shall we from thy presence flee?
These dark abodes are perfect light to thee.
Here crystal waters flow; and wear the stones,
Rehearsing as they pass, their rumbling tones
Of praise to thee,—and 'long the vaulted earth,
Their rolling echo tells from whence their birth.
Imbedded deep, in reg'lar stratum lies
Extensive treasures, yielding man supplies,
And though unworthy he, thy constant care
O'er him presides, and he's allow'd to share
The bounties of thine hand, from year to year.
One grateful touch pervades our inmost mind,
While we confess that thou art good and kind.
From these imposing scenes we now retire,
And to earth's surface eagerly inspire,
With rapid flight our glowing thoughts arise,
To trace thy wonders 'neath the lofty skies.

* The key of science.

Associational Meetings.

The Baltimore O. S. Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing at 10 o'clock, A. M., on Wednesday before the third Sunday in May, 1860.

Delaware Association will be held with the Old School Baptist Church, in the city of Wilmington, Delaware, to commence on Wednesday preceding the last Sunday in May, 1860, at 10 o'clock, A. M., and close on the Friday evening following.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Walkkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The four above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met, (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles,—from Hopewell via New York city to Middletown, (this place) is a little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out, and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday be-

fore, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Pig River Association will hold her semi-annual session with the Town Creek church, in Franklin Co., Va., to commence on Friday before the first Sunday in May, 1860.

Obituary Notices.

Delphia, N. Y., Feb. 27, 1857.

BROTHER BEEBE:—Please publish the following obituary:

DIED, at Delphia, Onondaga Co., N. Y., on Friday, Feb. 17, 1860, our sister, Mrs. MARIA FUGGLE, aged 41 years. She came with her husband, from England about twelve years ago, and settled in this county. They both were Old School Baptists in sentiment, but had not united with any Church. They found no preaching that satisfied them for about eight years; then they took the cars to Utica, N. Y., in search of gospel preaching; there they found Eld. Thomas Hill's meeting and feasted themselves on the truth. There they learned of our stand at Delphia, which resulted in their settling near to us, and in September, 1858, they gave the church a relation of the reason of the hope that was in them, which was to the great satisfaction of the Church, and on which they were baptized in the presence of many witnesses, and continued their walk together with us until she departed this life in the full triumph of faith, leaving her husband and three children, together with the church to mourn her absence. Her disease was consumption.

Yours,

JAMES P. SMITH.

Receipts for Subscriptions.

NEW YORK—Alfred Horton 1, R. F. Wheat 3, Joel Northrup 1, John W. Livingston 12, John E. Conklin 2, King & Vail 1 50, J. Gilmore for George Carlough 5, Eld. Jas. Bicknell 12 50, Eld. David Blakesley 1, Eld. J. P. Smith 2, Dea. Loton Horton 2 50, H. Corwin, Esq. 1, H. O. Harding 1, Mrs. Maria Forshee 4, Wm. Skelton all right, S. Wilber 1, G. J. Beebe 56 81, Mrs. Mary Damerel 1, S. M. Schramling 1, Jas. Raston 1, John Birdsall 2, Eld. Chas. Merritt 2, James Borthwick 4, Eld. H. Alling 2, J. R. Williams 1, John L. Horton 1, . . . \$122 31	
MAINE—J. W. Porter 1, Eld. Wm. Quint 1, Eld. J. A. Badger 4, . . . 6 00	
CONNECTICUT—Mrs. A. Peck, . . . 1 00	
NEW JERSEY—Mrs. Phebe Bright 1, Eld. P. Hartwell 3, . . . 4 00	
PENNSYLVANIA—M. Shuts 2, S. Miller 1, Eld. A. Bolch 1, Ellen Hinkson 1, G. W. Jaycox 1, Dea. Wm. Delany 1, . . . 7 00	
DELAWARE—John McCrone, . . . 2 00	
MARYLAND—J. P. Edmonds 1, Eleanor W. Fletcher 1, Eld. G. W. Slater 10, E. S. Davis, Esq. 2 50, . . . 14 50	
VIRGINIA—Eld. S. Trott 13, J. Ritter 1, Eld. Wm. Carpenter 2, R. Thompson 2, H. Thompson 1, Eld. Z. Angel 6, H. Wayman 2 50, . . . 27 50	
NORTH CAROLINA—Eld. J. S. Brinson 5, E. Little 2, A. E. Ricks 2, H. D. Martin 1, . . . 10 00	
GEORGIA—S. Griner 2 25, Wm. Phillips 1, Wm. L. Beebe 26 75, for Banner 9, Wm. Porter 3, A. Lanier 2 24, J. G. Barrow 3, A. P. Cowart 2, . . . 49 24	
FLORIDA—Wm. A. Smith, . . . 8 00	
ALABAMA—H. F. Pickett 1, John Adams 2 50, Eld. P. Maples 6 50, . . . 10 00	
LOUISIANA—J. B. Banes 1, Mrs. Ann Thornhill 5, Mrs. D. B. Willard 1, J. W. Sellers 3, . . . 10 00	
TEXAS—J. G. Neal 2, Alfred Lyons 20, Mrs. N. Faulkenburg 2 50, John Cranfill 50c, Mrs. S. Barnard 1, . . . 26 00	
MISSISSIPPI—E. T. Horn 2, Eld. E. A. Meaders 13, J. Humphrey 1, J. J. Holbert 1, . . . 17 00	
ARKANSAS—D. Sparks 1, J. B. Mathews 1, Eld. Wm. F. Bates 2 50, . . . 4 50	
TENNESSEE—J. B. Jones 1, A. B. West 1, D. Davies 1, Eld. P. Culp 1, Mrs. P. Menzes 1, . . . 5 00	
KENTUCKY—Eld. M. Lassing 2, D. H. Sullivan 1, A. E. Davis 1, F. M. Jones 1, D. S. Bradley 50c, Eld. S. Jones 5, Eld. T. P. Dudley 10, Eld. Jas. L. Fullilove 3, . . . 23 50	
OHIO—Sarah Gwatney 1, J. R. Miller 1, Eld. J. Mason 18, E. Rickets 1, Eld. J. C. Beeman 1, Eld. Wm. Rogers 1, A. Hard 1, Henry Banta 2, . . . 26 00	
INDIANA—Eld. Wm. P. Robertson 12 50, N. Rungin 1, D. Gordon 1, H. Wright 1, Eld. Jas. Strickland 1, W. M. Hillman 2 50, . . . 19 00	
ILLINOIS—J. Bloomfield 3, Eld. Thomas Deremiah 1, J. Allison 1, Miss E. K. Landis 8 50, J. Rafferty 2 50, D. Baldwin 1 00, J. Taylor 1, R. Christie 36c, Wm. T. Black 2, R. Raplee 1 50, J. Martin 2 50, I. L. Holbrook 1 50, N. Wren 1, . . . 25 98	
MISSOURI—J. Guyman 6, G. W. Peyton 2, J. Messmore 1, A. W. Bourland 1, R. H. Owens 5, Eld. B. O. Allen 6, Elijah Smith 1, Eld. J. S. Cox 8, Eld. S. J. Lowe 3, . . . 33 00	
IOWA—Henry Moss, . . . 2 00	
WASHINGTON TER.—From Oysterville, no name given, . . . 2 50	
MICHIGAN—George Livesey, . . . 4 00	
CANADA WEST—Eld. Wm. Pollard 4, D. T. McColl 1, John T. McColl is paid to Jan. 1, 1860, . . . 5 00	
Total, . . . \$463 03	

NEW AGENTS.—Elder Wm. Bates, Arkansas; Wm. A. Smith, Florida; Elder S. J. Lowe, Missouri.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Tho. Dodson.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., MARCH 15, 1860.

NO. 6.

A Complaint—"I Die Daily."

I cannot, while I mourn,
Behold thy lovely face;
For sin, where'er I turn,
Is felt to my disgrace;
It plagues within, assails without,
It stings my soul, I die throughout.

My soul's best comforts flee,
Through unbelief and pride;
My sin and enmity
I vainly strive to hide;
For out they creep, my soul defile,
Which makes me cry, Behold, I'm vile.

I often feel so dead
To all that's good and right,
That life seems wholly fled,
And O! how long the night!
'Tis then I fear that I am not thine,
O Lord, arise, and on me shine.

Sometimes I'm up and down,
And strangely tempest-toss'd;
Grace seems for ever flown,
And I'm completely cross'd;
O! tell me, Lord, can I be thine,
Whilst I'm so base,—thou so divine?

Yet here I ground my plea,
Jesus has died to save;
He hung upon the tree
To rescue from the grave
Sinners of every kind and name,
For whom he bore the grief and shame.

Now, I'm a sinner, Lord,
A base one, too, I own;
O let thy precious blood
Dissolve my heart of stone;
Then in it stamp thy image clear,
With perfect love that casts out fear.

A Sermon by Eld. Leonard Cox, Jr.

The following discourse was delivered on Sunday, Feb. 12, 1860, at the Second Baptist Church, Woburn, by the Pastor, Elder Leonard Cox, Jr.:

"Work out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to do of his good pleasure."—Phil. 2: 12, 13.

It has, by some, been supposed that this text is addressed to unrenewed men, and enjoins upon them the use of those means and compliance with those conditions upon which their salvation depends. By such it is contended that ample opportunity is afforded to all for securing the blessings of salvation, but that the consent and co-operation of the sinner is necessary, or all will be useless. By the death of Christ a way of salvation has been provided, and by the strivings of the spirit an opportunity is afforded, but, as none are saved against their will, unless the sinner embraces the offer of mercy, makes use of the means presented, in fine, works out his own salvation, all will prove utterly abortive.

It is unfortunate for this hypothesis that it finds no warrant in the facts of salvation as presented in the Word of God. The text is, moreover, addressed to those who at least professed to be the subjects of saving grace, with the emphatic declaration that God is himself the author of all right desires no less than of gracious acts. There is too much impossibility in supposing that the sinner can do any thing in addition to what Christ has already done, and too much improbability, owing to his state of rebellion and opposition to God, in supposing that he would if he could, to

allow this hypothesis to be for a moment entertained.

The text naturally resolves itself into two parts: first, the declaration of facts or doctrine set forth; and, second, the injunction or duty urged.

I. The doctrine that God works in the heart of his children both to will and to do of his good pleasure. This statement is like a three-fold chord, embodying three distinct propositions, and which, for the clearer elucidation of the subject, we shall separately consider: God's good pleasure is the ground of every sinner's salvation: gracious exercises are the result of divine operation; and gracious acts are the result of inward grace.

1. God's good pleasure is the ground of every sinner's salvation. This proposition might appear sufficiently plain from the general fact that all things subserve the divine purpose, that God rules in the army of heaven and among the inhabitants of the earth; that he orders no less the sparrow's flight, than the revolution of worlds, and orders all after the counsel of his own will. It would seem to be too monstrous an idea to be for a moment entertained to suppose that the all-important matter of the soul's salvation is an anomaly in the whole government of God, and that while all things else are fixed by the divine decree and regulated by divine purposes, this is left to the decision of a blind chance, or to the operation of uncertain and fickle causes. But, on the ground that God's sovereignty interferes with man's free agency—a position which we may consider by and by—and that God deals with man as a moral and responsible being, and not a mere machine, it is contended even by those who are willing to acknowledge God's agency in nature, that the soul's salvation depends upon the sinner's own act of repentance and faith.

The objection which is thus urged to God's sovereignty will on a moment's examination be seen to rest on the assumption that man is free or independent in the matter of his salvation, an assumption which, to say the least, needs proof; since we know that all men voluntarily choose evil and hate good, the carnal mind being enmity to God; so that if the objection be valid for any thing it proves that no sinner can be saved. Now, since this supposed independence of the sinner is an exception to God's general government, it devolves upon those who are advocates of the idea to show that there is such an inconsistency between the facts of man's moral nature and God's sovereignty, that while the former must be acknowledged, the latter must be denied. It does not relieve the difficulty in the least to say that favorable opportunities are afforded the sinner, and means placed within his reach, which if he will use will secure his salvation; for either these means are sufficient

for the end designed, and salvation is secured, or they are insufficient, and the sinner is still as far from salvation as though such means were not afforded. To set before a starving man ample provision, and bid him partake, when he has no strength to raise his hand, furnishes as little relief to his necessities as if no provision had been provided. But to bid the sinner make use of the means provided for his salvation, while as yet he fancies himself whole and has no need of a physician, is an inconsistency even greater yet. It seems to be forgotten by those who contend for what is called man's free agency in this matter, that the disability of the sinner is a moral one, and that until the moral cause is met, and the natural aversion of the heart is overcome, the sinner is utterly deprived of all hope of relief. Not by any means that we mean to assert that all the difficulty in the way lies in the sinner's will, but that this is a sufficient objection to the assumption made.

There is yet another view to be taken of the matter, which is that if the salvation of the soul depends upon the sinner's own acts, whether aided or unaided, then that act is the efficient cause of his salvation. Christ has indeed died, but his death avails nothing to the sinner without faith, and faith must be his own free act; therefore it is faith which is the cause of his salvation, and not the death of Christ: a position so clearly at variance with the Word of God, that the bare statement reveals its falsity. The simple question, then, is, does the salvation of the sinner depend upon the will of God or the will of man? Can a filthy fountain cleanse itself? Can the Ethiopian change his skin? Can hatred produce love? Nay, more, can the justly condemned sinner redeem himself? Can he who is merely natural, who is born only of the flesh, produce within himself a spiritual nature, and become a child of God, an heir of heaven? It seems scarcely necessary to say that the Scriptures assert in the strongest manner that one must be born again, and that those who are the subjects of this change are the objects of everlasting love; that the vessels of mercy were prepared aforetime to glory, and that only such as are ordained to eternal life believe.

2. Gracious exercises are the result of divine operation upon the soul. It is God who worketh in you to will as well as to do, saith the apostle. The promise was "I will take away the stony heart out of their flesh, and I will give them a heart of flesh." The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned; but we have received the spirit which is of God that we might know the things which are given to us of God. There can be nothing more unreasonable in the world than to suppose that human nature

acting upon itself will produce a heavenly nature; that hatred will produce love, or that out of an evil heart one will bring forth good things. Now the sentiment of the text is the only rational and consistent view which can be taken of the matter. God disposes the hearts of his children to love and fear him, and works within them all right influences and gracious exercises by the all-subduing power of his own spirit and grace. There are not a few who seem to suppose that no act of divine power interferes with the sinner's free will, and who affect great fear lest any statement of the fact of sovereign grace should destroy this supposed ability on the sinner's part, and his consequent accountability.

A position of so great importance demands some further proof than the mere assertion, or even the alleged consciousness of the sinner. Because one is conscious that he acts voluntarily, furnishes no explanation of the cause of his volition. It is indeed the willing sinner who is bid welcome to the water of life; but whence originates his willingness? Naturally averse to God, at enmity with his government and grace, he neither knows his necessity nor desires a remedy till made the subject of renewing and quickening grace. It would perhaps be difficult to show that any act of the sinner was purely self-caused, or that in an absolute sense any man was a free moral agent. But it would not be difficult to show that, if a sinner acts in opposition to his free choice, which he must do if any volition of his is the condition upon which his salvation depends, then he is not a free agent in any sense: for he must do that which is contrary to obvious reason, no less than the Word of God. "Ye will not come unto me that ye may have life," says our Saviour, and even were men able to control their own volition, in this matter, we are distinctly told, "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Not that it is denied that the sinner has the power to will to pray or to perform any other religious act: but that any effort of this nature is merely natural and cannot result in the production of spiritual life. Nay, more, so averse is every natural man to God's method in grace, and salvation by the blood of Christ alone, that until almighty grace subdues and quickens the soul the entire nature of the sinner is opposed to God and at enmity with his will.

It is, then, to the impartation of divine life by the power and spirit of God that the soul is indebted for that knowledge of its lost and ruined state, no less than the value of the efficacious remedy of the gospel, for that renewed will which bows in submission to God and at the cross. And to say that the sinner when thus quickened is not willing to be saved, or that he is saved in opposition to his will, or that he

is forced against his will, is in direct opposition to all the facts in the case. He is made willing in the day of God's power; and thus, in the only true and proper sense, does the quickened subject of extraneous grace act freely in this all-important matter.

From this period onward is he especially the subject of gracious influences and divine direction. Faith, hope and love are graces wrought within the soul by divine power. He is disciplined and corrected as God knows is best. With a law in his members warring against the law of his mind, he not unfrequently goes burdened under a body of sin and death; but for him tribulation worketh patience, and patience experience, and experience hope; and he is still kept, by the power of God, through faith unto salvation, God working in him day by day the work of faith with power, both to will and to do of his good pleasure. We now come to the last proposition, which is—

3. That gracious acts are the result of a gracious state; in other words, for all right action the child of God depends upon divine operation no less than for all gracious exercises. There are not a few who seem to suppose that God deals on general principles with his children, and that whatever may be said of the origin of a gracious condition within them, they are henceforth to act, measurably, at least, for themselves, and if they are passive in regeneration, they are at all events active in their Christian course. Upon this idea they explain the meaning of duty, and suppose that activity and faithfulness are the only conditions of what they consider growth in grace, Christian evidences and personal comfort. As well might we say that God gives indeed natural life, but that for growth, development, and all subsequent blessings, man must depend upon himself; or that having made the world, God leaves it to take care of and direct itself. The facts of every day's experience assures us that we depend no less upon the divine hand for sustaining than for quickening grace; that like Israel of old we require daily food; that Jesus is no less the finisher than the author of faith, and that whatever proceeds not from inward grace, from divine illumination, from the direction and guidance of the spirit, must end abortively without good to the soul. How dependent does every true child of God feel himself to be for that light and strength which is to guide him in darkness, sustain him in trial, and comfort him in sorrow. Nay, how does he mourn the waywardness of his nature, the coldness of his affections, and the errors of his life, when the light of God's presence is withdrawn and clouds obscure the sun of righteousness. Deeply does he feel, and humbly does he acknowledge, that every good gift cometh from above, that daily grace is needed for daily trials, that while man may ponder his way the Lord must direct his steps, and that it is God who works within, both to will and to do of his good pleasure. We now pass to consider—

II. The duty enjoined; what is implied by it, and how it is to be performed.

And here we may be permitted to observe that the requirement is not that the sinner should save himself, or secure his salvation, or use means which may secure it. Not only are those addressed

recognized as being already the possessors of salvation, but the requirement is itself an impossible one, since, as we have already shown, it "is not of him that willeth nor of him that runneth, but God who showeth mercy." Moreover, the sinner's moral state is such that he is utterly incapacitated for the performance of such a duty; nor is it valid to say that the sinner's inability is his own fault, since the supposed condition of his salvation is as impossible as if it were fixed by the divine decree. Nor yet, further, is the requirement that the renewed soul should cultivate or increase the grace bestowed upon him; that he should see to it that he diligently improves all his advantages by faithfulness in duty and activity in zeal and effort for God, lest he should lose his right to salvation, or even his evidence therein. Not, by any means, that the child of grace may or can fold his hands in perfect indifference, and relying upon the divine mercy will be disposed to give the reins to his natural desires. That the doctrine of grace leads to licentiousness, is assertion and not argument, and assertion, too, which is unsupported either by probability or fact.

Let us first inquire in what sense the child of grace is to work out his salvation. The word *katergazesthe*, "to work out," signifies, in its primitive sense, "to complete," to "perfect." But it is evident the apostle would not enjoin upon his brethren to do in his absence from them "much more" what he assures them they had done in his presence, in this sense. We are rather to consider the word in the sense of elaborating or demonstrating. They had been made experimentally acquainted with the gospel; with its principles they were to strive to become more thoroughly familiar, personally to apply them, and practically to demonstrate them in their daily lives. We are to consider the fact of salvation as a grand problem to be examined, understood, explained and illustrated, which work by his aid and under his instructions they had commenced; now in his absence they were to give the more earnest heed thereto, with great caution and humility, with fear and trembling, knowing that God is the author of all right exercises and acts. The problem, moreover, is a personal one, which concerns each individual, and which every child of grace is most anxious to elucidate for himself. To be assured not only of the grounds upon which salvation is predicated, but to enjoy a comfortable evidence of his interest therein, will readily be acknowledged to be no unworthy objects of a Christian's pursuit. In the performance, then, of this duty the child of grace is—

1. To strive for great familiarity and a thorough acquaintance with the principles involved in salvation.

In the performance of any work a recurrence to underlying principles is necessary. An examination of the order of nature—the relations of the heavenly bodies involves the knowledge and use of the primary laws of attraction and gravitation; the solving a problem in calculus involves the first elements of arithmetic; the practice of any art, the simplest principles of every-day life; and we might as well expect the sailor to cross the ocean safely without a knowledge of the uses of the compass, the surveyor to give us the exact dimensions of a field without the knowledge of figures, or the builder to give us a

convenient and secure dwelling without an understanding of the principles of his craft, as to suppose that a Christian can work out the great problem of his salvation without an understanding and careful use of the principles upon which it rests. There are those who seem to think it folly, if not downright wickedness, to attempt to attain to any thing like an intelligent idea of the great mystery of faith, and who make no hesitancy in affirming that much knowledge of truth is subversion of correct feeling, and that it makes but little difference what a man believes, the great point being that he should feel right and act right. Such make precisely the same mistake which one would who should assert that one could calculate an eclipse who had no knowledge of the multiplication table. By this we do not mean that one may not be a subject of grace who has but an imperfect, a limited knowledge of the doctrine of grace: but that he most truly obeys the injunction of the text who searches for truth as for hidden treasure, and who strives for daily growth in the knowledge of Christ. Ignorance may be the mother of devotion in an unworthy sense; but an intelligent faith only can secure strength of Christian character and correctness and earnestness of Christian life.

The extent of the field, the sublimity of the subject, or the depths of the mystery of faith, is no bar to the effort here enjoined. The love of God may be infinite, the glories of redemption may be past finding out, the heart may be deceitful above all things, the wiles of Satan may be too many or too deep for our comprehension; yet the very vastness of the subjects invites rather than repels our investigations, and with the apostle we can say though we count not ourselves to have apprehended, yet this one thing we do, forgetting the things which are behind, we press towards the mark for the prize of our high calling of God in Christ Jesus. The true believer is not like one who is ever learning, and yet never able to come to the knowledge of the truth. He has already a personal and experimental knowledge of its life-giving power wrought within him by the Holy Ghost; and it is from this fountain he draws his choicest comforts, his daily supplies. The great facts of salvation are to him the bread of life, and while he feeds upon it he grows in grace and heavenly knowledge. Of their glories he never tires. They are the source of his comforts, the theme of his contemplation, the spring of his action. While gazing upon their beauties he exclaims with the apostle, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."

In this connection it is important to observe that without such knowledge of the principles of salvation, it is impossible for any conscious sinner to possess a personal evidence of his redeemed or saved state which leads us further to consider that the duty of the text is to be performed—

2. By a personal application of the principles of salvation to our own experience and condition.

To be assured of a personal interest in the great facts of salvation is the especial concern of every renewed soul. The mere feeling or conviction that he is a Christian does not meet his wants. He is too conscious of weakness and sin to rest upon

any supposed obedience for salvation, and greatly fears that all he knows of Christ and the gospel is a matter rather of the head than the heart. He distrusts himself, and is often ready to reject all evidences of his faith as unsatisfactory and deceptive. But we are not therefore to conclude that he is not a subject of grace. Confidence and self-trust are rather the marks of a hypocrite, and one who is really deceived is not likely to be greatly concerned that he is so. Every man may be said to have some religious experience; the essential question to be settled is, is it a Bible one? The difference between the false and the true, in some sense, is much the same as between the theory and practice—the real and unreal—of life. As the senses give us the reality of things as they are around us, so faith gives the quickened soul the reality of spiritual things. He trembles at Mt. Sinai, and weeps at the cross and the sepulchre, he is taken from a horrible pit and his feet set upon a rock; he is clothed with the righteousness of Christ, made a member of God's family, feasts upon the bounties of his love, enjoys the evidence of the pardon of his sins, and rejoices in hope of everlasting glory. It is, indeed, the prerogative of the Divine Spirit to make a personal application of the facts of salvation to the heart and conscience; but it is the duty of every believer to examine himself whether he be in the faith, to give all diligence to make his calling and election sure, and thus, with humility and trembling before God, to work out his own salvation. His experience, his hopes and fears, joys and sorrows are to be carefully analyzed and tested by the Word of God. To ascertain how far these accord with the recorded experiences of Isaiah, David, Peter and John, and to what extent one is in harmony with the divine government and God's method of saving sinners, is no unimportant part of the solution of the great problem of salvation. Have I been taught by the spirit of truth? What are my convictions of sin? Am I conscious of utter helplessness and ruin by sin? And are my hopes of deliverance based only upon the complete atonement and finished work of the Divine Redeemer? are questions which must be satisfactorily settled by the individual ere this problem can be solved. To every child of grace it is given to know the things of the kingdom of God, and the life he lives in the flesh he lives by the faith of the Son of God; and thus does he desire day by day to work out his salvation in a blessed and personal experience of heavenly and divine things. But we must pass to consider—

3. And lastly, that this duty is to be performed in the careful observance of a right Christian walk and conversation.

It is sometimes said that the doctrine of grace leads to carelessness or licentiousness of life. As well might be said that principles of truth and uprightness lead to falsehood and deceit. It is God who works gracious principles and immortal hopes in the hearts of all his children; they, in obedience to such impulses, by patient continuance in well doing seek for glory, honor and immortality. In order that a man should do what is right it is not necessary that personal advantages should be shown to result, or personal loss and evil attend wrong doing. A true christian is a man of principle, and loves the right for its own

sake. From the treasury of a heart under the influence of right motives and heavenly desires, a good man bringeth forth good things. We do not mean to say that right Christian faith will merely produce a high type of moral character. It will do more—it will produce a godly conversation, a careful fulfilling the obligations of Christian profession and intercourse, a humble, diligent and conscientious observance of the precepts as well as the doctrine of Christ. True christianity is the spontaneous, daily development of an inward life, the earnest expression no less of love to God, than good will to mankind. It does not exhaust itself in mere profession, an outward show of sanctity, or ill-judging religious zeal. It leads to the performance of duty not as the means of securing spiritual blessings, but from an inward principle of hearty love. It is the working out or developing the glorious fact of one's own salvation by a life well ordered according to the gospel of Christ, by putting off the old man with his deeds, and putting on the new man, by a steadfast adherence to truth, and by a humble, diligent observance of the precepts of the gospel. The believer is a witness to the love, power and truth of God: his great concern should be to see to it that he bears an honest, hearty, unimpeachable testimony. He is to be anxious rather to declare his faith by his works, than by a mere profession without them. Blest with inward grace, sustained by immortal hopes, urged on by a glorious prize, he runs with patience the race which is set before him, looking unto Jesus as the author and finisher of his faith. Knowing that it is God who works in him all right desire, and that he daily depends upon his spirit for all spiritual power, he would live for the glory of Him who hath called him out of darkness into his marvelous light.

Correspondence.

Madison County, Mo.,
March 1, 1860.

BROTHER BEEBE:—I saw a communication in the *Signs* written by brother Strickland, on a subject on which I wish to make a few remarks.

The government of the church of God is but one government, as the church of Christ is but one church; consequently, if the Old School is the church, it follows of course, that no one outside of that church or government has any right to administer that government—it is no matter how good a man he may be. He must be authorized, and that by the church, to make his works valid. In the days of the apostles, there were some who went out from us because they were not of us; they were not reconciled to the government of the church; they desired to bring in the law of circumcision, which clearly showed their unreconciliation to the government of the church which was established by the meek and lowly Jesus.

The Roman Catholics practiced immersion for a long time, but finally concluded that children were born in sin, and they regarding baptism as the *laver* of regeneration, or the communication of spiritual seed, and as it was not always convenient to immerse, they, claiming to hold the keys of the kingdom of God, altered the mode to that of sprinkling. In their view, bap-

tism was made the ground of eternal salvation. The Apostles preached salvation through Jesus Christ alone, and justification through his blood and righteousness, and administered baptism only to believers. Now, to show some of the features of Romanism in the protestant fraternity, they all, to a greater or less degree hold baptism, whether immersion or sprinkling, as part of the means of justification, and cannot, therefore, preach Jesus as a full and complete Savior. We have heard some affirm that there is no salvation without baptism. Thus they show their views to be about the same as those held by the Roman Catholics, and so fasten the guilt on their own skirts, proving themselves to be the children of them that killed the prophets, Matt. xxiii. 31. Now brethren, allow me to add—

Romanism now is pierced,
And she is weak'ning down;
The second beast is gaining strength
By feasting on her wound.

Brother Strickland, if the Baptists are the church of Christ, then it is unlawful to receive therein any work that is done outside of her authority. On the day of pentecost the apostles were all assembled, and were all of one accord, and in one place. Acts ii. 1. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. Their being thus filled with the Holy Ghost is the reason why they could all speak the same things, and I am afraid that some of us have not tarried long enough in Jerusalem. A sheep may be excluded. Now hear what saith the Head of the church, Matthew xviii, as well as in other scriptures. If thy brother trespass against thee, tell him his fault, &c. If he hear thee, well, but if he will not hear thee, take with thee one or two, that in the mouth of two or three every word may be established; if he refuse to hear them, tell it to the church, and if he will not hear the church let him be unto thee as a heathen man and a publican. Now he becomes offended with the church and goes off speaking evil of the church. Now he stands excluded.

If he now goes to baptizing, and building up a church, and then calls on you for fellowship, without submission to the authority of the gospel rule, would it not subvert all authority in the church to receive him, or endorse his work? Our civil officers have their respective duties to perform officially. Should a common magistrate attempt to assume the place of a Circuit Judge, would his decision be valid? Or if even one who has held that office legally is removed from office, still persists to act officially, his acts would be illegal; not because of incompetency to fill the office, if properly authorized, but for want of the proper authority. Some in our country take the position that if a person has been immersed, and is satisfied with it, it is sufficient. By the same modes of reasoning, if one comes to us who has been sprinkled; and is satisfied with it, to be consistent, you must receive him also; for you have refused to *teach* them to observe all things whatsoever Christ has commanded, and denied that ye are the light of the world. And so Roman sprinkling would come in on the same ground.

Brother Strickland, no baptism performed outside the church of Christ is any better than Roman Catholic sprinkling. All sound Old School Baptists in our

country now baptize those whom they receive from other orders, and in doing so we do them no harm. My sheet is full, and I will close for the present. May the great Shepherd of the church guide all his children in the path of duty, is my prayer for Christ's sake, Amen.

BURDETT O. ALLEN.

Gibson Co., Indiana,
Feb. 28, A. D. 1860.

DEAR BROTHER BEEBE:—In the last number of the *Signs* (that I have received), you was pleased to publish my letter of August last, in which letter I stated that my mind was somewhat perplexed about receiving members into our fellowship that had received the ordinance of baptism by those not of our faith and order; and with whom we had no fellowship or correspondence. I must say that my mind is still diffculted, notwithstanding your very kind answers to my questions, which answers I know to be just the sentiment, faith and practice of the Baptists in my part of the country. Yet, there are some other questions connected with the ones already asked, that are inexplicable to my mind, which, however, I hope you or some of your correspondents, will be able satisfactorily to answer. And I here would especially request not only your views, but the views of "Old Father Trott," Wilson Thompson, and T. P. Dudley, to the questions or subject that I wish to present.

First, I wish it distinctly understood that the circumstances which I may refer to are more particularly confined to my portion of country than otherwise, and such as I know to be true. It will be remembered that some thirty-five years ago, or thereabouts, the split took place between the old school Baptists and the Missionaries. Up to that time, and while the two parties were one people; the baptism administered by those preachers who went off with the heterodox party, as we called them, was valid and good; but from and after the seperation, their acts were null and void, and their baptism was universally rejected, on the ground (our preachers said), of their having lost the legal right to administer the ordinance, by their having departed from the faith, and having been excluded from our fellowship and communion. It will also be remembered that soon after the time above mentioned, another split took place among the Baptists in our locality. As in the above case, the baptism administered when we were all together, was good and valid, but after the withdrawal of our fellowship from them, or their going out from us, their baptism has been rejected. The grounds of seperation were different. In the first case it was on the mission question; in the second it was on the atonement and communion. Yet we treated them both alike—and should we not? But now comes the hard and knotty questions to answer. Not many years ago some associations that hitherto had stood fair, and their ministers were recognized as sound in the faith of the gospel, began to show signs (to us) of departing from the faith. Much like our Mission and General-atonement brethren, though not for the same cause, we had to take the matter under advisement, and after due consideration they were dropped from our fellowship, on the ground of having embraced

error, and because heterodox in doctrine. Now the question is, should we make any difference between the last named case and the other two cases? If we reject the baptism of one faction, should we not also reject all? Again, I am acquainted with a Baptist preacher of our order, that has the care of a church; that between that preacher and his church, and the association to which he belongs, and the preachers and churches of his immediate neighborhood there is no kind of fellowship or christian correspondence, more than between them and the Missionaries. Now, shall they receive each others work, or, in other words, value each others baptism? If you should say they should not value each others work, I would then ask, how can I value their baptism, notwithstanding I am in direct correspondence with both parties? Both of the parties last named claimed to be regular Baptists of the old school, and yet no more fellowship for each others doctrine than for the doctrine of the Mission Baptists.

There are what is termed Parkerite two Seed Baptists in our country, for whose doctrinal sentiments many old school Baptists have no kind of fellowship. Then the question comes up, if the association to which you belong were to drop correspondence with the association to which I belong, on the ground of holding the Two Seed doctrine, should you afterwards receive the baptism administered by the authority of the churches or association that you had declared a non fellowship for, and dropped correspondence with. Once more—there are what is termed "Means, and Anti-Means Baptists," as well as Mission and Anti-Mission. Now shall the Anti-Means party not refuse the baptism of the Means party, on the grounds of want of fellowship for, and faith in their doctrinal views, and the Means party in return, do the same towards their Anti-Means brethren? And so we could go on, mentioning parallel cases, to the filling of our sheet—but enough. Shall a preacher of the Baptist order, or a church, or an association, embracing what we are convinced is an error in doctrine or practice (yet sound on the *mode* and *subject* of baptism), forever after prevent them from administering a legal and gospel baptism? These are to my mind legal and important questions, and are interesting my mind at the present time, for I want to know how and where to draw the line, so that I may maintain consistency in my course and counsel among the Baptists.

Yours, in hope of eternal life.

JAMES STRICKLAND.

West Turin, N. Y.,
March 10, 1860.

BROTHER BEEBE:—Enclosed I send you one dollar for the present number of the *Signs*. I should have sent sooner had not I expected your agent around. He has not called; I concluded to wait no longer. I have taken your valuable paper, the *Signs*, about twenty years, and I have never got tired of perusing it. You and your correspondents all seem to me to speak the same language, and I believe it to be bible language. I have been greatly edified with the communications of brethren and sisters from various parts. I wish you to continue to send the paper to me for it is about all the gospel preaching I have. My wife and I attended the meeting at Delphi last fall. We saw Elder Conkling and a number of other ministering brethren, and it was a blessed meeting to me. I hope the Lord will enable you to go on with the arduous work you are engaged in, for years to come.

Yours as ever,

HOMER CLARK.

Covington, Ia., }
Feb. 14, 1860. }

DEAR BROTHER BEEBE:—I take the privilege, after some hesitation on account of my weakness and inability, to write to you on a subject which unfolds the love of God, who is rich in mercy, who, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in the heavenly places, in Christ Jesus. O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. My brother, I have had a desire to write you ever since I have had a hope in Jesus; but have delayed it until now.

In the year 1858 I hope the Lord was pleased to reveal his love to me, a poor sinner, and O, may the spirit of truth guide me while I attempt to tell in what way the Lord has led me:

When I was quite young I had some serious thoughts on eternity, and often deplored my sinful state. When in my eighteenth year, I went to reside in Bloomington, Ill., with an uncle. He was a Campbellite minister, and his family, all who were old enough, belonged to that order. Soon after I went there they held a protracted meeting, and some forty or fifty perrons joined them. I was one of the number; with the excitement, and my desire to please my uncle and his family I joined them, and the Lord was pleased to give me over to hardness of heart, and I rested in carnal security. All that was required was to believe that Jesus is the Christ, and to be baptized, and that was called the *new birth*. I thought I had become a christian—had done all that was required of me, and all that remained, was for me to walk uprightly—to read the scriptures, although they were not interesting to me. It occurred to me that all christians loved to read the bible, and therefore I could not be a christian if I neglected it. This occasioned me some trouble, as I could not see any beauty in any part of the Scriptures. I attended Sunday-school and was appointed over a class of children, and would hear them recite what they had committed to memory. This is the way I passed my sinful life while living in Bloomington. My brother, may I not say with the sweet singer of Israel, Truly God is good to Israel, even to such as are of a clean heart; but as for me, my feet were almost gone; my steps had well nigh slipped. Yes, in impenetrable darkness, step by step, slowly but surely, like many others who are lulled to sleep in Babylon, nevermore to waken on this side of eternity. But, O my soul! Why such mercy and love to me? To me who had a heart like steel.

I am sure I deserved the dreadful sentence, Depart, and if God had banished me to everlasting woe; then, even then, I must have said, I deserve it all. My father's name was George Stipp, he was an Old School Baptist minister, and my mother also belonged to the same church with him. My father died in 1837, and my mother died in 1854. My mother sent for me to come home, and in talking with me soon discovered my awful condition. She tried to explain to me my pitiful case; but alas! she was not able to

make me understand it. That required a higher power. But in his own time and way, the Lord saw fit to awaken me to see my lost and ruined condition, and showed me that my sins were enough to sink me down. But that was not all; it rang in my ears, What shall the hypocrite receive? My distress was inexpressibly great. I felt that there could be no mercy for me; I deserved the anguish of eternal torment. My doom seemed to be fixed forever. My cry was, Lord, can there be any mercy or pity for me, a poor sinner? I looked to see if there was any consolation for me in the bible—but all was mystery—all was hidden; and all seemed to say to me, Depart, ye workers of iniquity, I never knew you. Then I would relaps into my former carelessness. Still I was like Noah's dove, there was no rest for me, long at a time. My mind would be on something of an earthly nature at one moment, and the next I would be mourning on account of the load of guilt that lay heavily upon me. This was the way with me for about five years. In that time we moved from Vermillion County, Ill., to Covington, Ia., where my brother-in-law, and sister, E. Leonard, live. My husband and I went to their house one day, and while there my sister requested my husband to read an experience in the *Signs of the Times*. It was written by a young sister. It was comforting to those who had a hope in Jesus; for they could see the harmony between that and their own experience; but instead of comforting me it left a sting in my heart; all seemed to be nearly over with me. All could find comfort in Jesus and rejoice in his love and grace but me. Then I thought the sentence was passed upon me, and why should I murmur, for it was all just. God could not look upon sin with the least degree of allowance, and the thought of eternal banishment from his holy presence was a torment to my soul. I viewed sin as my worst enemy and panted to be free from it; but I felt that that desire could not be granted—that I must die in my sins, and stand at the judgment bar of God, a guilty sinner, and be condemned a sinner. We returned home—my house seemed dark and comfortless. I went into a room by myself, for I loved to be alone, and all I could say was, Lord, be merciful to me. I saw my bible on the table, and thought I would look into it once more, and see if there could be any comfort for me. I opened the book, and began to read Matthew xi. As soon as I began to read it seemed different from what it ever had before. I read on until I came to the 25, 26, and 27 verses, read them through and went back and read them over; and it seemed to me truly, that God had hidden these things from the wise and prudent, and revealed them to babes. I felt myself to be less than a babe, and I felt my need of Jesus. I looked around me and the candle seemed to give more than its usual light; the room seemed to be illuminated to that degree, I wondered where the light came from. I resumed my reading, and read the 28, 29, and 30 verses of the same chapter. I do not recollect of ever reading this portion of Scripture before; It reads, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek

and lowly in heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light." I could not read this portion of scripture enough, although I read it over and over again; it seemed to be a foundation of peace to my soul. Now every place my eyes fell upon seemed to tell me what the Lord had done for me. Every promise seemed to be directed to me, and I began to praise the Lord for his unspeakable, infinite, and boundless love. Love that had done great things for me, poor and helpless as I felt myself to be. Jesus was all my song. He hath redeemed me with his own blood, he hath paid my debt, and cleansed me from sins. Who can describe his love, his great love wherewith he hath loved me.

I was a sinner—a great sinner, and thought there could be no mercy for me; but the Lord hath appeared unto me saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. I desired to tell every one what great things the Lord hath done for me, and to call on all my friends to praise and adore him. How wonderful are His works, He has removed my burden of guilt from me.

The next morning there was no change in my mind, all was peace within. I was meditating on the mercy and grace of God while engaged in my domestic affairs, and as soon as I had finished them, I thought I would go into my room and try to offer thanksgiving and prayer to God for the rich display of His tender mercy. As soon as I knelt down I began: O, my Father,—as soon as I uttered the word Father, something seemed to say to me, You have now committed an unpardonable sin; all the sins you ever committed are nothing to compare with this, in calling God, who is so holy, just and good, your Father, and you so wicked and sinful. I arose to my feet, and could not utter another word. It seemed to be the truth. I thought the Lord had given me a taste of the sweetness of his grace, and had withdrawn it from me. I was afraid to ask for mercy, and tried to throw my hope away. I then thought I would bury all I had felt in my own heart, and reveal it to none. I wondered at myself for having grasped a shadow and missed the substance. I thought the Lord had revealed to me some of the ravishing joys which he bestows on his children. I could not mourn my condition as I had formerly done, for all my former trouble was gone; the thought of committing the unpardonable sin, against the holy and just God, gave me another kind of trouble. One day when at my sister's house she asked me if there was any alteration in my mind; I told her there was, but I feared that it was all for the worse. She asked why I thought so, and I related the reason. She replied, why, you have got in doubts soon. She then told me of the temptations that follow the children of God. Her words were full of consolation to me. She also said there was a commandment in those comforting words of our Savior. My mind was made up in regard to which was the church of God, long before I had a hope. On the first Saturday in October, 1854, I went to the Big Vermillion Church, in Danville, Ill., and related to them in substance, what I have now written, and received their fellowship, and on Sunday was baptized by Elder Ste-

vens! This was one of the darkest mornings I ever witnessed. It seemed as though I was doing something very wrong. There was not one ray of light for me until after I was baptized. But O, what a change! I met my friends on the banks of the creek, calling on them to praise the Lord. Brother Beebe, my pen fails to write the many manifestations of his love. This happy state of mind lasted me for three or four months, and in this time my bible was my constant companion, and every place I turned too presented rich food for my hungry soul. But this happy frame was not always to last. One night my little child was taken with croup, and after we had doctored him he lay more easy. We lay down by him, but I could not sleep, for his heavy breathing. I fell into a kind of musing state, and it seemed as though I had a roll, and it seemed very beautiful, and full of reading; and while I was reading it one came to me and reached for my roll; he looked very solemn, as though he was in trouble, but did not speak. Though I could not give up my roll he continued reaching for it. I asked if he would give it to me again, and I thought he promised to do so, but as soon as I gave it to him he disappeared. This troubled me very much, and my musing was broken up. This has been a cause of trouble, and I have been in darkness a great deal since that time, and have been tempted to doubt whether I have really met with a saving change. But I desire to leave it with him who will safely keep his heart's delight. Not one shall ever perish, neither shall any pluck them out of his hand. Although I walk in darkness, if I am his, I have the privilege of those who walk in darkness and have no light. Let him trust in the name of the Lord, and stay upon his God. This is indeed a great privilege, and sometimes I can call it mine. I have no hope if Jesus be taken from me, He is my trust and my all. I feel my own utter helplessness. Where would I be if I had to accomplish any part of my salvation.—Thanks, eternal thanks to Him who hath laid help on one that is mighty. Jesus was the victim on whom was laid all his people's sins, and he hath paid the very last farthing of our indebtedness, and justice will not exact a payment at our hands.

I have written more than I thought of writing. Brother Beebe, I have been a reader of your interesting paper, the *Signs*, for one year, and my fervant desire has been that the Lord may prosper you in your labor of love. This I pray, that your love may abound more and more in knowledge and judgement, and that all the saints may approve the things that are excellent, and be kept without offence till the day of Jesus Christ, and be filled with the fruits of righteousness which are by Christ, unto the praise and glory of God.

My brother, I hope you will continue to publish the paper, for it is laden with comfort. Yes, when the mists of darkness are upon me, and I am buffeted, having fears without, and fears within, I can witness some poor lamb, bleating the very sentiments of my soul, which fills my heart with comfort. I was blessed with the privilege of hearing you, brother Beebe, proclaim the gospel of God our Savior, at the Sugar Creek Association last

fall. What you proclaimed at that time was rich food to me.

Please remember me at the throne of grace, and may we at length meet where sighing and sorrowing can never come, is the prayer of your sister in Jesus.

MARY M. SAUNDERS

Olive, N. Y., March 13, 1860.

ELDER BEEBE:—Having to write to you on business, I will drop a few thoughts to you respecting the Kingdom of our Lord and Savior Jesus Christ. We learn that the Kingdom sometimes is spoken of as being the doctrine of God, and sometimes his reign or his government which is over all; the Kingdom with the dominion is given to the people of to the saints of the most high God; and sometimes having reference to the church of God, hence it is said to be the Kingdom of Heaven, and this is not of this world, but its origin is from Heaven; this Heaven is that of eternity showing it is alone of God, and this Kingdom is set up with Christ from everlasting, even as the church was justified in him. Here wisdom was justified of her children, here we find that God is the head of Christ; he is here brought to view as the second, as this wisdom was by God, as the woman is by the man and as the children are manifest by the woman, so are the children of God manifest by this wisdom. So we find that Christ was the only begotten Son of God (not a created Son); so we find all the children are begotten of him, that is of God, of his own will begat he us with the word of truth, that we should be a kind of his first fruits of his creatures, and are manifested by our Lord Jesus Christ; for as Christ lives by the Father, so the children live by Christ. Now the children of God are the members of Christ's body, and he is given to be the head over all things to the church which is his body, the fulness of him that filleth all in all. Now we see the Kingdom to be set up in the world of those whom he has chosen out of the world, these being like all the rest of mankind, they were blind and dead, so they had no spiritual life. Now this that was lifeless, was now created in Christ Jesus unto good works. The creation is to give life or quicken that which was dead by the spirit of Christ, so it lives by Christ, it is with Christ, and is Christ; that in this creation they are one Christ and one church, and Christ being the one foundation and the living stone, and all the members living stones built upon the one foundation stone by which both are built up together, and it manifestly groweth unto an holy temple in the Lord. This church began to dawn in the days of John the Baptist and was continued in her dawn or twilight state until after the resurrection of Christ, when the church was organized with Christ at the head of it, when it was fulfilled by him that said, Yet will I set my king upon my holy hill of Zion; and here we see the church in her glory, blessed with such spiritual gifts as were necessary for her at that time to make her strong in the Lord and in the power of his might, that she might go forth and bear fruit. All the members have not the same office, but God hath set the members in the body as it hath pleased him, and he gave some apostles and some prophets, and some evangelists, and some pastors and teachers; all these gifts were for the perfecting of the saints for the edifying of the church or body of

Christ, that they should not be carried about with every mind of doctrine, but speaking the truth in love, may grow up into him in all things which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Now, the first of these gifts were the apostles which he gave for the work of the ministry that their ministry should be in power, and in much assurance, that the church might not be deceived, but they should make such proof of their ministry as to make their testimony true. Now, in these were gifts of prophets or prophecy and teachers, miracles, gifts of healing helps, governments and tongues, so all these were apostles and these gifts were all prophets; 1 Cor. xii, 2, 8, 9; and the gift of prophecy is designed to be continued while other gifts which were then, were to cease with the apostles, such as the working of miracles, raising the dead and casting out devils, &c; but the spirit of prophecy or preaching the gospel of the Son of God was to be continued until the ransomed of the Lord shall all be gathered in; thus they are to declare what the Lord has done and what he is still doing, and what he will do for the comfort of his people, and to set forth the promises of the gospel of God that the church may grow up in him in lowliness and humility, in brotherly kindness, and be established in the truth according to the rule left us by Jesus Christ.

Now we find there was a rule or pattern given for the church to be governed by through all time unto the consummation of all things, when the Lord ordained the twelve; we are not told what the form or the ceremony then used was, it is a doubt whether there was any at all (neither would we consider it necessary as the church was not then organized), but we find the apostle Peter told the disciples that there must be one ordained to be a witness with us. It is not said what is the form, only that he prayed and they gave forth their lots. So we see the church had not come yet to that perfection in her order as she should, for the apostle tells us, we come to a perfect man unto the measure of the stature of the fulness of Christ; now this is in her order and in her gifts that is in her body, so we find after the days of pentecost, God gave gifts for the perfecting of the church. So we find as the apostles were instructed by the great head of the church, so they gave their order or set the example for the church as the apostle said, Brethren, be ye followers together of me, and mark them which walk so, as ye have us for an example. Now we find the example of the apostles was, after the days of pentecost, to meet together, and the gifts were to be proved by the church and prophets or ministers, as it was with the church of Antioch, there were prophets and teachers, and the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. Here we have the form, the example, for us, and all the church of God from that time to the present and to the end of time, they fasted or laid aside every other thing and prayed, and laid their hands on them, and sent them away or dismissed them with giving

to them the right hand of fellowship, as the apostle said, they gave to me and Barnabas the right hand of fellowship. Now all this made them no better, neither were they any more qualified to preach the gospel, for such had received their qualifications previously from the head of the church, but such were to be manifested in order of the church, and should be known as ministers of the church in fellowship with them, ministers of the same faith and order; and this is for the edification of the church, and we find the order given, what their character should be as Paul gave to Timothy; and now we find the church is to have helps with the minister, so we find the deacon to be next, and as the minister must be of good behavior, apt to teach, not given to wine, not greedy of filthy lucre, and must have a good report, so the apostle says likewise, must the deacons be grave or sober, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, and let these first be proved and then let them use the office of a deacon, being found blameless. Here we have the rule very plain and definitely, so he that reads may understand. Now we find the minister is to be proved and if he is as the word requires, he is to be separated or set apart to the office of the minister. So likewise is the deacon to be chosen by the church and to be set before the elders and brethren to be proved that is to know whether they are sound in the faith of the gospel, whether they have right views of the order and ordinances of the church of God, and to know when the church is to take care of the poor or when to receive their widows in their number: not as members of the church, for they are such already: but in the number of them that are chargeable to the church, so that they take care of them—and the Deacons to be helps to the ministry, and be ready at all times to see to the ways of Zion, as there are many things that concern the well being of the church in her Militant state. If these things be found in them, then let them be separated or set apart to the office of deacon the same as the minister, with prayer and laying on of hands of the ministry, and then let them use the office of deacon. Acts vi. 6. 1 Timothy iii. 9 and 10. For they that use the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus, so we see the necessity that the deacon be a man full of the Holy Ghost, that he may detect false doctrine and see that the church observe the discipline of the gospel; that the house of God be kept clean, and the minister and deacon be of one mind in the kingdom or church of God. And if those gifts or members fill their place in the church, and minister in their proper order or place, we find the church growing up into Christ, and when this is the case we see the church strong in the Lord, and in the power of his might; and if the deacon is called to stand in the defence of the truth, as was Stephen or Phillip the Evangelist, who was one of the seven. If it is a comfort and satisfaction to the church, why let them preach? All is under the government of the church, and there are many other gifts in the church, but all by the same spirit. So we see the manifestation of the spirit is given to

every man to profit withal, that is every member of the church. When this is the case we see they all have the same care one for another. So in the ministration of these several gifts. There is no schism in the body, but each one is a help to the other, and all these worketh that one and the self same spirit, so they are many numbers, yet one body, and they being many are one body, so also is Christ. Here we see Christ and the church are one, as all the gifts are in Christ, so are all the gifts in the church, so they are all of one spirit. Now I must close this letter. There might be many more things said on the order and building of the church of Christ, which would be for her good, and would show that the church of Christ differed from every other religious body which is in our world at this present time. Brother Beebe you can do with this as you please after you have read it. Throw it under the table if you think best, and you will oblige your friend.

I remain yours as ever, in love of the truth.

JACOB WINCHEL, JR.

Henderson Co., Tenn.,
Feb. 1, 1860.

DEAR BROTHER BEEBE:—I suppose the time for which I paid for the *Signs of the Times* has expired; therefore, you will find enclosed one dollar for another year's subscription. I sent you a long ballad last year for publication, and I have received all of the numbers, and it has not come in them. I wish to know what was the reason—was it that you found fault with the lines, or did you not think my request worthy of your notice? Now I will send you another, which was sung at our last Association. I should be glad if you would publish them both, for I have long wished to see them in print.

The time draws nigh when we must part,
My brethren in the Lord;
O, may we ever join in heart,
And trust God's holy word.

Perhaps we never more may meet
While in this world we stay;
O may we be at Jesus feet,
And praise, and watch, and pray.

I entreat you all to pray for me,
My brethren in the Lord,
That I may ever faithful be,
And subject to his word.

Should e're I reach the peaceful shore,
I hope to meet you there,
To sing God's praise for ever more,
And love without a fear.

There we shall know as we are known,
And with our Savior be,
Dwell where His brightness will be shown
To all eternity.

No sorrow then, to make us sigh,
No tears bedew the face;
But each, enraptured, then will cry,
Lord, we are saved by grace.

I shall the greatest wonder be,
My brethren, when I am there;
If grace has reach'd unworthy me,
Who is there need to fear?

NANCY ALLEN.

State of Tenn., Lafayette Co.,
March 2, 1860.

I know, Brother Beebe, you are burdened with requests for expositions of portions of the scriptures, therefore, let me request through the *Signs*, of Brother Trott, his views of the 7th verse of the 18th chapter of Matthew, which reads as follows, viz:

"Wo unto the world because of offences, for it must needs be that offences come, but wo be to that man by whom the offence cometh." I was much pleased with brother Trotts exposition of divine Predestination, in reply to a brother out west. Can it be possible that any school Baptist can believe that any circumstance or any thing can take place, not being Predestinated. All and everything not predestinated must happen by chance, and chance is Atheism, or what else is it?

Yours Affectionately,

PETER CULP.

CIRCULAR LETTERS.

The Mount Pleasant Association: To the Churches of which she is composed, sendeth Christian salutation. As citizens with you and companions in tribulations, we would call your attention to the subject of Justification and Redemption, and in so doing permit us to quote one passage of Scripture, as a foundation: Romans, third chapter and twenty-fourth verse: "Being justified freely by His grace, through the redemption that is in Christ Jesus."

We think there is nothing plainer taught in the blessed book than the doctrine that "All men are sinners;" for by one man sin entered into the world, and death by sin, so death has passed upon all men; for that all men have sinned, then are they, without doubt, under condemnation; for in the preceding verses of same chapter, we find plain proof to the same point; the apostle asked the question, "are we better than they, (that is, are the Jews better than the Gentiles?) No, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin, therefore it is the same kind of character that needs justification. The word justify, and justification, are, as we understand, different in their meaning, but inseparable in their connection. We understand justification to signify defence, and if so it is said the Lord is the defence of his people; Job says in language like this: "Yea, the Almighty shall be thy defence." David also says, "Be thou my strong rock for a house of defence to save me." Again he says, "The Lord is my defence, and my God is the rock of my refuge." The Eternal God is our refuge, and underneath thee are the everlasting arms, brothers and sisters, can we not say with all the old servants, of the Lord, Surely, the Lord is my justification, my defence, my refuge, and my strong rock. Isaiah, in looking forward to the coming of that rock, says: "A man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." And if the Lord is the justification, defence, refuge, hiding place and rock of his people, is He Eternal? O, yes, says every heaven born soul. Then so is the justification, without which we, as poor sinners, could never be justified freely by His grace, through the redemption that is in Christ Jesus.

In the next place let us inquire what the word justify signifies; to acquit or declare one innocent, or acknowledge one just. We would ask the question, who is it that declares the people of God innocent, or acknowledges them just? We answer, none but God, who alone does or can justify poor condemned or ungodly sinners. Therefore we understand that it is the condemned and poor ungodly sinner that is justified, and not the innocent; nor does the Lord justify upon the principle of work. For proof let us turn our attention to Paul's letter to the Romans, 4th chapter, 4th and 5th verses: "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, for David describeth the blessedness of the man

unto whom God imputeth righteousness without works. Again, blessed are those whose iniquities are forgiven, and whose sins are covered. And when we turn our attention to the prophet on this subject, he says: "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." The prophet having direct reference to the Lord Jesus." Yea, it is God that justifies—it was Christ that died.

Who is it that shall ever condemn a soul that has been delivered from the power of darkness, and translated into the kingdom of God's dear Son who was delivered for our offences, and rose again for our justification? Then, as we understand, he arose from the dead because he was their justification, and they are justified freely, that is, without money or price. How suitable to the poor child of God, condemned as he may feel himself to be, that the Lord justifies him freely by his grace; that is the grace of God that was given to us in Christ Jesus, before the world began. Yes, precious, free and unmerited favor. And if this grace was given us there, did he bring it with him when he came? We answer yes. It is said the law was given by Moses, but grace and truth come by Jesus Christ. Then is it true that by grace we are saved through faith, and that not of ourselves it is the gift of God; not of works lest any man should boast. The grace mentioned in the text is the grace of God, or the grace of our Lord Jesus Christ, and not the grace of another; therefore it is freely by his grace, through the redemption that is in Christ Jesus.

We understand the word redemption to mean one thing and redeem another. Nevertheless they cannot be separated, that is the Lord Jesus is the redemption of his people. The apostle hath said, Who of God is made unto us a righteousness, wisdom, sanctification and redemption? Then if he is our redemption surely he is eternal. But do we mean by it that he eternally redeemed his people? We do not, nor do we mean that God eternally justified his people. When we say he is our justification, it may be asked what do we mean? well, we mean that the Lord Jesus was the justification, and therefore they are justified. And he also is or was their redemption, therefore he has redeemed them; yes, from all iniquity, and purified unto himself a peculiar people zealous of good works. There has been much said about the extent of this atonement, or for whom Christ died. To us it seems very obvious and plain, for it is said, "Husbands, love your wives, as Christ also loved the church, and gave himself for it." The word *it* we understand to signify all the people of God that were chosen of God, in Christ Jesus before the world began, or all that was given to him, for if we are his body and members in particular; for he died for his church, which is his body, the fulness of him that filleth all in all. Now this redeemed church, or the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, sorrow and sighing shall flee away; they shall obtain joy and gladness: We also hear our blessed Savior say, "This is the will of him that sent me, that of all that he

hath given me, I should loose nothing but raise it up at the last day." For this same Jesus hath God set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins, that he might remain just and the Justifier of him which believeth in Jesus. Then where is boasting, it is excluded: by what law? (Of works,) nay, but by the law of faith, therefore a man is justified by faith without the deeds of the law, and of course it follows by his grace through the redemption that is in Christ Jesus. And now, dear brethren and sisters, if we have been made the recipients of this blessed salvation, redemption and justification, and have been made to rejoice in hope of the glory of God, what manner of creatures should we be, endeavoring to keep the unity of the spirit in the bonds of peace, walking together in love, being of one mind and of one heart. Now the God of peace that brought again from the dead our Lord Jesus Christ, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in His sight through Jesus Christ, to whom be all the glory forever and ever, amen.

D. H. BANTA, Moderator.

Attest: J. B. TURNER, Clerk.

The Ooloknee Primitive Baptist Association, now in Session with Bethel Church, Decatur County, Georgia, to the Churches of whom she is Composed, Sends Greeting:

BELOVED BRETHREN:—Through an All-wise Providence we are spared through another Associational year, and you will expect something in the form of a Circular; and we have been thinking over several subjects on which we would address you; and we would refer you to the language of the Apostle Paul, Romans xi. 33: "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." And, beloved, when we think of an All-wise and unchangeable being, clothed with majesty and power, who possessed power to speak worlds into existence; and remember what the sweet singer of Israel says, Psalms viii. 3: "When I consider Thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of Man that thou visitest him? For thou hast made Him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands." And after the creature man had fell into an apostatized state, Thou gavest Thy only begotten Son, to be crowned with a crown of thorns, made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him; for He became poor, that we, through his poverty might be rich, and condescended to be born in Bethlehem of Judea—Matthew ii. 6: "And thou, Bethlehem, in the land of Judea, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." For His name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace; and this Prince of Peace condescends to take upon

Him a tangible body, and comes down to suffer in man's stead, assumes his guilt, becomes poor that, through His poverty we may be rich. "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out." For man, in his lost condition, knows not God, but is an alien and a stranger, and without God in the world, and speaking after the manner of men. God looked down from Heaven to see if there were any that knew God, and they were all gone out of the way. There is none that do good, no not one; therefore mine own arm brought salvation, and mine own hand sustained me; therefore salvation is of the Lord; eternal deliverance must come from the Lord; for "they that observe lying vanities forsake their own mercies," (Jonah ii. 3.) for salvation is of the Lord. And we, from the word of the Lord, see that we and our ancestors observed lying vanities; and in our federal head, had fell to arise no more by man's free will and ability; and every new born soul will say it is by grace through faith, and that not of myself, but the gift of God, not of works lest any should boast; and in Heaven each renewed soul shall see this grace was both rich and free, and will cry, Lord, why was I made to hear thy voice and enter in while there's room, while thousands make a wretched choice, and rather starve than come. When we are thinking on the depth of God's riches, bestowed on the bride, the Lamb's wife, we remember it was the robe woven throughout without seam to prove we had no part in sewing it up. Father Adam and mother Eve sewed fig leaves together and made them aprons, which were only calculated to cover a part of their body, but this rich husband clothes his bride with the best robe, and lest a spot on her should be found, he takes this best robe and casts it all around. "O the depth of the wisdom of God, how unsearchable are his judgments, and his ways past finding out;" for now we see, as it were, through a glass darkly, but if we be of that happy number, that John saw clothed in white robes, then shall we know even as we are known; for when we were enemies we were brought nigh by the blood of the everlasting covenant, and made heirs and joint heirs with the glorious Son of God, which is enough for time and eternity.

But to our unconverted fellow creatures, traveling on to eternity, what must we say to you? for it is declared that the wicked shall be driven away in his wickedness; but the righteous hath hope in his death, and on the wicked He says He will rain upon him traps, snares, and an horrible tempest, and this shall be the portion of his cup. From which, may the Lord keep us and finally save us in his Kingdom, is our prayer for Christ's sake. Amen.

E. HOLLAND, Moderator.

J. G. BARROW, Clerk.

BROTHER BEEBE:—If it will not be asking to much, please give us your views on Matthew xx. 12 and 16, and oblige your unworthy brother, if I may be allowed to use that appellation.

EPHRAIM MONASMITH.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1860.

REPLY TO BROTHER STRICKLAND.—Many difficult and perplexing questions may be suggested on almost every discriminating point of doctrine and practice by which the church of Christ should be distinguished from every other organization claiming to be religious, but we should impugn the wisdom of our divine law-giver, were we to conclude there were any deficiency in the rule given us in the New Testament for testing the correctness of the faith and practice of the saints.

Perhaps, when difficulties arise, we are too prone to enquire, what is best under the circumstances of the case; whereas the only proper enquiry should be, what is right?—What does the word teach?—What does the rule require? By the divine rule we are to know what God approves, that do, and leave the result with God. And if any man lacketh wisdom to understand the rule in its application to trying cases, let him ask of God who giveth to every man liberally and upbraideth not. We do not regard it as any departure from the law of Christ, to counsel one with another on the subject, for our Lord has constituted his members, *helpers* one of another, but in all our deliberations and investigations we should bear in mind the supremacy of Christ as our Head, and of his laws as our rule.

As we read the divine law in regard to christian baptism, it is both definite and clear. The candidate should be a believer, making profession of his faith in the Lord Jesus, and confessing his sins. We care not how old or how young, provided he he can so bring forth fruit meet for repentance as to satisfy us that he has a right to the ordinance. The administrator must be, at the time of administering Baptism, recognized by a gospel church as a regular ordained minister of the gospel, sustained by the fellowship of the church as her servant. Then the ordinance must be administered according to the precept and example given by our Lord Jesus Christ. A departure from any of these regulations in our estimation renders the administration null and void. Neither the sincerity nor honesty of administrator or candidate can supply the deficiency if these rules are any of them neglected.

Now, while we presume brother Strickland agrees with us in the foregoing remarks, a difficulty is presented in determining the indispensable qualifications of the administrator. But, as neither the prerogative nor ability to search the hearts or to try the reins of the children of men belong to us, instead of our being required to decide whether the administrator or the candidate is a subject of grace or a hypocrite, we are only to look to the precepts of Christ, from these learn whether he has authorized us to extend or to withhold an expression of fellowship. If therefore a candidate asks for baptism, confessing his sins, giving scriptural evidence that he repents of them, and professing faith in Jesus, however weak he may be in the faith, or whatever may have been his previous course of life, we do not feel at liberty to reject him, and if he imposes upon the church or the administrator by making a false profession, the guilt is on

his own head. The church and the administrator are clear, provided that they have been faithful in the investigation of the matter.

As the administrator must be endorsed or sustained by the fellowship of the church of God, in order to make his administration of the ordinance valid, it becomes a question with us, how far a church of Christ may be involved in disorder and still be a church of Christ. Let us have the assurance that the administrator stands in the fellowship of the church of Christ at the time of the administration and that gives the ordinance validity which we dare not annul. The Corinthian church and the churches of Galatia had become, to some extent, disorderly, but did not lose their standing as apostolic churches. The validity of the baptism of such as were added to them while in a disorderly or *bewitched* state, was not questioned as we are informed. Associations and churches may extend or withhold their immediate correspondence one with another, without effecting their standing as regular churches of Christ. But if fellowship is broken, and the expressions of it withdrawn, it is manifestly inconsistent, to still regard their administrations valid gospel administrations, if the churches cannot be regarded as gospel churches. The cases mentioned by brother Strickland, are probably very trying cases, but the question on which our decision must rest in this matter, is, are they churches of Christ or not. If they are, we have no right to reject them, because they have in some measure become disorderly, but labor in meekness and faithfulness to reclaim them. But if they have been labored with and have persisted in disorder until the divine rule has compelled the orderly churches to withdraw fellowship from them; then let them be unto thee, as heathen men and as publicans were to the Jews; and let their baptism be unto thee as though it had been administered by publicans or heathens.

It is very important and desirable that our churches should decide and act harmoniously on this subject, or their peace and harmonious correspondence will become involved. The churches which profess to be of the Primitive or Old School order, with but very few exceptions, have taken the same view of the subject which we have expressed, and have acted accordingly. But such churches as have disrespected the general usage of the Old School, have received persons on what is generally regarded as invalid baptism, have opened a door for divisions.

Should persons, wishing to become members of one of our churches, find that we cannot endorse their baptism, that, in a gospel sense, we consider them unbaptized, they may make a bridge of a neighboring church which will receive them without baptism, and then come to us with a letter from a church with which we have been, and still are in all other respects in fellowship, and in such case compel us to reject what they have endorsed. How can two or more walk together, except they are agreed? While we all desire the peace of Jerusalem and the order of the house of God, let us be exceedingly cautious how we act, in all matters involving the union, harmony and fellowship of those who belong to the household of faith.

Inquiries after Truth.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Jeremiah iv. 16.*

Cherry Hill, Brook Co., Virginia, }
January 30, 1860. }

BROTHER BEEBE:—As it is time for me to send on my remittance to you, enclosed you will find one dollar, which, please to accept, and send me the *Signs of the Times* another year. I have taken it fourteen years, and do not like to do without so valuable a paper. Please send receipt, as I have had no receipt for the last two years.

Yours in friendship,

ELIZABETH HEADINGTON.

P. S. Brother Beebe, will you give me your views on 2 Corinthians v. 8. We are confident I say, &c., &c.

E. H.

DEAR BROTHER BEEBE:—I have been a reader of the *Signs* for four or five years, until the the last two years, having moved from Mississippi to this state, I have neglected to send for your valuable paper, but as I am not convenient to any old Baptist church, I want to read the *Signs* again, and if it is not asking too much, I want your views on John xvi. 11. Of judgment because the Prince of this world is judged. Yours in hope of a blessed immortality.

WILLIAM MILLER.

SIR:—I thank you for your kind and most excellent exposition of the eternal generation of the Son of God, and will you oblige me further, by giving your views of Isaiah lxiii. 11. The particular part I desire to have light upon is the first part of the verse. Why does the prophet say, Who is this that cometh from Edom with dyed garments from Bozrah? Our Lord suffered in Jerusalem. Was that the Spiritual Edom?

Patterson, Juniata Co., Pa., }
Jan. 1860. }

BROTHER BEEBE:—As the last year is past, we are admonished to send our remittance for the *Signs, Messenger* and *Banner of Liberty*. We esteem them very highly, and cannot do without them. We feel thankful to the giver of all good that he still sustains you from year to year, to administer comfort and consolation to the thousands of the weak and tempest-tossed ones of the Redeemer's flock. I speak from experience, whether I am one of that flock or not. I do know I love the doctrine which is published in the *Signs* and *Messenger*, and the stronger and clearer it is preached up, the more it seems to strengthen and comfort me in my trials and afflictions. When I read the experience and trials of those who write for the *Signs* and *Messenger*, they are so much like my own, I am led to take courage, and to go on my way rejoicing. It will be but a short time, when all our toils will be over; and although we cannot meet with those in whom is all our delight, to hear them speak of the glory of Christ's Kingdom and talk of his power while we are here in this vale of tears, the time will soon come when we shall all meet above, where we shall sing in full chorus, the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

JANE VARNES.

Record of Marriages.

Married, at the house of the bride's father, in Rocksville, by Eld. D. L. Harding, on the 9th ult., Mr. MORRIS HOGELAND and Miss MARY J. WILLARD, daughter of Dea. James P. Willard, all of Bucks Co., Pa.

On the 8th inst., by the same, at the house of the bride's father, Mr. GEORGE BOILAW and Miss JOSEPHINE HELLINGS, eldest daughter of Mr. Isaac P. Hellings, all of Bucks Co., Pa.

March 21.—Near Bloomingburg, by Eld. Gilbert Beebe, Mr. WALTER S. CONNER to Miss CATHERINE CREAMER, both of Mamekating, Sullivan County, N. Y.

Receipts for Subscriptions.

NEW YORK—E. G. Cheney 1, Wm. A. Sayer 2 50, Eld. J. Winchel 4, Dea. H. Clark 1, Mrs. Olive Wiggins 2, Dea. M. Sutton 4, James Miller 1, Dea. Wm. L. Benedict 10, G. J. Beebe 32 25, Geo. D. Tears 2, Mrs. Phebe Everett 1.....	\$60 75
VIRGINIA—Elder John R. Martin 2, M. P. Lee, Esq. 1, George A. Cannon 1, R. P. Hutchison 1, E. Trussell 33c., Deacon J. B. Shackelford 1.....	6 33
NORTH CAROLINA—Martha J. Powell 1, R. H. Parker 1, Elder R. D. Hart 5.....	7 00
WASHINGTON, D. C.—Mrs. M. Isherwood.....	1 00
GEORGIA—Wm. L. Beebe 39 45, for Banner 4, N. Bussey 5.....	48 45
ALABAMA—H. Rogers 2 50, D. Daniel 2 50, W. J. Hay 2, Joel Wooley 1.....	8 00
TEXAS—J. M. Moody 1 50, Elder R. Manning 2 50, W. L. Collins 2, Elder H. L. Power 1.....	7 60
ARKANSAS—C. Hester 6, F. E. Lacy 1 50.....	7 50
TENNESSEE—J. R. Hendrick 1, Edward Moreland 3 50.....	4 50
KENTUCKY—B. D. Kennedy, Esq. 3, Joel Scott 1, Elder J. H. Walker 3, J. Mifflord 1, T. Barnum 2, Elder J. L. Fullilove 1.....	11 00
OHIO—S. C. Byram 2 50, Mrs. Sarah Wolfe 2, Dr. A. Ellis 5, Mary Lewis 2.....	11 50
INDIANA—Elder J. C. Armstrong 3, J. Allen 1, A. M. Hix 1, Elizabeth Clark 1.....	6 00
ILLINOIS—Mrs. R. M. Seymore, (remittance received,) S. H. Jenkins 3, Mrs. Sarah Moss 1, T. Merryman 1, A. Huddleston 1, R. E. Beekman 2 50, Elder J. G. Williams 1.....	9 50
MISSOURI—James J. Fenton.....	1 00
IOWA—John McCreary.....	5 00
MICHIGAN—Elder James P. Howell.....	6 00
Total.....	\$196 03

Obituary Notices.

A Father in Israel has Fallen.

Granby, N. Y., March 7, 1860.

BROTHER BEEBE:—Please publish the following obituary:

ELDER ASAPH GRAVER died on Saturday morning, the 25th of February, 1860, aged 73 years and 11 months. Brother Graves has resided in the town of Palermo for nearly half a century, and has been Pastor of the regular Predestinarian Baptist Church in that place for more than twenty-five years. Brother Graves has been laboring under a general debility for a year or two. His last sickness the physicians say was the effect of cancerous humor of the stomach, producing almost incessant vomiting, which continued until death, and which he bore with patience and resignation to the will of Providence. Brother Graves has been a member of the Baptist Church in Palermo ever since it was constituted, and an ornament to society. He was a good husband, a good father, a good brother in Christ, a good citizen, and a good minister of Jesus Christ, firm in the belief that Christ and him crucified was, and must forever be the foundation of the sinner's hope. I saw him two weeks before his death, and conversed with him on the subject of death and his future prospects. He was calm and resigned to the will of God. He said his whole reliance was on the work of Jesus Christ in his behalf for acceptance with God. He has left a wife in a feeble state of health, and a large family to mourn their loss; but they cannot mourn as for those who have no hope. We sympathize with this bereaved family, imploring the divine blessing that God would sanctify this afflictive providence to the well-being, and, if it be his pleasure, the salvation of this afflicted family. We also implore the blessing of God to rest upon the little church of which he was pastor, and in due time send them an under shepherd to go in and out before them.

On Sunday, the 26th of February, a discourse was preached from 2d Epistle to Timothy, fourth chapter, seventh and eighth verses, to a large and attentive assembly. May the blessing of God rest upon every effort of his people to promote his glory, for Jesus' sake.

Yours, in the kingdom and patience of Jesus,
CHARLES MERRITT.

Ox Bow, Ill., Jan. 15, 1860.

DEAR BROTHER BEEBE:—Again, in the inscrutable dealings of Divine Providence, we are called to mourn the loss (to us) of our only and well-beloved son, WILLIAM EDWIN, whose spirit took its flight to the celestial world on the 19th of December, 1859, (only twenty days after his sister,) aged 6 years, 8 months and 8 days, and, as the circumstances are rather remarkable, I will relate them. He seemed to have some presentiment of his departure, from the time of his sister's death, for he spoke a great deal of death and the world to come; asked many questions concerning the situation and employment of people in that world; chose his place to lie, between his sister's grave and the fence. But on the morning of the day he was taken ill, he said, "No! that shall be for grand-pa, and I can lay on the other side." He made no choice of ground for any others of the family, though often told during his mother's illness, that we expected she would die, and had never heard his grandfather's death spoken of. After the grim monster had laid hold on him, he asked for a small mirror to look at himself. I handed it to him; he looked in it a moment and then closed his eyes. Once when I thought his moment was come, I called the family around the bed. He opened his eyes and saw them weeping, and said, "I am not dying." I asked him if he was afraid to die.

He replied, "No." I told him he need not be, for he would go to Jesus. Again, when he opened his eyes and saw his mother weeping, he said, very pleasantly, "Ma, I ain't dyin'," as if trying to console her grief; but, in a moment after, looked up and very pleasantly said, "Good bye, Pa and Ma." I asked him if he wanted to bid his sisters good bye, and he said "Yes." His mother said, "O no, don't disturb him." He said, quite hurriedly, "Well, then, good bye, grand-pa and grand-ma;" but before his sister got to him from an adjoining room he was past speaking. His grand-pa said, "Eddie, are you going home?" He said, "Yes," but never spoke more, though he lived near an hour after and seemed to be conscious of things going on around him until a few moments before his breath left him.

Thus our darling child fell asleep in the arms of Jesus, without a groan or struggle, and though his sufferings were great during his short illness of one week, yet he bore them with the fortitude of one of much riper years. Thus we see, Brother Beebe, that Jesus can rob death of its sting and terror, even in the case of a child, and can perfect praise from the mouth of babes and sucklings. I think he found the way he so often enquired about, for God is as able to open this way to a child as to an adult, and a view of it is certain to rob death of its terror and sting. Though our bereavement is great and hard to be borne, we desire to acquiesce in the will of our Heavenly Father. The following lines from Dupuy's collection of hymns seem applicable to our case:

And is thy body shadow fled?
Yet stop those fruitless tears;
He from a thousand pangs is freed,
And from ten thousand fears.
Tho' lost, he's lost to earth alone;
Above he will be found,
Amidst the stars and near the throne,
Which babes like him surround.
Look upward, and your child you'll see
Fix'd in his blest abode.
What parent would not childless be
To give a child to God?

Remember us, dear brethren and sisters, at a throne of grace, that our deep affliction may be sanctified to our good, and if you have a word of consolation, let us hear from you through the *Signs*, or otherwise.

Yours, as unworthily as ever,
R. F. HAYNES.

New London, Chester Co., Pa.,
March 12, 1860.

BROTHER BEEBE:—Please publish the death of our sister, LYDIA ANN, daughter of Deacon Thomas Baldwin. She was a member of the church at London Tract, Chester Co., Pa.; was about 50 years of age, and had been united with the Baptist Church for twenty-eight years. She was a loving sister, beloved by all the brothers and sisters who knew her, and respected by all her friends, for enemies she had none. Her life has been one continued, straight-forward course, and has not been carried about with the winds of doctrine and cunning craftiness of men, but was steadfast in the doctrine of the Bible. As we, Old School Baptists, hold salvation by grace, and grace alone.

Her disease was that of the heart, from which she suffered much, and on the 28th of February the spirit departed, and I have no doubt but that it is in heaven, in the presence of God, singing that delightful song, "Grace, grace unto it."

Farewell, precious jewel, the spirit is fled,
Thy body is numbered now with the dead;
Thy soul will, on the wings of the spirit, be borne
To unite with the body in the resurrection morn.

With respect,
J. W. DANCE.

Elgin Co., C. W., Feb. 28, 1860.

BROTHER BEEBE:—Please publish the obituary of Deacon MALCOLM MCALPIN, of Euphemia, in the county of Lambton, Canada West, whose death was caused by the falling of a decayed long stump of a tree, on the 22d inst. The day being windy, he and his son were building a fence, when it struck him in the head, and he broke his leg, and died instantly. The deceased was a man well respected, and zealous for the cause of God, laboring in the gospel, and will be much missed and lamented by many. He left seven sons and three daughters, and a large circle of neighbors and friends to mourn his loss, but we firmly believe that his departed spirit is gone to dwell in the house not built with hands eternal in the Heavens, prepared for all the ransomed family.

I remain yours in hope,
THOS. MC COLL.

DIED, in Wells, Me., Feb. 24th, 1860, Mr. GILMAN PERKINS, aged about 50 years. He was not a member of our church at the time of his death, but was an Old School Baptist in belief. We have a hope that he was a child of God.

Also, at North Berwick, Me., March 4th, 1860, Mrs. SUSANNAH ABBOTT, aged 84 years and some months.

Also, at North Berwick, Me., March 5th, 1860, Mrs. LYDIA HALL, aged about 82 years.

WM. QUINT.

Near Lexington, Ky., Feb. 28th, 1860.

MY DEAR BROTHER BEEBE:—By the request of surviving friends, I send, for insertion in the *Signs*, the following obituaries.

DIED, at his residence in Montgomery county, on the 27th March, 1859, after a protracted indisposition, Closs T. JONES, about 57 years old.

Brother Jones became a member of the church at Bald Eagle, in Bath county, in the year 1827. He was unwavering in his advocacy of the doctrine maintained by our Association. In the difficulties which grew up in our Association in the year 1850, in regard to the "Regeneration of the Soul," brother Jones was very decidedly with us on the side of truth and order. He has left a widow, several children, and a large number of relations and friends, together with the church of which he was a member, to mourn his loss. But they "sorrow not as those who have no hope." May our God sustain the widow and children in their bereavement.

Departed this life, at his residence at Bath, Ky., of Paralysis, on the 11th November, 1859, JAMES R. JONES, who was born on the 11th of August, 1789, and joined the church at Bald Eagle in 1828. Brother Jones was a warm-hearted, zealous and undeviating advocate for the doctrine and order maintained by the Licking Association of Particular Baptists, stood firm and unmoved in the difficulties which occurred among us in 1850, on the doctrine of the "Regeneration of the Soul," and asked of our opponents only to sustain the tradition by the infallible word of truth, and he would go with them.

He suffered much with his protracted illness, but bore his sufferings with much patience and fortitude, and was conscious of his approaching dissolution, expressing his unwavering faith in the doctrine maintained by Old School Baptists. His only reliance for salvation; closed his own eyes, and died without a struggle or a groan.

Brother Jones has left a widow, several children, and a very large number of relations and friends, who mingle their sorrows with his bereaved widow and children, and the Church at Bald Eagle. I think he had been a deacon of the church for some years before his death. "Blessed are the dead who die in the Lord." I think, brother Beebe, that both patronized the *Signs*.

Most truly and affectionately your friend and brother in hope of Eternal life,
THOS. P. DUDLEY.

Associational Meetings.

The Baltimore O. S. Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing at 10 o'clock, A. M., on Wednesday before the third Sunday in May, 1860.

Delaware Association will be held with the Old School Baptist Church, in the city of Wilmington, Delaware, to commence on Wednesday preceding the last Sunday in May, 1860, at 10 o'clock, A. M., and close on the Friday evening following.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Walkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The four above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met. (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles,—from Hopewell via New York city to Middletown, (this place) is a little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out, and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Pig River Association will hold her semi-annual session with the Town Creek church, in Franklin Co., Va., to commence on Friday before the first Sunday in May, 1860.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Tho. Dodson. CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

CALIFORNIA—Elder Thomas H. Owen.

DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Levees, Thomas Livingston.

INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Robertson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilton Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.

ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Coonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane.

IOWA—Elders E. Tonnell, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnell, and J. S. Price, James Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.

KENTUCKY—Elders Thomas P. Dudley, Samuel Jones, Jordan H. Walker, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and Charles Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Charles Ware, Daniel S. Bradley, H. Cox, James Brown, Gabriel Williams, B. D. Kennedy, Joseph E. Settle.

LOUISIANA—Elders James Taylor, Zechariah Thomas, T. J. McAdams, and Wm. M. Perkins, Esq. MAINE—Elders William Quint, John A. Badger, Daniel Whitehouse, Deacons Joseph Perkins, Ezekiah Parington and Reuben Townsend.

MASSACHUSETTS—Elders Leonard Cox, John Vincent and Amasa Pray.

MARYLAND—Eld. George W. Slater, and Wm. Grafton, James Lownds, Esq., Baltimore City, Herod Choate, Lewis R. Cole, Joseph G. Dance, Whitfield Woolford, Alex. Mackintosh, James Jenkins.

MISSISSIPPI—Elders E. A. Meader, J. L. Pennington, Rowland Wilkinson, and James Shows, E. T. Horn.

MISSOURI—Elders David Lennox, Elmore G. Terry, William Davis, John Knight, B. O. Allen, John W. West, James Fowells, Benjamin Davis, John Martin, G. B. Thorp, James Duval, Paul P. Chamberlain, Thomas J. Wright, P. J. Burruss, Fielden Jenkins, and brethren David S. Woody, L. L. Coppedge, G. W. Zimmermann, C. Dennis, Wm. F. Kercheval, I. N. Bradford, J. W. Hawkins, Leonard Dodson, Abraham F. Dudley, Richard M. Thomas, Beebe & Horton, Macon City.

MICHIGAN—Elder James P. Howell, Thomas Swortout, A. Y. Murray, Ebenezer West.

NEW HAMPSHIRE—Aaron Nichols, Wm. Hall, N. P. Horn, Daniel Fernal.

NORTH-CAROLINA—Eld. C. B. Hassell, Robert D. Hart, John H. Daniel, Aaron Davis, J. S. Brinson, James Wilson, and brethren Benjamin Martin, I. R. Croom, J. K. Green, E. G. Clark, Dr. A. E. Ricks.

NEW YORK CITY—John Gilmore, 92 Sixth Avenue, and Thomas Graves, 80 Hudson st.

NEW YORK STATE—Elders Thomas Hill, N. D. Rector, Charles Merritt, James Birkenell, Isaac Hewitt, William W. Brown, Jacob Winkel, Jairus P. Smith, Kinner Hollister, Almiron St. John, Loren P. Cole, Harvey Alling, William Choate, Cyrus B. Fuller, Wilson Housel, John Donaldson, James Flandraw, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Relyea, James N. Harding, James T. Streeter, S. Kellogg, J. George Bender, L. Gass, John T. Bouton.

NEBRASKA TER.—M. Barnes, P. M., C. W. Harding.

NEW-JERSEY—Elders Gabriel Conklin, Philander Hartwell, Dea. George Doland, Wm. H. Johnson, S. H. Stout, Cyrus Risler, Mahlon Ford.

OHIO—Elders Lewis Seitz, James Janeway, Julius C. Beeman, John H. Biggs, William Rogers, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morton, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., Mark Uncles, B. D. DuBois, Jacob Hershberger, E. Miller, Wm. Newlon, D. S. Ford, John Messmore.

OREGON—Elders John Stipp, Isom Cranfill, and John T. Crookes, J. Howell.

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SOUTH-CAROLINA—Osmund Woodward. TENNESSEE—Elders Peter Culp, Sion Bass, Henry Gossett, Jesse Cox, Joseph Peyton, James Hendrix, Pleasant Whitwell, James Nolin, William Carlisle, Geo. Turner, and Edward Moreland, Amasa Ezell, John Phillips.

TEXAS—Elders Jacob Herring, Alfred Hefner, Samuel Wheat, Reuben Manning, Wm. H. Hickson, J. E. Deatherage, Jefferson Stringer, B. Garlington, E. T. Echols, J. G. Neal, Hallaway L. Power, and Alfred Lyons, D. H. Sisk.

Agents for the Signs of the Times.

VIRGINIA—Eld. Samuel Trotter, Robert C. Leachman, Joseph G. Woodfin, Thomas Watters, John R. Martin, Joshua S. Corder, E. B. Turner, R. Rorer, James Jefferson, Zechariah Angel, Wm. Carpenter, Henry Thompson, Stearns S. Hillman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odcar, M. P. Lee, Eli Kittle, John J. Philpott.

WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq.

WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White.

WASHINGTON TER.—Elders George Wills, Ezra Stout, and J. H. Hale, Edward Morgan.

Books, Pamphlets, &c.

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BEEBE & HORTON—Attorneys at Law, Land Agents and Conveyancers, Macon City, Missouri. References: Hon. Ira Harris, LL. D., Hon. Amos Dean, LL. D., Albany, N. Y.; Gilbert Beebe, editor of the *Signs of the Times*, Gilbert Judson Beebe, Esq., editor of the *Banner of Liberty*, Middletown Bank, Walkill Bank, Middletown, N. Y.; Joseph W. Gott, Esq., Charles H. Winfield, Esq., Goshen, N. Y.; James Burt, Esq., President of the Chester Bank, Chester, N. Y.; Cyrus W. Field & Co., E. R. Webb, New York City; William A. Vreeland, Brooklyn, N. Y.; William H. Crawford, Philadelphia, Penn.; James Lownds & Co., Baltimore, Maryland; W. F. Kercheval, R. E. Green, Hannibal, Missouri; Hon. James H. Craig, St. Joseph, Missouri; Col. Thomas P. Rubey, Hudson City, Missouri. **GEORGE M. BEEBE, ALBERT H. HORTON.**

RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians." A new and beautiful edition, containing both the above named works, has recently been published in pamphlet form, by William L. Beebe, at the office of the *Southern Baptist Messenger*, in Covington, Newton County, Georgia, at 30 cents per single copy; four copies for \$1, or twenty-five copies for \$5. Address Wm. L. Beebe, Covington, Newton Co., Georgia; or, if more convenient, orders with the cash enclosed may be addressed to us.

CLUB RATES OF SUBSCRIPTION.—The *Banner of Liberty*, a weekly paper, published at this place, by Gilbert Judson Beebe, at \$1 25 per year, we will send with the *Signs of the Times*, one copy each, for one year for \$2, if paid strictly in advance; or one copy each of the *Signs of the Times* and the *Southern Baptist Messenger*, published semi-monthly, at Covington, Newton County, Georgia, at \$1 per year; we will send these two papers for one year for \$1 50, if paid strictly in advance; or we will send the three papers—*Signs of the Times*, *Banner of Liberty* and *Southern Baptist Messenger*—for one year, for \$2 50, if paid in advance.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., APRIL 1, 1860.

NO. 7.

Correspondence.

Nacogdoches, Texas, March 1, 1860.

DEAR BROTHER BEEBE:—I will submit to your disposal some reflections on the following sentences in our Lord's prayer: Luke xi. 2; "Thy kingdom come," and verse 4: "Lead us not into temptation, but deliver us from evil;" which have been suggested to my mind by the criticism on said passages of a minister of the Campbellite order, who denied the propriety of a Christian's praying for the coming of Christ's kingdom, as that was long since fulfilled; and said that praying the Lord not to lead them into temptation, was an insult to God, as supposing him to tempt men, &c.

As I have no knowledge of ancient or modern language, save a limited one of our English tongue, I can pretend to no learned criticism, or revision of the version of these sentences, as given in our common English translation, and believing there are no vital errors contained therein, my object is to show that there is neither inconsistency nor inconvenience in using the form of prayer directed by our Lord, as it appears in our version of the New Testament, the caviling of the learned to the contrary notwithstanding.

1. As to the coming of the kingdom of God being a past event, in a certain sense, I admit; and contend also, that in the same sense, it was anterior to, or before the time when our Savior dictated the prayer to his disciples. I allude to the beginning, or setting up of the gospel kingdom or church of God, which undoubtedly took place at Bethabara, beyond Jordan, where John at first baptized. For the, the bride was delivered to the bridegroom; (John iii. 29.) there, the King was anointed with the Holy Ghost; (Matthew iii. 16, Acts iv. 27, and x. 38) and there, God's chosen minister and witness pointed to the Lamb of God, that taketh away the sins of the world; and there was the separation, visibly drawn, between the subjects prepared of God, and made ready or set in order by his servant John, and the legalist; hence it is said, that "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." (Luke xvi. 16). See also Mark iii. 7-13, Luke iii. 17.

These things were, in the beginning, but they were neither the middle nor end or completion of the gospel kingdom. And although the kingdom did then exist, when the Savior dictated the above form, or substance of prayer, in the sense above described, yet there is a sense in which it then was, and yet is, coming or being developed in the gathering together of God's elect, and until that great and grand design of our Heavenly Father is

fulfilled in the complete manifestation of the body of Christ in every member—when his reign or kingdom shall be complete, thorough, and unopposed by anti-christ on earth, as now it is in heaven, it will be proper and consistent with his word for the saints to pray, for the coming of his kingdom. But when his reign or kingdom is paramount, and anti-christ no more opposes from the river, to the end of the earth, then indeed, the prayers of the saints, for the increase, or the coming of His kingdom will be changed, into songs of triumph and thanksgiving to God, who has taken to himself his great power, and reigned to the subjugation of all enemies.

Then, and not until then, will his kingdom be come in its fullness, power and glory, and his will be done in earth, as in heaven.

2. I will notice the sentence, "Lead us not into temptation, &c., and endeavor to show its consistency with God's providential dealings with his people, in every age. That all God's people are subjects of temptation, while in this mortal state, needs no proof; and that God's providence and grace, rules in their temptations, is a scriptural truth, clearly established, both in the old and new testaments. In saying this I do not convey the idea that God tempts his children, in the sense of inciting them to sin, or by imparting to them a wicked disposition of heart. But my understanding is, that God, through the buffetings and temptations of satan, as an instrument, chastens his people for their pride, self reliance and disobedience, and also keeps them humble at the foot of the cross.

God has many ends to accomplish, in the temptations and trials through which he calls his people to pass.

Peter had too much self reliance or confidence in the flesh, therefore satan was permitted to sift him as wheat. Satan's device was to seduce Peter from his Lord and Master, but God, whose arm ruled in the affair, suffered not his faith to fail, and Peter lost nothing in the end, but that self reliance which was his greatest enemy. But, though God's grace was magnified, and Peter converted from his trust in an arm of flesh, and brought to rely more steadfastly in the Savior, the temptation cost him many bitter tears, and no doubt caused him in after life, to pray fervently to God to lead him not into temptation, but deliver him from those evils within and without, that should call him to pass through similar trials.

That such was his understanding of the hand of God, in the trials and temptations through which the saints were called to pass, is evident from his address to them, many years after this, when he uses that notable expression, that, "Though now if need be, you are in happiness, through manifold temptations," &c. 1 Peter i. 6.

The words "if need be," are significant of the fact that such are our infirmities and proneness to wander from God, that it is needful for us to be chastened, through manifold temptations. (1 Peter i. Had Peter been sufficiently converted from all confidence in the flesh, and to a knowledge of his safety, being secured through the care and intercession of the Savior, there would have been no need for Satan to sift him as wheat. God never leads his people into temptation, without a need be, consequently, their chastisements, though grievous, work for them the peaceable fruits of righteousness. Is it wicked and irreverent for us to suppose that God thus uses satan as his rod and instrument in chastening and purifying his people from their errors and false views of themselves, and of the Savior, in his all sustaining power and grace?

It was, indeed, a wicked act in Joseph's brethren to sell him into bondage through envy, yet God declares, that not they, but he himself, had sent Joseph into Egypt, and that, too, for a most wise, and gracious purpose, even towards those who wickedly sold him. Is it wrong for God, the creator and Supreme Ruler of the Universe, to use, with their consent, such instruments as seem meet, in his infinite wisdom, to bring about his most wise, gracious and benevolent purposes towards his creatures? Joseph's brethren were actuated by envy and hatred toward him, which rose from Satan, under whose inspiration they were led. Yet God, who is our all, directed the whole affair, so as to bring about the advancement of his servant Joseph, and in the end, even to convict and humble his persecutors; so that satan's devices and temptations were overruled by the goodness and mercy of God, for the good of the very instruments of the wicked act. Would it have been sinful for Joseph's brethren, when made to see and feel the hand of God, that notwithstanding his superabounding power and goodness, in turning all to their good, yet to have prayed God to lead them not into temptation, but deliver them from the hateful passion which caused them to sin against God and their brethren?

Paul held the same views on this subject that Peter did, which is manifest in that emphatic caution to the brethren. (1 Cor. x. 12.) "Let him that thinketh he standeth, take heed, lest he fall;" followed in the next verse, by the assurance, that no temptation had befallen them, but such as was common to man; but that God was faithful, who would not suffer them to be tempted, above what they were able to bear, but would, with the temptation, make a way for their escape, that they should be able to bear it."—How fully does this correspond with the cases above referred to, and Christians who have been traveling as strangers and

pilgrims through this enchanted ground, covered with nets, snares and traps to catch their unwary feet, can realize the force of the apostle's warning, and also the need of the assurance that though great and manifold their temptations and trials, yet God directs, rules and governs in them all, and so tempers them to their needs, that when they are puffed up, or think, with vain, glorious confidence, they stand, they are quickly plunged in thick darkness, and made to mourn without the light, while Satan hurls his fiery darts thickly around them, until they are made to abhor themselves, and often conclude that surely, such a state is inconsistent with the love of God, and the experience of the saints.

But how consoling, in such extremities, the assurance that God's hand is in all their temptations, and that, instead of giving them up to Satan, to destroy them, he is but chastening them with a father's hand, and that their trials, though grievous, shall in the end work for them a far more exceeding and eternal weight of glory.

Thus when our high minded, proud and vainglorious dispositions makes it meet or needful, God can and will call us to pass through such fiery trials as shall subdue and humble us, and purify us from all confidence in the flesh, and separate us from all our idols, so that the Lord alone shall be exalted and worshiped by us. Can it be wicked for the saints, when brought to the feet of the Savior, clothed and in their minds, to implore him to lead them not into temptation, but to keep them from those evils which call forth such chastisements from his fatherly hand?

Paul, after being caught up into paradise, had a thorn given him in the flesh, the messenger of satan to buffet him, lest he should be exalted above measure. Now, I enquire, did Satan design this messenger as a blessing to Paul? Undoubtedly not, but the contrary; even to annoy, irritate and vex him, that he might become offended and discouraged in the service of God. But by the very temptations with which Satan would have destroyed Paul, God kept him humble and dependent on his grace, which was sufficient for him. Yet Paul did not think it irreverent to beseech the Lord three times to remove this troublesome messenger of satan from him. Nor did God rebuke him for so doing, but graciously answered him, with the blessed assurance, that though satan was allowed thus to tempt, try and afflict him, that yet the divine arm was underneath him, and his grace sufficient for him, even in his hottest temptations and conflicts with this unwelcome messenger.

In this way it is, that "all things, temptations included, work together for

good to them that love God; to them who are the called according to his purpose." And it is the assurance that God's power, wisdom, purpose, grace and providence pervades the universe, that the saints have hope in his mercy and salvation. And could they believe that he holds a doubtful contest with the world and Satan, for the safety and salvation of his people, their foundation would be destroyed, and their hopes prostrate. But when they view him an omnipotent, omniscient, omnipresent immutable and eternal God and Savior, they see a munition of rocks, a strong tower, wherein the righteous may run and be safe.

But could Satan approach the saints at some unguarded time, or with some hidden device, unseen, unknown, and unprovided for by the omniscient eye and Almighty power of God, then their state would be forlorn indeed. But he that keeps Israel neither slumbers nor sleeps; the light and the darkness are alike to him, and his love and faithful care extends to his people through all time, states and conditions, and nothing can touch them without his permission and providence. When He sees a need be, Satan is let loose to assail, tempt and buffet them, until, like Paul, they are made to cry out, O, wretched man that I am! Who shall deliver me from the body of this death? Or with David, to fear that surely they shall one day fall by the hand of the enemy, and to almost conclude, His mercy is clean gone forever; and that in anger He has shut up his tender mercy. With Job, they seek God on the right hand and on the left, and find him not; they look back to past experience, and forward with anxious eye, for the faintest glimmer of the day spring of hope; but all is thick darkness. Yet God rides on the wings of the tempest, and tempers the blast to the strength and condition of the feeblest saint of the fold; and in the end, they shall eat honey out of the carcass of the lion that roars against them.

Thus God's strength is made perfect in their weakness, and the temptations of Satan but purifies them from all their fleshly idols and carnal hopes, to offer an offering in righteousness—their whole heart, mind, soul and strength to God, through Jesus Christ.

Is thus God not only tries the faith of his saints, that it, in overcoming the world, may be found to honor, and praise, and glory, at the appearing of our Lord Jesus Christ, but also manifests to the saints that fountain of corruption, which exists within them, though hidden from the wise and prudent of this world. In making God the supreme arbiter of the universe, Lord of lords, and King of kings, using Satan, with all his enmity and rage, to effect his wise and gracious designs; in the salvation of his people, and making the wrath of man to praise him.

I shall doubtless subject myself to the old and oft repeated charge of making God the author of sin, and licensing his people to do evil, that good may come. My answer is, if the righteous sustain me, "let God be true, and every man a liar." Those who have never been driven by temptation, to see and feel that in their flesh dwells no good thing, and to realize in their experience, that nothing short of the arm of the Almighty can sustain them

in their manifold temptations, and save them from their sins, may mock the poor afflicted, tempest tossed and tried ones, whose hearts have been circumsized to worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. But the saints do know that God is all and in all; that he feeds his flock like a shepherd, and leads them from pasture to pasture, and though he causes them to pass through floods and flames, he is still with them, "and sanctifies to them their deepest distress." And do they love him less for his watchful care and providence over them, than those who are active and strong, and able to take care of themselves? Surely not, for the more his goodness strikes their sense, the humbler they will lie." And when do the saints love God so well, so fervently, as when He brings them from their wanderings and temptations, to see his smiling face, and realize that he is indeed mindful of them, in their darkest moments? Then it is they sing, "Hallelujah for the Lord God omnipotent reigneth," and feeling that they have much forgiven, they love much, and pray fervently, consistently, and scripturally, that God would so rule in and over them, that they may be sanctified to His service, to love, to obedience; that there may be no need be, for the fiery trials and temptations so grievous to be borne. May grace, mercy and peace abound to all that love our Lord Jesus Christ in sincerity.

HOLLOWAY L. POWER.

New Castle, Delaware,
Mar. 22, 1860.

BROTHER BEEBE:—I feel disposed once more to write you a few lines for the *Signs*, if you have room to spare for them. I thought from your editorial introductory to the present volume, that you were overstocked with communications; and I have therefore held back, to leave what little space you might have to spare, to others.

I do not wish even now, to crowd out other matter; but for some weeks I have felt like saying a few words to several brethren and sisters abroad.

All the leisure time I could command has been occupied in private correspondence, sending tokens of love and remembrance to brethren and sisters, while many miles and months intervened between me and them.

While thus engaged I have remembered many other interesting and esteemed brothers and sisters with whom I enjoy a personal acquaintance, that I would gladly embrace in my correspondence. They are scattered about the country, mostly in the Lexington, Warwick, Delaware River, Baltimore and Salisbury Associations, and are too numerous, I find, to be fully embraced and attended to in the most persevering and untiring private correspondence. Who, notwithstanding, I believe, send now and then a thought of inquiry after me, and would be glad at any time to hear something from me. Prompted by sentiments and feelings like these, I will write this letter to your readers in general, but to the brethren and sisters above referred to in particular.

It is known to such readers of the *Signs* as were thus personally acquainted with me, that I moved to this State last spring, and into the bounds of the Delaware Association. Among the various consid-

erations that led to this removal, I will here notice but two or three.

There was here a vast extent of country, and quite a number of churches that were destitute to a considerable extent, of the gospel ministry. I may as well here remark, that in traveling about the country, I have noticed and lamented this same thing in many other places.—There has been for two or three years past, not only from this section of country, but from several others, a kind of *Macedonian cry* in my ears continually. I do not mean that this cry has been to me alone, but unto the ministry of the word generally. Such hungering for the word of life has been manifest, as to seem to say that the fields were ready to the harvest. I thought I perceived something of this condition of things among the churches in Delaware, to such an extent as to give assurance that the Lord was reviving his work among them. There has seemed to be here, as well as in many other places, assurance to the laborers, that notwithstanding they are few, and the labor arduous, that he that reapeth will receive wages, and gather fruit unto life eternal. A connection with four churches, as mine is, making the appointments monthly, does not seem to promise much, or to be but a partial relief from destitution. And certainly monthly meetings would be inadequate to get up, or keep up, any fleshly excitement.

While I was only an occasional visitor here last year, there were three received, and baptized into the fellowship of the churches. It was quite evident then that these were but the drops, preceeding a more general ingathering. We have since then had the ordinance to administer for one church, three monthly meetings in succession. Although Israel seems to be gathered pretty much by ones and twos, yet they are all the while being gathered. Since the Association met in May last, two of our churches have each received four, making an addition of eight members. Five different times, during about three-fourths of the year, we have been called to surround the baptismal waters. All this may seem little and trifling to some, but if brethren from abroad could have witnessed at the different times these willing candidates coming out from the world, forsaking (at least some of them), their own people and their father's house, and giving evidence that the love of Christ constrained them, I think they would have felt to thank God and take courage. Most of them have been young people, and their experience has been of a character not only to establish confidence and fellowship among them, but to enkindle and exercise christian love and union among us. The fruits of the spirit were so manifest in them, that before they had opened their minds to us, we had taken knowledge of them that they had been with Jesus. I have many a time during the season, been reminded of the prediction that "When the Lord shall build up Zion, he shall appear in his glory." We think we have seen his hand and his wonder-working in our midst, bringing in his sons and daughters, and have felt to "Glorify the word of the Lord." Such reception of members is not merely giving a name and place on the church book, but receiving them into the affections; christian fellowship and confidence of the

saints, or, to use the apostles expression, "Into the bowels of Jesus Christ." The candidates sometimes, coming to the church constrained by their love of Zion, yet oppressed by a sense of their littleness and unworthiness, witnessing this cordial welcome and abounding love on the part of the saints, and failing to perceive the nature and ground work of it, have been ready to tremble with apprehension, least the brethren were deceived in them. Yet while they thus trembled with fear, they have been constrained to weep with joy.

There are yet many others among us who have already given evidence of the same impress, and in whose behalf we feel assured that the Lord will ere long declare that "They shall be mine." We hope and believe that quite a general reviving of the Lord's work, and outpouring of his spirit, has but commenced among the churches here.

I certainly feel much encouraged, not only in reference to the Lord's working here, and his presence being with me, but in reference to his cause, and the churches in general.

I would fain encourage ministering brethren to travel and labor yet more and more, visiting as much as in them lies, the destitute churches, and scattered lonely brethren. The Lord may not see fit to show them immediately all the fruits of their labor. He has not promised to do so. It is not proper that he should. He has merely promised the reaper wages. And the reaper, literally, would be satisfied with a very small portion of the fruit that he gathered as his compensation. Even though we should never learn what the Lord did with his words, or with our labor, we may know and remember how we, ourselves, have been abundantly comforted and instructed by others who have never known us, and some of whom have gone to their reward.

Seed undoubtedly lies buried long in dust; but even when falling into good prepared ground, I do not think as a general thing, that the Lord suffers his servants to see much of the fruits of their labor. A little, now and then, to keep them from sinking, and but little, lest they should be exalted above measure.

Brethren and sisters, we will be glad at any time to hear from any of you, either publicly or privately, or to receive and entertain you, if your way should be open in Providence, at any time to call upon us.

In the best of bonds,

E. RITTENHOUSE.

Troy, Delaware Co., Ohio,
Feb. 25, 1860.

BROTHER BEEBE:—I was born September 14, 1822, born in sin and iniquity, destruction was in my ways, and my steps took hold on hell; the way of peace I did not know. Like the rest of mankind I supposed that something must be done, and to do that something I thought I had ability; so at work I went, and at the age of about ten years I flattered myself that I was in the road to heaven, and lived a Pharisee, giving myself credit for what I regarded as my good deeds, and charging myself with the bad, always keeping a balance of the good in my favor, so I lived at ease, nor feared to die. But at the age of seventeen, if not deceived, the Lord was pleased to open my

blind eyes, to see something of the corrupt views of my sinful heart; and Oh, what horror seized my mind. I began to search for my righteousness, but it was all gone, and I was a sink of sin, a mass of corruption, and knew not which way to turn, nor whither to flee to escape the vengeance due to me. I now saw that I had rested upon a false hope, and that the hope of the hypocrite should perish. It now appeared to me that I was in the presence of an all-seeing eye, without a garment to hide my naked soul. I now tried old Moses, but the dismal sound that thundered from the fiery mount, saying, "Pay me that thou owest," filled my soul with horror. I found myself ten thousand talents in debt, and had nothing to pay. Then it was evident that if I should live according to the requirements of the law through all the future, it would not cancel the old bond. I found there was no forgiveness in the law. It now seemed to me that my mortal life was about to close, and I must appear in the presence of God with all my sins, and I was made to acknowledge the justice of my condemnation. I bowed my head in silence, and prostrated myself, closed my eyes on all things below, as I supposed, with breathing of desire to Almighty God, that if consistent with his holy will, that mercy might be extended to me, one of the vilest of the vile, and there was a little space of time that I have no recollection of. But O, the glorious message, "Come deny yourself, take up your cross and follow me."

My mind was carried to Calvary, and there, by an eye of faith, beheld the glorious Mediator between God and men, the Man Christ Jesus, expiring on the Cross, and he said, I died that thou mightest live; this filled my soul with joy unspeakable and full of glory. I then supposed that I had the victory over sin and all the vanities of the world, and this was a foretaste of heaven, and that I should grow happier, and happier until I arrived home in heaven. But to my surprise I soon found I was in a world of trouble and disappointments. I united with the Old School Baptists,—was baptized on the third Sunday in November, 1839, by Elder Benjamin Martin, and have been a member of the same church ever since, namely, Molboro. In the year 1855, the church saw proper to say she believed the Lord had given me a gift that should be exercised publicly, and in 1858, in this present month, I was ordained as a minister of Jesus Christ, by Elder Jesse Stith, of Scioto Association, and Elder Samuel Meredith, of the Muskingham, and John Lewis and Zachariah Thomas, of the Owl Creek Association; the latter is the one to which I belong, and in the March following the Molboro church called me to the pastoral care of the same.

Yours in hope of eternal life.

SABEUS C. MAIN.

Covington, Pa.,
Oct. 14, 1859.

TO THE DEAR SAINTS SCATTERED ABROAD:—and every where spoken against; I have had a desire to write a communication for the *Signs*, for some time, but a sense of my unworthiness and inability to write for publication, has prevented me. But if the Lord will afford me strength, I will now try to tell you what I trust he has

done for a poor sinner. I was born in Vermont, in Windsor County, May 26, 1807, and with my father and family moved to Tioga County, Pa., in 1814, where I still continue to reside. Although quite young at that time, I had many thoughts on death and eternity. Oh, how dreadful was the thought to me of a never ending eternity, for those who had no hope! When I was about thirteen years old, I was called one morning to see a young lady baptized, which struck my mind with such a sense of my lost and ruined state, as I shall never forget. I saw myself a great sinner, and resolved to lead a better life.

"To keep the law, at work I went,
But found I fail'd in every point;
The law appear'd so just and true,
Not one good duty could I do."

I thought I was the greatest sinner in the world, and I coveted the condition of the brute creation. The meanest reptile on earth seemed better off than I; they had no sin to answer for. I felt as though it was perfectly just that I should be cast off forever; for I could see no way possible that it could be otherwise. At one time I had a view of the angels which seemed to be near. I cannot describe how beautiful they appeared, and it appeared to me that I should see and hear them. At another time such blasphemous thoughts came into my mind as I dare not mention. I read many promises to the children of God, but found none for me. Oh how I longed for an interest in the Savior. I felt as though I was willing to crawl on the earth all the days of my life, and beg my bread, if I could know that my sins were forgiven. These words came to me. "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven. I was made to rejoice in God my Savior. Christ appeared to me as the chiefest among ten thousand, and the one altogether lovely; for he had taken me up out of an horrible pit and miry clay, and set my feet upon a rock, and put a new song into my mouth, even praise to his holy name. I felt it to be both a duty and a privilege to be baptized. I attended the meeting, and related my exercises to the church, and was received and baptized on the following Sunday, November 13, 1825. Since that time I have passed through various scenes, but my trust is in the Lord. He has been a very present help to me in every time of trouble. He is a rock on which to build, a sure foundation, a strong fortress, a high tower, my prophet, priest and king. I trust that my hope is both sure and steadfast, and enters into that within the veil. Oh, I would not exchange it for a thousand worlds, but in me, that is, in my flesh, there dwelleth no good thing. My earthly nature is as prone to evil as the sparks to fly upward. Salvation is all of grace; not of works, lest any man should boast. The things which I would do, I do not; but the things I would not, I do. The spirit indeed is willing, but the flesh is weak.

Brother Beebe, as this is the first I have written for publication, dispose of it as you think best.

May the God of all grace sustain you in your arduous task, when it is well with you, pray for me.

NANCY C. GILBERT.

Carroll Co., Missouri,
March 4, 1860.

DEAR BROTHER BEEBE:—I still desire to read the *Signs* while it continues to come to us laden with so much comfort and consolation to one so unworthy as I often feel myself to be. My heart has often been made to rejoice while reading your editorials, also the able communications written by your numerous correspondents, sisters as well as brethren. Indeed, they, although strangers in the flesh, hunt me so close, and describe me so minutely, that I am often made to exclaim, either mentally or vocally, with Ruth of old times, "Entreat me not, for I will not turn back; whither they go I will go, and where they lodge I will lodge, their people are my people, and I trust their God is my God;" I will add that their trials seem to be my trials, and their joys my joys, and their hopes my hopes. And right here I am constrained to claim them as my kindred.

Then comes the question, what has brought about such a coincidence of sympathy, thoughts and feelings. David has said, "He fashioneth their hearts alike." We must here inquire how this is done.—The prophet speaking after the Holy Ghost informs us, "I will take away the stony heart out of the flesh, and I will write my law in their hearts, and imprint it in their minds, and I will be unto them a God, and they shall be unto me a people." Hence, whilst they behold and read the law in the book, saying "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." They feel that self same law in their hearts, and again, "All thy children shall be taught of the Lord, and great shall be the peace of thy children saith the Lord of hosts," thus having their hearts fashioned alike, and all being taught by the same teacher, they are prepared to speak the same things. Thus we see they are a peculiar people; zealous of good works.

This is none other than the imparting divine, everlasting or eternal life to them; hence Jesus says, "My sheep hear my voice, I know them, and they follow me, and I give unto them eternal life, and they shall never perish," &c.

Then it may be said that this life thus imparted, is heavenly in its origin, divine in its nature, and eternal in its duration. It is heavenly and divine because it is of God, for it is "Born not of Blood, nor of the will of the flesh, nor of the will of man, but of God." But as to the eternity many are ready to deny. Although Jesus has said, "They shall never perish." Again he says I am the Door. By me if any man enter in he shall be saved and shall go in and out and find pasture. Once more he shall say to the wicked, "Depart from me ye workers of iniquity, for I never knew you."

Now in view of all these heavenly declarations, is it not presumptuous, and even wicked to doubt his integrity or his ability to perform that which he has promised, or to misunderstand his declarations, so clear, so pointed, and yet so full of comfort to the tempted and much tried pilgrim? Would it not be very distrustful in the wife towards her husband to be always expressing great fears and doubts of ultimate starvation, want and misery, whilst he, her husband, possessed everything that was necessary to supply her want and render her happy? Surely this is the condition of all those who distrust the glorious and heavenly promises of the Lord Jesus Christ to his people.

Once more he says, "As I live, ye shall live also." Indeed, there is such an identity and oneness in the life of Christ and the life of his people, that so sure as he lives, so sure shall they live also. But an objector would say that this doctrine leads to licentiousness, and if the children

of God were influenced by a selfish hope of reward, or a slavish fear of punishment, such an objection might exist. But on the contrary the people of God are actuated by a holy fear of the heart, an ardent desire to do the will of their Heavenly Master, in obedience to that law which is written in their hearts. Hence, they are found saying, "Lord, what wilt thou have me to do?"

And He says to them, "If ye love me keep my commandments, and ye shall abide in my love." Hence we see that their actions are prompted from a principle of love, and not from fear of punishment. So like the loving wife who desires to do the will of her husband, even so the children of God desire to do the will of their Heavenly Master. Jesus prays the Father that his people might be in him as he was in the Father. "In the Father, and the Father in me, and I in you, and you in me." Here is a glorious mystery that human wisdom can not solve—how Jesus can exist in his people, and his people in him, and he in the Father, and the Father in him; thus they are made to exclaim with an Apostle, and say, "Oh the depths of the riches both of the wisdom and knowledge of God. How unsearchable is his wisdom, and his ways past finding out." Thus while reason is entirely at fault in attempting to understand the mysteries of God's grace,—faith alone can make us believe them, and in believing we are made to adore him with wonder and astonishment at the highth and the depths of his unbounded love, displayed toward poor fallen man. Thus the poor tempest-tossed and tried pilgrim, while in the exercise of faith is enabled to repel the assaults of satan, together with the Armenian preacher, who would rob him of his interest in the glorious and heavenly inheritance, and triumphantly exclaim, with an Apostle, "Blessed be the Lord God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last times;" for I think they are like Paul, "Persuaded that neither death nor life, nor angels nor principalities, nor powers nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord;" so then, poor as they are, in and of themselves, they have a rich, Almighty friend, who has pronounced all things well for them, so they are enabled to say that "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" so that although tribulation and sorrow pursue them through this world, yet Jesus has promised them that in heaven they shall find peace; a peace that the world can neither give nor take away, for they often groan within themselves, waiting for the adoption, to wit, the redemption of their body. "When this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass that saying, Oh Death, where is thy sting, Oh grave, where is thy victory. The sting of death is sin, and the victory of the grave is the law, so they thank God who giveth them the victory through Christ Jesus our Lord, and then, and not till then will we cease to see by faith, as through a glass darkly. But then they will say with David, then shall I be satisfied, when I awake in thy likeness; when they shall see as they are seen, and know even as they are known, and spend an eternity in singing loud anthems of praise to Him who hath called them out of darkness into His marvelous light. So farewell.

JOHN S. COX.

Owenton, Ky., March 13th, 1860.

DEAR BRO. BEEBE: I have concluded to commit to writing a few thoughts upon the "Faith of God's Elect, (Titus i. 1), as connected with "The hope of the Gospel": Col. i. 23, Titus i. 2. That faith relates to the promise of eternal life, I think there can be no doubt. "And these all having obtained a good report through faith, received not the promise."—Heb. xi. 39. "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?"—Isa. liii. 1. The good report received by the long list of worthies named in Heb. ch. xi., was, I think, the "Our report" mentioned by Isaiah. "The arm of the Lord" is his omnipotent power as exercised in the salvation of his people; hence true faith apprehends an immutable promise, supported by the oath of an Omnipotent God: "And being fully persuaded that what he had promised he was able also to perform; And therefore it was imputed to him for righteousness."—Rom. iv. 21st. and 22d. Now the date of the promise of eternal life is a matter of considerable importance, "Which God that cannot lie promised before the world began."—Titus i. 2. Is it true that God, who cannot lie, did promise eternal life before the world began? If so, there must have been a party to whom that promise was made, for I cannot conceive an idea of a promise in the absence of two parties; therefore I am bound to believe that the "Heirs, to whom the promise was made," (Gal. iii. 19,) did exist before the world began. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—ver. 29. Again, it appears to me that a promise implies necessity on the part of the heirs to that promise; hence, this promise embraces the Church of Jesus Christ in her Adamic relation—the relation in which the sinner fell under the curse of the law and sentence of death. But I do not believe that these heirs existed in flesh and blood, until Adam was formed, but that they existed in seminal vital relation to the second Adam: "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." As God, he is "The Everlasting Father." In his mediatorial character his relation seems to be mutual. "His name shall be called Emmanuel, which, being interpreted, is, God with us."—Matt. i. 23. Christ Jesus, the "Surety of the better testament," recognizes each of these relationships in his mediatorial work; hence I understand the promise to be the foundation of faith, and the oneness or vital relationship of Christ Jesus and his people to be the foundation of his promise. Therefore faith is precisely the same in all ages of the world, in relation to its nature and object. As to its nature, it is spiritual; "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." And the object of faith is the promise confirmed of God in Christ. If I am correct in this, it is evident that our interest in the promise of eternal life depends wholly upon relationship to Christ, and this agrees with the idea of an inheritance. For, "If children, then heirs; heirs of God and joint heirs with Christ." As the simple fact of our creation in and vital seminal relation to Adam, the first is manifested by our being born of the

flesh, and bearing the image of the earthly Adam. So, I believe, our being created in Christ and retaining vital seminal and eternal oneness with him, is manifested by being born again. By being born again, a nature as distinct from the fleshy nature as flesh and spirit are distinct, is developed. "That which is born of the spirit is spirit."—John iii. I believe that by nature we know not God. The first evidence, therefore, to my mind of a spiritual birth, is the conviction of the heart upon the awful truth "That God is!" His every attribute becomes a glorious reality, and there is, in a small degree, an appreciation of the glorious harmony of the divine perfections. But what an awful disparity, what a wide, dark, impenetrable cloud yawns between this ineffably glorious being and the poor sinner! His high commands I now would keep, but they (like himself,) are just, holy and good. God's holiness condemns me, his law condemns me, and my own guilty conscience condemns me. Alas!

"Where from thy spirit shall I stretch
The pinions of my flight?
Or where through nature's spacious range
Shall I elude thy sight?"

But the poor creature is destined to see him again, for Jesus has said, "It is written, and they shall all be taught of the Lord; every one, therefore, that hath heard and hath learned of the Father, cometh unto me. He has seen him in the material universe, in Providence and upon Sinai, and he must see him in Christ, and in Christ faith discover the promise of "Eternal inheritance" confirmed by the blood of the "Everlasting covenant," and hope is brought from the skies. An expectation is now indulged that the ardent desire excited "when first we saw the Lord," will one day be realized, "when mortality" shall "be swallowed up of life." But, alas! how often since have we been constrained to cry out:

"But many a poor, bewildered soul,
Sinful and weak as mine,
Presumes to raise a trembling eye
To blessings so divine.

The luster of so bright a bliss
My feeble heart o'erbears,
And unbelief almost perverts
The promise into tears."

I have tried, brother Beebe, to condense as much as I could: the result is at your disposal.

I remain your brother, in Christ,
J. M. THEOBALD.

New Peoria, Oregon, }
Feb. 12, 1860. }

DEAR BROTHER BEEBE:—I desire to give my views relative to the two witnesses that are spoken of in the 11th chapter of Revelations. I presume I shall differ in my views on this subject from a large majority of your subscribers; but I desire to record my sentiments and let them go for what they are worth. Some suppose the two witnesses to be the church and the ministry; others suppose they are the two covenants; whilst some contend that they are the New and Old Testament. Now, I cannot believe either of the three ideas to be correct. The two witnesses are said to have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. Now, it is evident, according to my views, that neither of the things above named possess any such power as is here

attributed to the two witnesses. It is true that the church, in connection with her covenant head, is said to be "terrible as an army with banners," but it is the head, not the body, that wields the power. I understand the two witnesses to be Jesus Christ and the Holy Spirit. An objection to this idea may arise in the minds of some, inasmuch as Jesus Christ died for the sins of his people, he could not again die consistent with the divine oracles; and as it is said the two witnesses at the close of their prophecy are to be slain by the beast that ascended out of the bottomless pit; consequently our Savior could not be one of the witnesses. To this objection I would answer the original word, *Ptoimata*, that in Rev. 11th chapter, 8th verse, is translated. Dead really means prostrate or fallen, and is, I believe, but once used in the New Testament to represent a person corporally dead. It is evident, however, that they are represented as lying, in a dormant state, three and a half days in the streets of the great city—their enemies evidently believing they were dead, which was the cause of the great rejoicing. But I can hardly conclude the divine writer intended to represent them as being entirely destitute of life. As respects the time of their death or dormant state, I shall not discuss at this time. The two witnesses are said to be (verse 4th) "the two olive trees and the two candlesticks that stand before the God of the earth." They are here considered in union with the church. The same two witnesses or two olive trees are brought to view by the Prophet Zechariah, one on the right side and the other on the left side of the golden candlestick, and upon the golden candlestick was the golden bowl with its seven pipes; and in connection with the seven pipes was the seven lamps. What a beautiful representation is here presented to our view! The prophet here presents the candlestick, bowl, pipes, and lamps, all in immediate connection with each other; and the two olive trees, one on the right and the other on the left side, being a safe guard and also the source and fountain from which the golden oil proceeded that supplied the lamps. I understand the golden candlestick to represent the Church of Jesus Christ; and in immediate connection with it was the golden bowl, which was a reservoir for the oil that supplied the lamps. The golden oil represents the grace of God, and it must flow from the two olive trees or two witnesses, one as the procuring cause and the other as applying the remedy. When the rock in Horeb was smitten, it issued waters for the sustenance of national Israel. That rock represents our Savior when he was smitten, crucified and slain. From his wounds the golden oil or grace of God came forth and was reserved in the golden bowl, which represents the purposes of God; and in the dispensations of time this golden oil is applied by the other witness to the heirs of grace, which causes the shining of the lamps; and just as long as we see the children of God bearing the fruits of the spirit, showing the image of Jesus in their acts, conduct and conversation, which is represented as the shining of the lamp or candle, we may be well assured that the grand fountain from whence the golden oil flows is not dried up, but is still going forth for the sustenance, preservation and

consolation of the children of God. The writer of the Book of Revelations could not have given a more appropriate name to the two olive trees than the two witnesses. It is to them that the children of God are applying for witnesses or testimony, almost every day of their pilgrimage. When the humble and contrite follower of Jesus is enveloped in clouds of darkness, doubts and fears, his mind travels back to that time and place when the Spirit of the living God poured in the golden oil of his grace into his disconsolate soul and made him rejoice in God his Savior, and this witness (viz., the Spirit of God) always points to the other that is to Jesus and to his shed blood and mangled body as the source from whence all blessings flow.

I add no more, subscribing myself,
yours in hope of eternal life.

ISOM CRANFILL.

Lexington, Green Co., N. Y., }
March 25, 1860. }

ELDER BEEBE:—Being confined at home by sickness, I feel inclined to send a few lines to let you know some of my views on the subject of religion; a subject which is dear to me, especially now that my strength in nature is failing me, I can more fully realize my great need of that almighty power and grace which alone can sustain me in the trying hour of death. Unworthy as I am, I have a firm hope in that blessed Savior who has been my stay for the last twenty-five years. Yet when I look back I can see no goodness in myself. How often have I wandered from the pathway of holiness, if indeed I ever was truly in it. This I do know, that I never got into the path of life by any works or duties of my own. My own righteousness is no better than filthy rags.

I was pleased with the communication of D. W. Patman, on Predestination, in the first number of this year; and am fully agreed with his views, and likewise that of S. Trott, in the third number; it explains many passages of scripture which were mysterious to short-sighted ones like me. May the Lord enable him to continue to open and explain those things which are hidden from the wise and prudent, for the comfort and instruction of the weak lambs of the flock. Without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Elder Beebe, how glad I should be if you could visit us once more. I think it would do my soul good to hear you preach again. I often think of your preaching, and I believe it will stand when the mountains shall depart. I was much pleased to hear that the Lord was doing great things for you, in reviving his work in the churches in your vicinity. O, what can be compared with the joy we feel at the conversion of sinners! There is more joy in heaven over one of them, than over ninety-nine just persons that need no repentance.

But, alas! how sadly different is the state of things in this church. The enemy has come in like a flood; but the Lord will certainly lift up a standard against the enemy, which shall be displayed because of the truth. In him alone we must repose our confidence, for he is able, and

he will make crooked things straight, and rough places smooth. I believe this church to be one of God's own right hand's planting, and he will sustain it. Although we pass through the fire, it cannot destroy us. Through great tribulation we must enter the kingdom. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. How many great and precious promises are found for those who are called according to the purpose and grace of God!

But can it be possible that one so vile as I am shall stand clothed in Christ's perfect righteousness, before the great white throne—where two of our sisters have gone during this month. Sister Abigail A. Ford was my sister in the flesh. Her name has appeared in the *Signs*, and I believe she has left this world of trouble to join the bright throng in glory, where they shall sing, "Not unto us, not unto us, O God, but unto thy name be all the glory forever more."

LYDIA FAULKNER.

Polo, Ill., March 18, 1860.

BROTHER BEEBE:—As I am under the necessity of writing on business, I want to just say that there are a few still left in this part of the land who are trying to "contend for the faith which was once delivered unto the saints." We can attribute our being left to nothing else but the exceeding kindness and tender mercy of our covenant-keeping God. We have no strength, no power to keep ourselves; hence, if we are kept, it must be by the power of God. Although we have many difficulties to encounter, and many trying scenes to pass through, yet we do not despair; for often, in the midst of our trials and difficulties, the words of the Lord to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness," is applied to us with such force that we are ready to adopt the language of Paul and say: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." How exceeding good is our God; how exceeding rich is his grace, in providing for all the wants of his people, and in protecting them from their adversaries, and causing all things to work together for their good. He finds them, as he did Jacob of old, "in a desert land, and in the waste, howling wilderness;" and he leads them about, and instructs them, and keeps them "as the apple of his eye." O, what comfort to the poor, weak, tempted child of grace to know that his God keeps him! yes, he keeps him "as the apple of his eye!" Then how can he be lost?

I have not time to say more now, and must close lest I weary you.

Yours, in love of the truth,
CLEMENT WEST.

Barbour Co., Va., Jan. 1, 1860.

BROTHER BEEBE:—Having received the last number of the 27th volume, I now request you to continue my paper to me, for I do not feel willing to do without it. I do believe the *Signs* contain the doctrine of the Bible, and I do rejoice in reading the communications which fill your columns. I do believe, if I believe any-

thing, as I ought, that God is Wisdom in perfection, that he knew all things before time began, as well as he will when time shall be no more, and that he has all power and works all things after the counsel of his own will; and I believe his chosen people were as safe before Adam was fashioned, as they will be when they shall hear the glorious sound, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. We read that they were chosen in Christ before the foundation of the world. I am surrounded with those who teach a *do and live* system, and others who shun to declare the whole counsel of God. When I hear them preach, and then have access to your valuable paper and therein read the communications of L. Cox, J. F. Johnson, S. Trott, W. J. Purington and all the other writers, it is truly refreshing to me, as are the editorial articles also, I rejoice that I have the privilege of reading your paper which is filled up with truth. One Lord, one faith, and one baptism. If I am not mistaken, the doctrine which fills your paper, exalts God as All in All. I will close with one request. Please give your views on Matthew xxiv, 28, "For wheresoever the carcass is, there will the eagles be gathered together."

Most truly and affectionately your friend,
H. J. MURPHEY.

Fairfax C. H., Virginia,
March 22, 1860.

DEAR BRO. BEEBE: I received a few days since a letter from a friend in Indiana, requesting me to inform him where he can find certain portions of Scripture which I referred to in my communication on Absolute Predestination, published in No. 3, present volume of *Signs*, but which are there wrongly quoted. He appears to be an O. S. Baptist in sentiment, but says he feels too unworthy to offer to any church;—the very reason why he ought to offer. He has a neighbor who is of different sentiments, and with whom he has frequent discussions on doctrinal points. When he received the third No. of the *Signs*, and saw my communication on Predestination, he told his neighbor that he had a piece which he thought would convince him on the subject of predestination. His friend attended, and whilst he read to him from the *Signs*, his friend had the Bible and examined the Scriptures quoted, until coming to three or four places where the texts quoted did not correspond with the words I had given, his friend made sport of him and told him he had no confidence in a writer that would pretend to quote Scripture that was not to be found. Lest others might meet with this same difficulty, I request you to make the correction through the *Signs*. The first mistake is on page 20, column 1st, where it reads Isa. lxiv. 17; it should be Isa. liv. 16 and 17. Again, in 2d col., same page, where it reads Rom. viii. 23, it should be Rom. viii. 28. In col. 3d, same page, near the bottom, where it reads Isa. vi. 9-12, it should be Isa. xlv. 9-12. At the bottom of col. 4, where it reads Matt. xxii. 12, it should be Matt. xxviii. 18. Again, in col. 3, p. 20, the quotation of Gen. i. 20 is correct, but the "l" for fifty was mistaken for either a figure one or the letter "i," and therefore understood to be Gen. i. 20. With kind regards, Yours,
S. TROTT.

BROTHER BEEBE:—I have been requested to send on a correction of some errors in the obituary notice of the death of Brother John H. Broders, in the *Signs* of the 15th of February, 1860. His age, instead of 53, was 63, within a few days. He was at the time of his death, a member of the Old School Baptist Church at Mount Pleasant.

Brother Broders had an infirmity by which he had been occasionally overcome. The Church had taken the thing under consideration, but were satisfied that it arose from a weakness of the flesh, peculiar to some few individuals, and not from an indifference to the cause of truth, nor from a willingness to expose it to reproach, and therefore had borne with him. In fact, he staid back from the church for several years after he became a lover of the truth, and had a comfortable hope of acceptance through Christ, for fear he might bring reproach upon the cause of Christ through this weakness. When he came to the church it was in consequence of some peculiar exercises he had on the subject, which he related to the church, and which were satisfactory. Thus much it seems necessary to state, that if there is any blame to be attached to the church in the case, she may bear it and not suffer it to be covered over by misrepresentation. The error in the obituary, we are satisfied, was not designed, but was through wrong information.

Yours in love, S. TROTT.

DEAR BROTHER BEEBE:—I have received two letters containing objections to my views on Genesis iii. 22. One from brother Janeway, of Ohio, objecting to my remarks on a quotation I gave from a communication in the *Earthen Vessel*. I will not answer this through the *Signs*, as it would review the old controversy concerning a *tri-personality* in the the God-head, &c.—

The other is from brother Woody, of Mo., in which he objects to my saying concerning Christ and his people: "*Neither did his flesh, like theirs, descend from Adam*." I have frequently expressed myself thus, *that Christ in his manhood did not descend from Adam by natural generation*; but in this case, I thought, the expression, *like theirs*, fully conveyed the same idea. But since brother Woody has called my attention to it, I am led to think that I would be safe in saying, concerning the child Jesus, or the mandood of Christ, *that he did not descend from Adam*, without any qualifying expression. One thing appears manifest, that if he descended from Adam, he must have existed in Adam when he transgressed, and therefore must have sinned in him, and become subject to depravity. But this was not so, for he was the spotless Lamb, was born of Mary a *holy thing*. Luke i. 35. As an high priest he was "holy, harmless, undefiled, separate from sinners." Hebrew vii. 28. If he was *separate from sinners*, he must have been separate from Adam and all his posterity.

It may be asked, was not Mary, the woman of whom Jesus was made, a descendant from Adam? I answer she was, and therefore depraved, like the rest of the human family. The apostle says, "Neither is the man without the woman, neither the woman without the man in the Lord." 1 Corinthians, xi. 11.

God made Eve of the man; that is of a rib taken from his side, so that Adam recognized her as *bone of his bones, and flesh of his flesh*, yet in making the woman, He made her something distinct from the man, He gave her some arrangement of system which man has not, which distinguishes the two as male and female. Neither can produce posterity without the aid of the other. It requires a combination of the peculiar powers of both to produce posterity. I do not know that it is unreasonable or unscriptural to suppose that the peculiarity of the woman's system is from generation to generation, transmitted down from female to female, and not from the males.

It is certain that Eve has transmitted down to all her daughters in distinction from her sons, that peculiar sentence which God passed upon her, for her part in the transgression. Genesis iii. 16. On the other hand, it is equally certain that depravity and death pass upon all males and females, not because they are the seed of Adam; for all were created in him, and sinned in him, he being the head. Hence, although the woman was in the transgression, it is not said that by one woman, sin entered into the world, but that "By one man sin entered into the world, &c." If these things are so, I think we may readily admit the manhood of Christ was made of a woman, and that a daughter of Adam, and yet in that manhood he was *separate from sinners*, and free from depravity. He was first declared as the *seed of the woman*; and Paul's illustration of that is that he was *made of a woman*; that is, as I understand it, the Holy Ghost by his creative power produced that in Mary, without the aid of man, which was necessary to produce the birth. Hence the declaration of the angel, "That holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35. I do not understand by this that the angel meant that Christ was not before the Son of God, but that that holy thing, that pure manhood, should be called the Son of God, as Adam was called the son of God, being God's immediate production.

Brother Beebe, the above remarks may be some of them rather speculative; but I could not well meet some of brother Woody's questions otherwise, according to my views of the purity of Christ's manhood.

I will now remark concerning Jesus being *literally* of the seed of David, that both Matthew and Luke in tracing the genealogy of Jesus, trace it not through Mary, but through Joseph, the supposed father of Jesus, as Luke expresses it. Literally, he was only the supposed father; for it is expressly declared that "He took unto him his wife and knew her not, till she had brought forth her first-born son, and he called his name Jesus."—Matt. i. 24 and 25. Yet, in a figurative sense, Joseph was his father, for he recognized Mary as his wife, and therefore the child as his son. In reference to Heb. ii. 14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." So I say, he took part of the *flesh and blood*, but not of the sin or depravity. Therefore, he must have taken this flesh and blood from Mary, not from Joseph; from Eve, according to that which is peculiar

to the female, and not from Adam, according to that which is peculiar to the male. He was the seed of the woman, and not the seed of the man.

In answer to brother Woody's other queries, I will remark: First—That the union of Christ and his people, his seed, and that which subjected him to the penalty of the law, was not founded on a flesh and blood basis. If it was he would be equally related to all of Adam's posterity, and his atonement must have been for all the human family. How reads the text? "The first man Adam was made a living soul: the last Adam was made a quickening spirit."—1 Cor. xv. 45. If flesh and blood would show our descent from the first Adam, the beasts might claim this descent; and if the law looked to flesh and blood for obedience, it would look to them. It is our having living souls that shows our relation to the first Adam as our head, and causes our subjection to the penalties of the law. It is our being partakers of the quickening spirit, the life, that shows our relation to the second Adam and his work of redemption.

Second. Whilst the relation of Christ and his people does not originate in a flesh and blood union, yet the life union of Christ and his people brings their flesh and blood, or their whole fleshly and earthly natures into the relation. When persons are born of the Spirit, the man is born again, the whole person, soul and body, by virtue of the quickening spirit imparted, stands in the relation to Christ as a head that he formerly stood in to Adam. As he had received sin and condemnation by the latter, he now receives righteousness and justification by the other. The soul is quickened and receives the spirit of adoption at the new birth; and the body, though now waiting for it, will, at the resurrection, receive a full adoption as a son and heir of God and stand fully in the image of the second Adam, the Lord from heaven. Herein is where election, predestination, foreknowledge and the gift of the Father have place in the plan of salvation. God chose them out of the posterity of Adam before the foundation of the world, but chose them in Christ; that is, they were elect according to the foreknowledge of God, as being those who were to be partakers of the spirit of life that is in Christ Jesus. Again, those whom he foreknew he predestinated to be conformed to the image of his Son that he might be the first born among many brethren. It is then not by his partaking of their earthly image, but in their being made partakers of his heavenly image, that he and they stand in the relation of brethren: he the first born. These were given to him as his sheep to be redeemed from among men.

So the flesh, the manhood which Christ took upon him in conformity to the children's being partakers of it, and in being made under the law, though in itself holy and separate from sinners, yet as he took it into union with himself as the Head and Life of his people, it was brought through that life into direct union with them as the members of his body, so that their sins could be laid on him, and he being made under the law in being made of a woman, (not before,) the law could in justice take no hold of him and bruise him for their transgressions. In that life union which he had with his people before the world began, he was one with them before the flood, one with them under the law. And

as the Mediator and Surety of the better and new testament, he ever stood between them and all the demands of the law, and was ready to come forward and bear the penalty and suffer the death due for their transgressions, whenever the fulness of time should come. When that time came it was necessary for him to be made flesh that he might suffer death for their transgressions. As long as he was a responsible Surety, I can see no more occasion for his taking flesh and blood from Adam, or before the demand was to be made, than there is for a surety to a note to deposit the amount in bank when he endorses the note.

Brother Woody, flesh and blood cannot inherit the kingdom of God; let us not then make it to consist of a flesh and blood union.

I leave these remarks, my brother, with you; if they should prove satisfactory, I shall be pleased. May the Lord guide us both into the truth. Yours, in love,
S. TROTT.

Wayne Co., Ill., Feb. 20, 1860.

ELDER BEEBE: Or Brother, if one so vile as I feel myself to be, may be allowed so to address one of the Lord's servants. I have been a reader and agent of the *Banner of Liberty* for three years, and seeing your paper advertised in it, I was going to send for it; but I was told that you had gone off with the trinitarians! I deferred—and after a time as I did not see your paper advertised, I supposed you were dead. But in talking with some brethren, they told me you were still living, and all right. So, in writing for the *Banner*, I enquired of the editor of that paper if you were still publishing the *Signs*; and in response I received a copy, No. 2, for Jan. 15. Since that, I delayed one week, to get subscribers for it; but money is very scarce in this country. There are plenty who want the paper, if they had the money.

I assure you I am well pleased with the writings of the brethren and sisters. To one living almost alone, seldom hearing any preaching, it is food to my poor soul. I would like to write to you some of my thoughts on the scriptures, but must defer it for the present. I am not much accustomed to writing. I am now in my 60th year, and am afflicted in both body and mind, but will state some of my exercises at some future time, if permitted.

Yours, in hope of immortal life.

JEREMIAH ALLISON.

Hudson, N. Y., April 1, 1860.

MY BELOVED BROTHER BEEBE:—Ever since we left Middletown, I have desired to write and let you know how we are getting along. I have been laid on a bed of sickness, and through the tender mercy of God I am this day alive and in pretty good health. When I was so far recovered as to be able to be about, but not well enough to attend to my business, we felt that it was our duty and privilege to visit our German brethren in Albany, and see how things stood with them. Well, my dear brother, they are now a separate body. It would require a lengthy epistle to relate all the particulars of their troubles, and how they have been treated by their former pastor. He went so far as to threaten to strike with his cane, and to break the neck of one of the brethren. They asked some of the New School English Baptists to investigate the matter and see who were the offenders; but they refused to have anything to do in the matter; not even to listen to them.

Those excluded brethren have hired a

room where they meet once on every Sunday. Brother Schachtel has been appointed by them to lead in their meetings; and they feel that vain is the help of man. They look to Jehovah for help in this time of need. They greatly desire one to go in and out among them, to preach Christ and him crucified to them. But where is he that will go? They want one who is called of God to the work, and not an hireling who careth not for the sheep—a faithful minister of the New Testament, one who feels to say, Wo is me if I preach not the gospel. They are very anxious to have one come among them, and to be formed into a church. They have never heard any Old School Baptist preaching; but as God has by his Spirit given them life, they now want something to eat. It would be interesting to you to hear them talk of the electing love of God. As soon as we touched upon the string of this heavenly doctrine, we could see the emotions and feeling which were produced, and one after another give testimony that they felt that to be the truth which they had been led to see. The crown, they said, belongs to the Savior. Not unto us, not unto us, but unto the name of the Lord of Hosts, belongs the glory. It would do any child of God good to hear them tell their experience; how they were brought out from blind Catholicism to the knowledge of the Savior of sinners, and led to embrace his glorious cause, and to suffer shame and reproach for the truth's sake. They are hated by all the tribes of the Arminians. The German Council from New York wanted to reconcile, and unite both bodies again; but their efforts were vain: fire and water do not agree. They told them it would be a long time before they would find their kindred, and perhaps never—that nobody would own and fellowship them.

Brother Beebe, as they are cast out for the sake of the truth, by all others, I think the Old School Baptists can claim them. They are like the speckled bird. They desire to talk about the grace of God; sovereign, reigning grace; but the minister told them he was sick of the grace; he did not want to hear it. He said there were a few in the church, and some who had not come in, who had nothing else to talk of but grace. I can bless the Lord for that. He has some who know by happy experience what grace is, and they dare to talk about it. And wicked men are made to bear testimony that there are some who advocate the doctrine of grace. It is perhaps hard to imagine that a professed minister of the gospel should talk so of that soul-cheering and soul-saving doctrine of grace. But such is the case; and we must regard them who thus reject and hate the grace of God, as wells without water, clouds without rain, driven by the tempest, to whom is reserved the mist of darkness forever. Having a form of Godliness (or profession, at least,) they deny the power thereof; from such, God's children are commanded to turn away.

Brother Beebe, what can you do for these poor brethren? They are poor in every way. Can you ask the preaching brethren and others who can, to visit them, and talk with them; it would do them good to let them know there is a people who feel a sympathy for them, and who desire their prosperity. They are twenty-

three in number, about twelve males. Dear brethren and sisters, consider their case; imagine yourselves in their situation, alone, unable to read our soul-cheering papers, the *Signs* and *Messenger*. Our dear brother, D. F. P. Montgomery, of Georgia, I think understands their case. I could not prevent the tears rolling down my cheeks when I read his letter in the *Messenger*.

Brother Beebe, please ask our German brethren to write to them, (as they can read German manuscript,) or other brethren, write in English and send to me, and I will translate their letters and forward them to them. We tarried with them three days, and talked over many things; and there were many things they desired to know. I can hardly begin to tell of the glory of God, as some others do; therefore, excuse me, brother Beebe, and others who may read this. Come over and help them; they need help. In the name of Jesus, we ask you to remember them, when it is well with you.

How glad we (myself and wife) would be to go up to Albany once in a while, and hear the truth proclaimed in the north. We mourn our lonely condition here; we cannot feel at home among the religionists in these parts.

After we left Albany we stopped at New Baltimore, where we expected to meet a friend to take us to meeting at South Westerlo, but as he had not got our letter, we were disappointed as to a conveyance; but we went on foot—got lost on the road—walked from four until eight o'clock; then we were entertained by a gentleman for the night; on the next morning we went on our journey through mud and over ditches, and finally arrived safely at sister Thorn's; attended church meeting, and on the day following heard Eld. Wm. Choate preach an excellent discourse, in which we were very much profited. He preached about the royal priesthood, and told how and in what robes, its offerings are made. God caused wool to grow on the sheep; and he has ordained that good works shall grow out of a living faith; but not in these good works do we appear at the holy altar, not in woolen, but in fine linen, or in the robe of our glorious Redeemer, which is without a seam. Blessed doctrine to every one who has been called into life by the omnipotent power of the Spirit of God. We really fed on it as the bread of life to our hungry soul.

The church at Westerlo requested me to go with brother I. Porter to Lexington, and I intended to do so; but as he was unwell, we did not go. So my cherished hopes of visiting Lexington, where I have long desired to visit, were at once crossed; it was not my lot to be there.

Brother Beebe, we have had some very dark hours since we left Middletown, and frequently have wished to be among you, to hear the glorious sound of Salvation by the blood of the Lamb which was slain from the foundation of the world, but we are not permitted. God will, in his all-wise and gracious providence, do what is best for all his children, if indeed we are his children, then all is well. May he grant us grace according to our day. We are rejoicing to hear that the Lord is manifesting his power and grace in bringing home to his fold the prisoners of hope; and that he has once more visited your

family, and cheered your souls by bringing one more of your sons into his fold. May he bless and strengthen you more and more, and grant to you and your family all things that you need.

Sister Bender has also been quite unwell, from a cold she took in our tramp to Mr. Thorn's; but she is much better to-day, and also wished to be with you, and to be remembered in Christian love to all the brethren and sisters at Middletown.

Yours, truly,
J. GEORGE BENDER.

While preparing the foregoing letter for the press, we have received from Albany the card of the German brother whose name is mentioned in the above letter, and as others may feel interested in it, we give an exact copy.—[Ed.]

THE STRICKEN DEER.

"I was a stricken deer, that left the herd Long since; with many an arrow deep transfixed."

My panting side was charged, when I withdrew To seek a tranquil death in distant shades. There was I found by One, who had himself Been hurt by archers, in his side he bore; And in his hand and feet, the cruel scars, With gentle force, soliciting the darts; He drew them forth, and healed, and bade me live."

JACOB SCHACHTEL,
No. 157, Bowery, Albany, N. Y.

Alexandria, Campbell Co., Ky.,
February 8th, 1860.

BROTHER BEEBE: Enclosed I hand you one dollar for the renewal of your truly valuable paper, the *Signs of the Times*, for the year 1860. And as an agent, I would have been gratified to have had the privilege of sending you the names of a few more appreciators of that doctrine which is not received of man, "Except by the revelation of God." It is the only plan by which we can rejoice in the Spirit, and have no confidence in the flesh: being circumcised with that circumcision not made with hands, which is outward in the flesh, but circumcised in heart by the Spirit; we can approach the throne of grace with that degree of confidence that sets aside all creature powers and humbles us at the feet of Jesus, there to implore every needful succor for the very many trials, temptations and endurances through which the people of God are called to pass, for the purpose of trying their faith and to remove the dross, and bring them forth as pure gold well refined. O what a merciful and kind Benefactor! "He is all things" to his people, under all circumstances. In all their troubles, trials, wants, etc., through all the various vicissitudes which they are called to encounter, He keeps them as the apple of his eye, so that all things work together for good to them that love God, and who are called according to his purpose, which he purposed in his Son Jesus Christ. O that I and all of God's people, under whatever name and in whatever place, might be found at the feet of Jesus, there to beseech and implore the guidance of his blessed Spirit, and to sustain us by his grace and keep us from every hurtful snare. Yet there seems to be a needs-be that we fall into divers temptations, and, through much tribulation, enter the Kingdom of Heaven; and as subjects of vanity, while in this vale of tears, it has pleased the Lord to make a sacrifice and a "perfect offering" for sin, which he hath committed on the fleshy tables of the hearts of his people, so indelibly written that it causes the soul to so rejoice in the safety of the anchorage of

that hope which is given unto them, that they are made sometimes to rejoice with joy that is unspeakable and full of glory. But, dear Brother, it has not been my privilege often of late—on account of my proneness to forget God and the greatness of his blessings—to have that joy and earnest expectation which the promise of God has so fully vouchsafed to his people. Feeling, as I do, so unworthy and undeserving of such high privileges, I am too prone to look at the outward man for commendation, and forget that all the works of God are perfect, and wheresoever he beginneth a good work, he will perform it unto the day of Jesus Christ. I have had the hope, brother Beebe, that the Lord began to manifest this work of grace in me in the winter of 1847-'8; and although I appear to be such a drone in the midst of God's people, I could not be induced to give it up for all the world calls good or great. I esteem those brothers and sisters who write for the *Signs*, so far my superiors in knowledge and that which pertains to Godliness, that it seems to reflect more of my nothingness, and a line of contrast is readily drawn between myself and those who seem to have more of the image of our blessed Redeemer; and thus, whilst I am reading their communications, I sometimes feel to shudder and bemoan my lack of circumspection as a professed follower of the meek and lowly Jesus.

But as my sheet is full, and what I have written of little worth, I will close by wishing you well for the truth's sake, and that you may long be spared to comfort the mourners in Zion through the editorial columns of the *Signs*.

Your brother in the faith,

JAMES BROWN.

Albany, February 20, 1860.

DEAR BRO. BEEBE: I write merely to remit for the *Signs*. I should have done so long ago but for my ill-health, having been sick ever since the first of November, and now am only able to sit up a part of the time. We—that is, the Old School brethren and sisters here—feel deeply the loss of Elder Burritt and wife. Surely we know not when we are to be called to try the realities of another world. You have doubtless already heard of the sudden death of our dear brother, Cotton Mather; which forcibly reminds us of our Lord's words: "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Our churches here are nearly broken down. A few old veterans of the cross are left, and many are wishing to see the last one give up the ghost. It has been remarked—"Old Burritt is dead, and I hope all the rest will die soon!"—but they seem not to know that they cannot touch the immortal soul.

I see that the Lord is reviving his Zion in many parts. O that he would come this way and build up again the broken-down walls! O how I long to see the time of the singing of birds and hear once more the voice of the turtle!

Sister Hallock remarked the other day that her faith continued strong, and that she should yet see sinners coming to the feet of Jesus, being brought by the mighty power of God. God grant that it may be so! But I must stop here, having become very weary.

Your unworthy sister in Christ,

M. M. KENDALL.

Prairie Co., Ark., Feb. 15, 1860.

BROTHER BEEBE:—It affords me great pleasure to read the communications in the *Signs*, from brethren and sisters of all parts of the United States, and elsewhere, for they all speak the language of Zion, and all have been evidently taught in the same school, by the same Spirit, and all have drank of the same pure river of the water of life which proceedeth out of the throne of God and the Lamb. It does my heart good to hear from them. Go on, brother Beebe, still contending for the truth, and exposing error.

Yours, affectionately,
WM. HENDRICKS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1860.

Revivals.

In a former number, we intimated something of the pleasant state of things in the churches with which we labor; and we rejoice that it is our privilege to say, the work is still progressing. About twenty-three have related to the churches what great things God has done for them, and confessed the name of their Lord and Master before many witnesses; joyfully espousing his cause, and bowing their necks to his yoke; renouncing the world and its vanities, to fall into the ranks of the despised followers of the meek and lowly Lamb of God. Some who have but very recently felt the exceeding sinfulness of sin, the spirituality of God's holy law—but recently heard the deep thunders of Mount Sinai, and made to confess with deep contrition of heart the justice of its dreadful sentence against them, and utterly despairing of finding favor with the just and holy God by any works or virtues of their own—those have declared to us how God's method of salvation, through Jesus Christ, has been revealed to them in their greatest extremity, as perfectly adapted to their helpless and bankrupt state, and freely applied to them by the Holy Spirit, with the gracious evidence of the remission of their sins. To them, old things are passed away, and all things are become new. Their old legal hopes have perished; their burden, which with crushing weight had pressed them down to the borders of despair, has passed away; the gloom of death which mantled them, and which shrouded the heavens to them in blackness, and caused all things in nature to wear a melancholy hue, has been dispersed at the voice of him who alone can

"Clear the darkest skies,
And give us day for night."

God, who commanded the light to shine out of darkness, has shined in their heart, to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

Others, who have entertained a hope, with much fear and trembling, for years, have at length felt constrained to come out and acknowledge the irresistible attractions of their divine Lord. On every hand we hear of some who seem to give evidence that they cannot find any resting place short of the church of our Lord Jesus Christ. May the blessed word still be extended; for when God shall build up Zion, he shall appear in his glory.

Receipts for Subscriptions.

NEW YORK—Joshua Mullock, Esq. 1, Dea. D. Jackson 2, Hiram Faulkner 1, Eld. H. Alling 8, Eld. Thomas Hill 1, A. M. Douglass 6, Edwin Payne 1, James T. Streeter 1, Mrs. I. Everett 1, G. J. Beebe 18½	\$40 50
MAINE—Charles Glidden 6, D. G. Clark 1	7 00
NEW JERSEY—Cyrus Risler	1 00
PENNSYLVANIA—John Fessenden	1 00
DELAWARE—Thomas Cabbage 1, Ezekiel Frazer 2	3 00
MARYLAND—James Lownds, Esq.	15 00
VIRGINIA—Eld. R. C. Leachman 10, Eld. S. S. Hillsman 2, Eld. Wm. A. Rogers	18 50
5, S. B. Mattox 1½	6 00
GEORGIA—Samuel Braswell	2 00
LOUISIANA—Solomon Bonds	5 00
TEXAS—D. H. Sisk	6 00
CALIFORNIA—Eld. Tho. H. Owens	6 00
ARKANSAS—Wm. Hendricks 1, Saggett & Brother 5	6 00
KENTUCKY—A. R. Davis	1 00
OHIO—S. Daviston 1, Eld. J. C. Bee-man 1, Eld. L. Seitz 1	3 00
INDIANA—S. L. Black 1, Eld. H. D. Banta 1, P. K. Parr 1½, Eli Smith 2	5 50
ILLINOIS—Jas. M. White 1, Eld. J. Castleberg 2, Eld. D. Bartley 3, H. Perrine 2½, Henry Nave 2, P. L. Campbell 11	21 25
MISSOURI—E. Y. Berry 3, Eld. Eli Penny 1, (and former Rem.) E. Thatcher 1	5 00
IOWA—David Baker	1 00
KANSAS TER.—John G. Fowler 2	5 00
D. McCormick 3	2 00
WISCONSIN—Dea. Aaron White	3 00
MICHIGAN—Eld. James P. Howell	5 00
CANADA WEST—Dea. James Joyner	
Total	\$162 75

Also we have received from Wm. Willmouth one dollar, whose Post Office and State, are not given. He desires his paper discontinued. When we learn where it is sent to, we will credit the amount and comply with his request.

Old School Meeting.

New Milford, Pa., March 26, 1860.

BROTHER BEEBE:—Please publish in the *Signs*, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held at New Milford, in Bradley School House, about three miles west of New Milford Depot, in Susquehanna Co., Pa., to commence at 10 o'clock, A. M., on Wednesday before the third Sunday in June, 1860, and we desire a general attendance, especially of the Elders. Those who come from East or West by the New York & Erie Trains, will change cars at Great Bend Depot, where the Scranton trains will connect at 8 o'clock, A. M., and at 4 P. M. for New Milford—at which the friends will be met with conveyance to take them to and from the Meeting.

Yours, as ever,

LEMUEL HARDING.

To All Whom it May Concern:

Weatherford, Parker Co., Texas,
March 1, 1860.

BROTHER G. BEEBE:—You will confer a favor on us by giving the following a place in the *Signs of the Times*:

We wish to inform our beloved brethren and sisters of the Regular Predestinarian Baptists that on the seventh day of November, 1857, one BRADFORD C. HURST was set apart to the work of the ministry, Samuel Clark, Moderator, and D. H. Sisk, Church Clerk. The Presbytery was composed of the following brethren, viz: Elds. Samuel Clark, John Butler, and J. G. Neal. The said Bradford C. Hurst has, since his ordination, left this country in disorder, and is excluded from the Clear Fork Church, in Parker County, Texas, but still has, so far as we are aware, his credentials with him.

Done by order of the Church, in Conference, on Saturday before the fourth Sunday in February, 1860.

L. D. SKIDMORE, Moderator.

Attest: D. H. Sisk, Church Clerk.

Obituary Notices.

No. 92 Sixth Avenue, New York,
April 8th, 1860.

BROTHER BEEBE:—It becomes my painful duty to inform you, as well as the numerous circle of friends who have been wont to visit our house from time to time, that my beloved wife, LOUISA OWEN, is no more. She had been laboring under disease for some years past known as Jaundice, until at last it set in with more than usual violence, turned to the kidneys, and death ensued. She fell asleep on Wednesday evening, March 28, 1860. She lived beloved by all who knew her, and I trust our loss is her eternal gain.

I have no desire for flattering notices, but those who knew sister Gilmore, will remember her, as well as her ever kind and affectionate welcome.

From yours, in affliction,

JOHN GILMORE.

Fairfield, Ia., March 24, 1860.

BROTHER BEEBE:—Please publish the obituary of my much esteemed brother-in-law, WILLIAM HATFIELD, who departed this life March 20, 1860, in the 50th year of his age.

He was born in the State of Delaware, in 1802—moved to Ohio in 1809, and thence to Indiana in 1827, where he remained until his death. His parents were Old School Baptists. He had never made a profession of religion, but he was very exemplary in his walk, and a firm believer in the Predestinarian doctrine. He was a kind, affectionate husband and father, and much esteemed by all who knew him. He has left a wife and five children to mourn their loss. May God in mercy sustain them, and teach them by this afflictive dispensation the frailty of man, and that this world is not their abiding home.

ABRAHAM MILLER.

By request I send you the following obituary notice, for publication in the *Signs of the Times*, of the death of my sister, Mrs. EMERANSA E. CHILSON, daughter of P. Holden, of Batavia, Genesee County, who departed this life on the 4th day of February, 1860, aged 22 years, and 10 months. She died of the heart disease. She leaves a husband and numerous friends to mourn their loss. She expressed a willingness to go, and bade her friends not to mourn for her. She departed in peace.

The following verses she composed a short time before her death:

Sister, since I saw thee last,
O'er my brow a change has passed.
Then my heart was blithe and gay,
As the morn in summer day,
And my step was light and free,
Life was all a dream to me—
Now my heart throbs wild and deep,
Sister, I have need to weep.

Often now, I scarce know why,
Heaven my bosom with a sigh,
And the smiles that should be gay,
Faded in peevishness away,
And in wakefulness I seem
To be living in a dream,
And a dream so wildly deep,
That I start as one in sleep.

Ask me not, my sister dear,
Why within mine eyes a tear,
From the fountains of the heart
Hath so soon been forced to start.
Ask not, gentle sister, why
I thus early learned to sigh—
Memory but mocks my pain,
And whispers, thou hast loved in vain.

E. M. CARPENTER, Lakeville.

Lexington, Greene County, N. Y.,
March 20, 1860.

BROTHER BEEBE:—It has become my painful duty to announce, through the *Signs of the Times*, the death of our beloved sister in Christ, Mrs. ABIGAIL A. FORD, wife of Mr. David Ford, of this place. After a short illness of but one week she fell asleep in Jesus, March 13, 1860, aged 37 years.

She was baptized by Eld. Ezekiah Pettit, and united with the church in March 1845, and was a worthy member, always filling her place in the house of God, and a firm advocate of the doctrine of Christ. She was a kind wife, an affectionate mother, and a devoted Christian, truly beloved by all her friends. In her last sickness she manifested a strong and unshaken confidence in God, and a well grounded hope in her Savior, and of a glorious immortality beyond the grave. She has left a good evidence that she has gone to rest from all the cares, toils and trials of her mortal state. She has left a husband and three children, and the church, with a large circle of friends to mourn their loss, which doubtless is her eternal gain. May the family, friends, and the church be resigned to this and every dispensation of God's providence, for Jesus' sake.

Her funeral was attended on the 15th, when I tried to preach to a very large, attentive, and deeply affected congregation, from Rev. xiv. 13.

Dearest sister, thou hast left us,
And the loss we deeply feel;
But 'tis God who hath bereft us—
He can all our sorrows heal.

Yours in Christian love,
HARVEY ALLING.

Middletown, Del. County, N. Y.,
March 26, 1860.

BROTHER BEEBE:—By request, I send you for publication in the *Signs*, the obituary of our beloved sister ESTHER, wife of Stephen Green, who departed this life March 8, 1860, aged 62 years, 7 months and 17 days.

Sister Green has left a husband and a large family of children, together with many friends, to mourn their loss. We do not mourn as those that have no hope; we believe that our loss is her gain. She has gone home to realize that blessed hope that she has had in her Savior: that when Christ, who is our life, shall appear, then she also would appear with him in glory. Sister Green was baptized by Eld. James Mead, and joined the First Church in Roxbury in 1819, and in 1822 she, with a few other brethren and sisters, was constituted into what is now called the Middletown and Roxbury Church, and from that time she has been a firm Old School Baptist, always filling her place in the church whenever she could.

Eight years before her death it was God's pleasure to afflict her with the palsy, that de-

prived her of her speech and the entire loss of the use of one side; and from that time to her death she bore her afflictions with Christian fortitude, putting her trust in him who had called her by his grace, and brought her to love his great name.

JAMES T. STREETER.

Humphreysville, Pa., March 24, 1860.

ELDER GILBERT BEEBE:—Dear Sir: Our family has been visited this winter with a sudden and peculiar dispensation of Divine providence, one which sinks deeply into the hearts of us as a family, by taking from us (to a better world, I trust) kind and affectionate parents.

My mother, PATIENCE NORTUP, wife of John Nortup, was taken sick the 25th December last with typhoid fever and pneumonia, and expired as the clock was striking 12, January 1st, 1860, without a struggle or groan, aged 65 years and 9 months, expressing herself, to my father a day or two before her death, "at ease in body and mind." The day following my mother's burial, my father was taken sick with the same disease, and died February 25th, 1860, aged 64 years, 8 months and 2 days, expressing himself strong in that faith once delivered to the saints, and bearing up under his affliction with Christian meekness and fortitude. But a day or two before his death he exclaimed in a strong voice and emphatic gesture, that "his hope was firm and unshaken, and beyond these hills." He would frequently exclaim, "O that he would let me pass away." Just before he expired he wished us to raise him up in bed with props, as he said that it would effect a change. As we did so I saw that he was passing away, and took him by the hand and bid him good bye; he bowed his head in acknowledgment and was gathered to his fathers. He gave all necessary directions in regard to his business and funeral with minuteness and accuracy.

As they had a good many friends and acquaintances in the Old School Baptist Society, I thought an obituary notice of their death in the *Signs* would be interesting to them.

Yours, very truly,
JOSEPH P. NORTUP.

Washington, D. C., March 24, 1860.

BROTHER BEEBE:—In compliance with the request of her husband, I send you, for publication in the *Signs*, a notice of the death of Mrs. JULIA F. DRAPER, who departed this life Feb. 6, 1860, aged 27 years.

The subject of this notice was confined to the house, except a few brief intervals, about two years, during which time her sufferings were very great; and what to call, or designate, the disease, seemed to be completely out of the power of the physicians who attended her; whether it was scrofula, or something else, they could not determine.

During the time she was sick, I visited her and conversed with her concerning the state of her mind, and her answer was, "I am a sinner, and, if saved, it will be the mercy of God to me, for I have no goodness of my own." She, while well, was a regular attendant at our meetings, and manifested a deep interest in the truth. She had been a reader of the *Signs* for a number of years. In attachment to friends and a desire to make them happy, she might have had her equals, but none to excel her. We feel to indulge the hope that she has gone home to rest.

She has left a devoted husband to mourn her loss, as well as numerous other friends, but may God sanctify the dispensation to his and their good.

WM. J. PURINGTON.

Associational Meetings.

The Baltimore O. S. Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing at 10 o'clock, A. M., on Wednesday before the third Sunday in May, 1860.

Delaware Association will be held with the Old School Baptist Church, in the city of Wilmington, Delaware, to commence on Wednesday preceding the last Sunday in May, 1860, at 10 o'clock, A. M., and close on the Friday evening following.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Wallkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The four above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles,—from Hopewell via New York city to Middletown, (this place) is a little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out,

and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Pig River Association will hold their semi-annual session with the Town Creek church, in Franklin Co., Va., to commence on Friday before the first Sunday in May, 1860.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Tho. Dodson, CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McCall.

CALIFORNIA—Elder Thomas H. Owen.

DALAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Montgery, Levees, Thomas Livingston.

INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Robinson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southern, and brethren M. J. Howell, J. Romine, Wesley Spiller, Chilion Johnson, J. W. Blair, Elijah Stages, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.

ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, De Witt Slawson, Cornelius Lane.

IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price, James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.

KENTUCKY—Elders Thomas P. Dudley, Samuel Jones, Jordan H. Walker, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and Charles Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Charles Ware, Daniel S. Bradley, H. Cox, James Brown, Gabriel Williams, B. D. Kennedy, Joseph E. Settle.

LOUISIANA—Elders James Taylor, Zechariah Thomas, T. J. McAdams, and Wm. M. Perkins, Esq. MAINE—Elders William Quint, John A. Badger, Daniel Whitehouse, Deacons Joseph Perkins, Ezekiah Purington and Reuben Townsend.

MASSACHUSETTS—Elders Leonard Cox, John Vincent and Amasa Gray.

MARYLAND—Eld. George W. Slater, and Wm. Grafton, James Lownds, Esq., Baltimore City, Herod Choate, Lewis R. Cole, Joseph G. Dance, Whitfield Woolford, Alex. Mackintosh, James Jenkins.

MISSISSIPPI—Elders E. A. Meader, J. L. Pennington, Rowland Wilkinson, and James Shows, E. T. Horn.

MISSOURI—Elders David Lennox, Elmore G. Terry, William Davis, John Knight, B. O. Allen, John W. West, James Jewells, Benjamin Davis, John Martin, G. B. Thorp, James Duval, Paul P. Chamberlain, Thomas J. Wright, P. J. Burruss, Fielden Jenkins, and brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, Wm. F. Kercheval, I. N. Bradford, J. W. Hawkins, Leonard Dodson, Abraham F. Dudley, Richard M. Thomas, Beebe & Horton, Macon City.

NORTH-CAROLINA—Eld. C. B. Hassell, Robert D. Hart, John H. Daniel, Aaron Davis, J. S. Brinson, James Wilson, and brethren Benjamin Martin, I. R. Croom, J. K. Green, E. G. Clark, Dr. A. E. Ricks.

NEW YORK CITY—John Gilmore, 92 Sixth Avenue, and Thomas Graves, 80 Hudson st.

NEW YORK STATE—Elders Thomas Hill, N. D. Rector, Charles Merrit, James Birknell, Isaac Hewitt, William W. Brown, Jacob Winchel, Jairus P. Smith, Kinmer Hollister, Amiron St. John, Loren P. Cole, Harvey Alling, William Choate, Cyrus B. Fuller, Wilson Housel, John Donaldson, James Flandraw, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Relyea, James N. Harding, James T. Streeter, S. Kellogg, J. George Bender, L. Gass, John T. Bouton.

NEBRASKA TER.—M. Barnes, P. M., C. W. Harding.

Agents for the Signs of the Times.

MICHIGAN—Elder James P. Howell, Thomas Swortout, A. Y. Murray, Ebenezer West.

NEW HAMPSHIRE—Aaron Nichols, Wm. Hall, N. P. Horn, Daniel Fernal.

NEW JERSEY—Elders Gabriel Conklin, Philander Hartwell, Dea. George Doland, Wm. H. Johnson, S. H. Stout, Cyrus Kiser, Mahlon Ford.

OHIO—Elders Lewis Seitz, James Janeway, Julius C. Beeman, John H. Biggs, William Rogers, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morton, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hamover, Esq., Mark Ucles, B. D. DuBois, Jacob Hershberger, E. Miller, Wm. Newlon, D. S. Ford, John Messmore.

OREGON—Elders John Stipp, Isom Cranfill, and John T. Crookes, J. Howell.

PENNSYLVANIA—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, Wm. H. Crawford, 521 North-Seventh st., Philadelphia, Abner Morris.

SOUTH-CAROLINA—Osmund Woodward.

TENNESSEE—Elders Peter Culp, Sion Bass, Henry Gossett, Jesse Cox, Joseph Peyton, James Hendrix, Pleasant Whitwell, James Nolin, William Carlise, Geo. Turner, and Edward Moreland, Amasa Ezell, John Phillips.

TEXAS—Elders Jacob Herring, Alfred Hefner, Samuel Wheat, Reuben Manning, Wm. H. Hickson, J. E. Deatherage, Jefferson Stringer, B. Garlington, E. T. Echols, J. G. Neal, Halloway L. Power, and Alfred Lyons, D. H. Sisk.

VIRGINIA—Eld. Samuel Trott, Robert C. Leachman, Joseph G. Woodfin, Thomas Watters, John R. Martin, Joshua S. Corder, E. B. Turner, R. Rorer, James Jefferson, Zechariah Angel, Wm. Carpenter, Henry Thompson, Stearns S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odear, M. P. Lee, Eli Kittle, John J. Philpott.

WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq.

WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White.

WASHINGTON TER.—Elders George Wills, Ezra Stout, and J. H. Hale, Edward Morgan.

Books, Pamphlets, &c.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 6,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single copies, \$1 12; six copies for \$5 50, or twelve copies for \$10. Blue binding, with gilt edges, single copies, \$1 25; six copies for \$6, or twelve copies for \$11. Imitation of Turkey morocco, elegant style, single copies, \$1 50; six copies for \$8, or twelve copies for \$15. Best quality of morocco, single copies, \$2; six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by express, to such destinations on public railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians." A new and beautiful edition, containing both the above named works, has recently been published in pamphlet form, by William L. Beebe, at the office of the *Southern Baptist Messenger*, in Covington, Newton County, Georgia, at 30 cents per single copy; four copies for \$1, or twenty-five copies for \$5. Address Wm. L. Beebe, Covington, Newton Co., Georgia; or, if more convenient, orders with the cash enclosed may be addressed to us.

CLUB RATES OF SUBSCRIPTION.—The *Banner of Liberty*, a weekly paper, published at this place, by Gilbert Judson Beebe, at \$1 25 per year, we will send with the *Signs of the Times*, one copy each, for one year for \$2, if paid strictly in advance; or one copy each of the *Signs of the Times* and the *Southern Baptist Messenger*, published semi-monthly, at Covington, Newton County, Georgia, at \$1 per year; we will send these two papers for one year for \$1 50, if paid strictly in advance; or we will send the three papers—*Signs of the Times*, *Banner of Liberty* and *Southern Baptist Messenger*—for one year, for \$2 50, if paid in advance.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., APRIL 15, 1860.

NO. 8.

Correspondence.

*Sullivan, Tioga Co., Penn.,
April 3, 1860.*

DEAR BROTHER BEEBE—I feel inclined to write a few lines in regard to the hope I have in Christ, who plucked me as a brand from the burning, and translated me into his kingdom, as I humbly trust. This hope in God stimulates me daily to praise him for the many blessings which he bestows on me. His spirit searches all things, yea the deep things of God. And if we have not the spirit of Christ we are none of his. The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. The carnal mind is enmity against God; it is not subject to the law of God; neither indeed can be. The natural man is of the first or earthly Adam, and can comprehend the things of this world, because he is of this world, and we can trace the things of this world, down to our mother earth; for it is of the earth earthy. The teaching and the wisdom of men are corrupt, because they are of the first Adam, which is of corruption. Had he not been of corruption he could not have sinned. But the christian hope is in the second Adam, which is the Lord from heaven, which is incorruptible, immortal and eternal. No guile was found in him. In him is the life of the saints. He teaches the life which is everlasting. He taketh away the first that he may establish the second. He teaches as never man taught; for he possesses all power in heaven and in earth, and he is the upholder and the righteous disposer of all things. He is eternal, and one with the Father; and he has said that he will give eternal life to as many as the Father has given to him. And this is life eternal, that they may know thee, the true God, and Jesus Christ, whom thou hast sent. How are we poor lost sinful creatures to know him, except it be by revelation of his Spirit? I speak by experience. When his Spirit is sent forth into our hearts, we are made to see and feel our own wretchedness, and to cry out unto our Father, who is the teacher of spiritual things. This shows that there is a work began in us by the Spirit, and we feel as though we have a yoke on us which we can never work in. But what does he say? Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.—Yes, I can witness, his yoke is easy, and one in which I love to work. It is just fitted to the neck of those who are the subjects of the spiritual birth. And as ye have received Christ Jesus the Lord, so

walk in him. For as many as are led by the spirit of God, they are the sons of God. It is the spirit that quickeneth, the flesh profiteth nothing. We have received, not the spirit of bondage, again to fear; but we have received the spirit of adoption, whereby ye cry, Abba Father. For the spirit itself beareth witness with our spirits, that we are the sons of God. Thus we see that no man can discern the things of the spirit, only by revelation of the spirit of God. Jesus has said, No man can come unto me except the Father which sent me draw him, and I will raise him up at the last day. So we see that none can come to Christ only as they are drawn by the Father. For Jesus says, All that the Father giveth me, shall come to me, and he that cometh to me I will in no wise cast out. For it is written in the prophets, All thy children shall be taught of God. Every one therefore, that hath heard and learned of the Father cometh unto me.

Thus from our own experience and from the testimony of the scriptures, we see that salvation is wholly of God. It is so declared by the prophets, who were endowed from on high, to speak as they were moved by the Holy Ghost. And it is so at this day, when the truth is spoken, it is by the Holy One, Christ Jesus, by his spirit in his children; that is, if we speak of his glory we must speak as moved by his spirit.

Brother Beebe, I receive the Signs and Messenger, and they bring me a continual feast; and the reason why I can feast on what they contain is because they are laden with truth, and love to the saints of God. When we speak of the teachings of the spirit, it is consoling to all who are of the household of faith. When I read the communications of the brethren and sisters, it makes me rejoice that there are still those on the earth who trust in God, and not in themselves. When I look to myself I can see nothing but filthy rags; when I would do good evil is present with me, and I sometimes think I am not worthy of a place among you. But we know that in and of ourselves we are nothing.—But if we are taught of the spirit of Christ, we know that his grace is sufficient for us, for it is by grace we are saved,—free and sovereign grace, and that alone. When I hear the truth of God preached, it is that which I can feed upon.

As the Association is to be held with us this year, I hope as many brethren and sisters will be with us as possible. We feel that we are a small band, and our enemies are large around us, and we hope in the providence of God, to see a goodly number of ministers present, for we are destitute of an ordained minister in our church. But I think we are not destitute of preaching. We have a brother to whom we have given a letter of license, to improve

in the ministry, and I think he preaches the word in its purity, and it is possible we may soon have an administrator. The Lord will not forsake his children. He will never leave nor forsake them. I will bring my letter to a close. I have been very scattering, and have written in a hurry; such as they are I submit these lines to your better judgment; do with them as you think best and all will be well.

JAMES CUDWORTH.

*Dunlapville, Union Co., Ind.,
Feb. 6, 1860.*

BROTHER BEEBE:—The business part of my sheet not consuming much space, I might pen something for communication, seeing that long since, in a former communication, I promised to probably write something more of my journey through life. I hardly know where I left off writing, but one thing I do know: I am a sinner yet—that is, in and of myself, and if I am saved, it is all of grace, from first to last. soon after I had received a comfortable evidence within that the Lord was on my side, or that my sins were forgiven me, I was baptized and united with the Church. It appeared to me I was the worst hypocrite on the face of the earth, and resolved that at the next church meeting I would tell how I had deceived the church, and have them set the matter right, by erasing my name from their church book; but on meeting the brethren, they looked so lovely that I forgot what I went there for. Yet I often felt a great anxiety to know, Am I the Lord's, or am I not? Something said to me that if I had met with a change of heart, as I had supposed genuine, surely it would not be thus with me. I thought if I could only get my burden—that heavy burden of gloomy condemnation and death-like feeling—back again, I would watch very carefully how it left me again; so that I might know assuredly whether I was mistaken or not. But I have never since got the same burden back again; and, to the present time, am often made to say, O, wretched man that I am; who shall deliver me from the body of this death? Then again there appears something like a witness within, saying, "My grace is sufficient for you," or, "I thank God, through Jesus Christ our Lord." He alone can give us the victory. I often think the church to which I now profess to belong, would be better off without me; but where shall I go; if there be any people on earth that I desire the company of, it is the people of the living God. If, indeed, I am not one of them, let me live with them, while I do live in the world, unworthy as I am; they are my people, if so be I am not an intruder; yet I feel as though I were no company for them. Surely the people of God have much conflict to bear, and much hope through grace to enjoy.

Some time since I started to church

meeting, in the rain and cold; soon got wet and turned back; and, with that, my thoughts turned in a different direction, which, in the end, to me, proved interesting. What would be a reasonable excuse for me, in health, to turn back after starting for meeting? What would the most endurable clemency of weather have been to me when laboring under my load of condemnation, waiting apparently only, as it were, for the justice of the law in my death and woful doom to be executed upon me? To travel a few miles, if by so doing I could have received a comfortable assurance that mine was a godly sorrow for sin, a repentance that needed not to be repented of, and see the Lord Jesus here on earth, and hear him say to me, Son, be of good cheer; thy sins, which are many, are all forgiven thee, would to me have been easy in any kind of weather. Now, seeing the Lord has done such great things for me, whereof I am glad. He suffered many things here in the world, and died that I might live. Why should I fail to fill my seat in his house, and offer an excuse, under no more trying circumstances? He commands his people to forsake not the assembling of themselves together. The Lord's ministering servants are commanded to preach the word; to sit under the sound of the gospel trumpet, is to the Lord's people surely the 'most charming music that they can conceive of in the world; though there be sentimental and vocal music most charming to the natural ear, yet much more charming is the sound of the gospel trumpet in the ear of him that hath an ear to hear the word of the Lord. The preaching of the word is, perhaps, more than many, who profess preaching, know of, or can understand. It is not to preach away off from the word, or about it; but to preach the Word. Preaching the commandments of men, instrumentalities, means, the means of grace, and all that kind of thing is darkness instead of light. Jesus is the Word, first and last; preach Him that said, The sick are healed, the lepers cleansed, the dead are raised up, and the poor have the gospel preached unto them. Again, Come unto me, all ye that labor and are heavy laden, and I will give you rest.

My sheet is full; do with it as you think best.

Yours, at the throne of grace,
J. HILL.

Prairie Co., Ark., March 22, 1860.

BROTHER BEEBE:—Your Hymn Book is a great favorite here with the Old Regular Baptists. The hymns are sound and orthodox, and free from Arminianism, and give to God all the praise and glory, and comfort the saints here on earth, while journeying through this unfriendly world.

Yours, in haste,
WM. HENDRICKS.

Edgar Co., Ill., Jan. 22, 1860.

DEAR BROTHER BEEBE:—The revolving wheels of time have brought in another year, which admonishes me that it is time to renew my subscription for the *Signs of the Times*, which I take pleasure in doing; for I would not be without them under any consideration whatever, for I esteem them as a valuable medium of correspondence through which the tried and afflicted people who trust in the name of the Lord can sweetly converse one with another, and tell each other of the hopes and fears, the joys and sorrows, through which they have to pass while in this vale of sin and sorrow, and thereby strengthen and encourage each other. Surely I have been made to rejoice while reading the many able communications of the brethren and sisters, and also some of your editorials, which have been especially interesting to me; and O! how cheering to learn that, in some places, the Lord has been pleased to visit Zion, with the outpouring of his spirit, and in saying "to the North, Give up, and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by my name." And I have the happy privilege of telling you that we, away here in the West, have been the recipients of his unbounded goodness; for, since writing to you in January last, we have received into the fellowship of Providence church seven members, all except one, by experience and baptism, two of them the orphan children of my oldest brother, and another my husband's daughter,—all of whom I have partly raised; and we have an encouraging prospect of more additions soon. Truly I can say, "The Lord has done great things for us, whereof we are glad." "The Lord reigns; let the earth rejoice."

And I am happy to say that, although surrounded by all the popular *isms* and *isms* of the day, who have to resort to all such agencies as "protracted meetings," "anxious seats," "Sabbath schools," &c., we, as a body, stand firmly united on the doctrine of salvation by grace alone; knowing that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. We have been blest with the labors of our faithful and beloved pastor, Elder John Shields, for some sixteen years, whom we highly esteem for his work's sake.

Brother Beebe, perhaps I have written more than you will have patience to read; so I will just say that if you can glean anything from this imperfect scribble, that you think worth laying before your readers, you can do so; if not, lay it aside, and all will be right.

I remain your unworthy sister in Christ. Remember me and mine at the throne of grace.

SARAH W. SMITH.

Mud Creek, Mich., Feb. 26, 1860.

DEAR ELDER BEEBE:—I am glad, and feel to rejoice that the Supreme Ruler of the universe has sustained you through the changing scenes of another year, as a watchman upon the walls of Zion. Yes, while the arrows of the enemy have been and are still flying thickly and fast around you, you are still safe, having been made to partake of that spiritual food of which, if a man eat, he shall receive strength to fight manfully the battles of the Lord—not with carnal weapons, but with spiritual

weapons, which are mighty through God, to the pulling down of the strongholds of Satan. Surely He who inhabiteth Eternity will guard with zealous care the people whom he formed for himself, and he will be a wall of fire round about Jerusalem, and a glory in her midst. God, in the plenitude of his wisdom, has enabled you to give to each a portion of milk or meat in due season, and to reprove and rebuke with all long-suffering and gentleness, so that one even as unworthy as I feel myself to be, have received some crumbs from my Master's table. I have the greatest reason to rejoice that my poor soul was ever made to hear the sweet voice of my Beloved, saying, Come to the marriage supper of the Lamb. And since I heard the blessed words of pardon from the lips of him who speaketh as never man spake, saying, Daughter, thy sins, which are many, are forgiven thee, I have, notwithstanding the many, very many dark hours, been made to rejoice with joy unspeakable and full of glory. Amidst all the storms and tempests through which I have passed, on account of the wickedness of my deceitful heart, the hope which I have within me has been like an anchor to my tempest-tossed soul, both sure and steadfast. O, my brother in Christ, how much I have thought on these blessed words of late; how comforting they have been to me.

As I have before written to you, all the preaching we get is through your valuable paper; but now with pleasure I can inform you that Eld. Jas. P. Howell came up from Sparta, and preached a few sermons to us, as I hope and trust, in purity and truth, one sister in Christ remarked to me after the first discourse, that she had not heard such a sermon in fourteen years. Another one said, It has been a long time since I heard a Baptist sermon before; and quite a number made similar remarks, and many others expressed deep regret that they failed to hear the stranger preach. I must say I was made to rejoice that God sent his servant this way, to blow the gospel trumpet, and to cause it to give its certain sound, that the soldiers of the cross may prepare for the battle.—While I listened to the preaching, I felt a rest, such as I have not enjoyed before for many years, for since we have lived here, I have met with little else but opposition to my feeble efforts to defend the cause which I hope I value above all things else. And while the Elder drew the line of distinction, so plainly, between the law and gospel, between the righteous and the wicked, I felt indeed to say, Bless the Lord, praise him for his goodness, and for his wonderful works to the children of men.

Yours, truly,
DELIAH W. BALL.

Weston, Platte Co., Missouri,
March 30, 1860.

DEAR FRIEND, Or, I might say, Brother, if I lived as a christian in this unfriendly world. But, since I have lost six of my family, my heart has been filled with trouble, and the snares of the world have nearly overcome me.

But, thanks be to God, I sometimes feel as though I have an interest in the blood of Christ, and I am constrained to say, as Isaiah did, Here am I, Lord; do with me as thou wilt; for thou art great in goodness, and good in greatness, and into

thy hand I commit my immortal soul, knowing that thou art just, holy and perfect.

My strength is then renewed, and I seem to forget those of my family who are asleep in Jesus. O, that the Lord would make me feel meek and dependent on Him, night and day; then all would be well, and my troubles would be over.

I was born in Mason Co., Ky., in 1813, and when I was good enough, (as I thought) I thanked God that I was not an "Old Baptist." When they preached, I thought they did not want any persons to go to Heaven but themselves. I went to hear one preach one day, and he described my case exactly. It seemed as though hell was my position, and the gates of mercy were forever locked against me. O, what feelings I then had. I went to work, but I had neither tools nor timber to work upon. I thought my day of grace had passed, and knowing that God was just, and holy, I felt that hell was my eternal doom. I tried to pray, but I thought it was a sin for me to call on the Lord and ask him to have mercy on such a miserable creature as I. At length I thought if happiness could be obtained, it would be through the mercy and free gift of God. For by "Grace are ye saved, not of works, lest any man should boast." Hope now sprung up anew, and I thought, at that time, I would tell the people how to get religion; but those feelings left me, and I tried to get my troubles again, but it was all in vain. Never have I had such feelings since. May the Lord bless the brotherhood and save His people from their sins.

Do as you think best with this.

JAMES H. HULL.

Milton, Ia., April 1, 1860.

BROTHER BEEBE:—I was much pleased with the communication of brother J. F. Johnson, on the duty of brethren one towards another, and particularly ministering brethren. O, my dear brother, how important that we should remember the New Commandment given us by our Lord and Master, that we love one another. And when brother Johnson spoke of the duty of the old fathers in Israel towards the young ministers, and of the young towards the old, I could but feel a glow of love, to think how God had put it in his heart to say as Joseph did to his brethren, "See that ye fall not out by the way." Strife among brethren generally arise from unkind treatment; harsh expressions are used, one towards another, and a wound is thereby given. Forgetting what the wise man hath said, "A soft answer turneth away wrath." Again: If any one be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. The mote in the brother's eye is magnified to a monster, because of the beam that is in our own eye, and we spring at him rough shod, to take it out while we are nearly blinded by the beam in our own eye. Consequently the operation tends more to blind than to encourage. Instead of light, darkness prevails. Let us then all try to cast out the beam that is in our own eye, that we may be better qualified to correct the sight of others. Words fitly spoken are like apples of gold in pictures of silver. There may be a slight difference in our judgment in regard

to some points of doctrine, and that among those of our order of Baptists in the Western States; but I think there is not enough to be a bar of fellowship. I have recently visited Kentucky, in the bounds of Salem Association. Brother T. Underhill is their only preacher, and he is respected highly as an able, sound and consistent preacher of the gospel. The brethren and sisters of the Salem Association love the doctrine of Salvation by grace alone. I was also in company with brother Morris Lassing, a fellow-laborer in the gospel ministry. He belongs to the Licking Association. These two associations formerly corresponded—that is, Licking and Salem; and we would like much that they should resume that correspondence, for we believe the same sentiments are preached and believed in both associations. Time is fastly wafting us onward to our tombs; our labors here on earth will soon be done. If God has manifested his love in calling us from darkness to light, and from hatred to love, let us love one another with a pure heart fervently; not in word only, but indeed and in truth; and if we are expectants of a seat in the kingdom of eternal glory, in the presence of Jesus and all of his redeemed family, let us live and love here, and let it be our chief aim and highest desire.

Dispose of this as you think best, and all will be right.

GILBERT C. MILLSPAUGH.

Blanchester, Clinton Co., Ohio,
February 6th, 1860.

BROTHER BEEBE: We have again been called to pass through another severe warfare, and Gideon's little army is now reduced to a very small remnant; "And if the Lord of Sabbath had not left us a very small remnant," as the scripture saith, we would have been made like unto Sodom and Gomorrah, which were sunk beneath the sluggish waters of the Dead Sea, and have been blotted from the Book of Life. As it is, our little churches have many of them lost their visibility, and others are reduced to the last extremity. Sometimes, in my lonely meditations, I feel as though the Lord had forgotten to be gracious, and will soon remove his candlestick from our beautiful country: but hope, the balm of life, still soothes under every affliction, and still causes us to trust in the living God that has, even in this dark day, a few names in Sardis that have not bowed the knee to the image of this modern Baal.

In the southern portion of the State of Ohio, the inhabitants numbering not less than one million, there is but myself and two or three other little fellows who can go together in the ministry. "The harvest is great, and the laborers few." It seems to me, sometimes, the work that is thus thrust upon me is sufficient to call forth the energies and try the faith of the great Apostle of the Gentiles, while I, like Little Faith, am made to tremble and groan within myself, and say, "Who is sufficient for these things?" While thousands are crying peace and plenty, I find my peace is but a continual warfare, and, instead of plenty, a famine: not a famine of bread and water of this world, but of the preached word or gospel of truth. I hear on every hand his little ones desiring us to "break the bread of life to them:" they appear to be starving; yea, hungering and thirsting after heavenly truth.

Brethren in the ministry, let me once more, in the name of Zion, appeal to you:—No longer confer with flesh and blood—trust in the promise of the good Shep-

herd; he will not suffer you to come to want. One of old has said: "I once was young, but now am old, yet never have I seen the righteous forsaken nor his seed begging bread." Remember also that Jesus said: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." I am acquainted with the trials that belong to our calling; I know what it is to be poor with respect to the things of this world. I have had the charge of a family on my hands for twenty-seven years, and have suffered much from my old infirmities of body, but much more from my own unfaithfulness and the continued rebellion of the flesh: but by the grace of God bestowed upon me, I have been kept these thirty years that I have been preaching from want and despair, and wish to bear this testimony that I have never been forsaken or known positive want. Though wives and families often admonish you to stay from your church, and your own flesh often shrink from the incumbent duties of a minister of Jesus, still trust in the Shepherd of Israel, who will supply all your wants and bruise Satan's head under your feet. Brethren! can you hear the little ones calling for instruction, and still remain quiet at your homes? My sleeping hours are often disturbed while meditating upon the destitution of the churches, which are so scattered in this dark and cloudy day, I venture that there are hundreds of heaven-born children in this land that have never heard the gospel, but are trying to fill themselves with husks which swine eat, yet find nothing to comfort and strengthen them.

"Day and night the lambs are crying, 'Come, good Shepherd, feed thy sheep.'"
And now, brethren and sisters, and all that fear God and love the truth, let me speak to you through this medium, as I cannot speak to you all face to face. Your frequent calls to me often cause me to weep and almost to break my heart. If it could be possible, I would be spent, soul and body, for your benefit; but I, like you, am in the flesh, frequently shut up, and cannot come forth: I cannot go beyond my bounds.

Now, brethren, you who possess the good things of time, be ready to communicate of your bounty. I can now speak freely, for the Lord has placed me above want. I am blessed with goods sufficient for me; but I speak for my brethren in the ministry who are young and easily discouraged. It is their business to go forth and preach Jesus, as the servants of the church, making no bargains and sales of the gospel. It is your business, as churches and members of churches, and lovers of the truth, to see that your servants' temporal wants are supplied; that your oxen be not muzzled; that he be not overburdened with the cares of this life in providing for his own house.—In a word, consider his situation; change places with him in your mind; in the most stirring times of business leave your employments and take a tour of some eight or ten days, and when you return home sit down and calculate your time and expenses; then read the rule, "Do unto others as you would have them do unto you," and act upon the principle toward your minister. If you have not faith to try the experiment, do not think it strange that they have not faith sufficient to leave their wives, children and business to preach to you, while their temporal wants are crowding them on every hand. And while I am on this subject, I wish to call your attention to another point.—We all have our preferences as to whom we hear preach—this we cannot avoid, to a certain extent—but, notwithstanding, there is a fault in this matter. We often act like spoiled children: if we cannot have our choice, we will have none. Now, all have not the same gifts and talents, but if ministers, they have all the same spirit. Young ministers have not the same experience that older ones have; but we should not despise the day of small things, but encourage them by our presence—for there

is but the one body, though so many different members.

Now, in conclusion, let us all be of one mind, and with united hearts cry mightily to God; that He would visit us with His presence, His wisdom and grace, that Zion may arise in her beauty, "clear as the sun, fair as the moon, and terrible as an army with banners." Brother Beebe, if this, in your opinion, will be of any benefit to Zion, please give it a place in the *Signs*.
Yours in faith,
J. C. BEEMAN.

Near Moravia, Appanoose co., Iowa.
March 21st, 1860.

BROTHER BEEBE:—From your press of business, and the many requests for your views on different subjects, it is evident that you cannot comply with them all; and I think, that your request to correspondents, that they, when they have light on the subject, would reply, is nothing but reasonable. I think, perhaps, that they may feel a backwardness, upon the grounds that, before their communication would reach you, you, or some other brother, may have written on the same subject. I think this ought not to stop them from writing. Every person has his own way of presenting and illustrating a subject, therefore, two communications on the same subject, might both be edifying and instructive to the saints. I thank brother Howell for his communication upon my request, in reference to 1 Cor. xv. 28. When my mind first got to traveling upon that subject, which was some years back, it seemed dark; but, upon a close examination of the subject, I was led to the view that brother Howell has presented; but, as I had not seen anything from any of the brethren upon that subject, particularly, I felt a wish, not only on my own account, but also on account of those whose minds might not be clear on the subject, to hear the views of some of the brethren whose minds had been led to that subject. From the many passages referred to by brother Howell, in proof of the Divinity of Christ, and his reference to brother Trott's able communication in the second number, I thought that, perhaps, brother Howell had an idea that my mind was in difficulty upon that subject. If so, I would say to brother Howell that, notwithstanding that the mystery of God manifested in the flesh is beyond the scan of man, let his acumen be ever so great, yet, I view the Divinity of Christ as clearly brought to view in Scripture as his humanity; and that both are as clear as that God created the world.

Brother Howell quoted the passage in Jer. xxiii. 6, which led my mind to the xxxiii. 16, also alluded to, which reads—"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our righteousness." The promise to David was, that he should not lack a son to sit on the throne of Judah; but this was typical of Christ, the King of Kings, the King that should reign in righteousness, the son of David according to the flesh, and declared to be the Son of God with power, &c., by whom we have received grace and apostleship, &c. The restoration of the Jews from their captivity in Babylon, commenced an era in which Christ was to come, and was a figure of the coming of the Gospel day. The Lord had shown Jeremiah the captivity that was coming, and the restoration therefrom, and the blessings that should follow; which typically was leading on to the coming of Christ. Hence, in the 14th verse, he says, "Behold, the day come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah." Fifteenth verse: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." Here is Christ clearly presented; and the text goes on, verse 16th: "In those days, shall Judah be saved," &c.; the same alluded to by Malachi, where he

says, "then shall the offering of Judah and Jerusalem be pleasant unto the Lord. In the 23d chapter, it is: 'This is the name wherewith he shall be called,' &c. So that Christ is the Lord our righteousness, and with him (not without him) she (the church) shall be called. Being called with his name, (the Lord our righteousness,) is to be called out of darkness into his marvellous light, called to glory and virtue, called, changed, from natural beings to divine spirituality, for I know nothing about any but divine beings dwelling in heaven. Thus being made partakers of the Divine nature, his life is yours, his righteousness yours, and the glorious crown, that the Lord, the righteous judge will give unto you; and you shall finally be prepared to be called with this precious name to God on high.

Yours in Christian love,
JOSEPH ARMSTRONG.

Extracts from Business Letters.

Marion County Mo.,
Feb. 29, 1860.

DEAR BROTHER BEEBE:—I will not do without the *Signs of the Times* as long as they continue to hold the doctrine which they now contend for. I received one of your hymn books last spring, and am highly pleased with it.

Brother Beebe, you have children in this State, and I expect you will visit them this Spring or Summer, and I hope you and brother Thomas P. Dudley will come to Marion County, and proclaim the truth to the people in Palmyra, and the Providence church. If you come, please send an appointment in the *Signs*. I take the liberty to call you brother, from the testimony you have given me in your editorial articles. Dear brother, I stand alone, but it is written, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

I was born February 16, 1800. My parents moved to Missouri in 1817, and in November, 1824, I was made to see my condemned condition as in the presence of God. This made me mourn and weep on account of my sins, and I continued in this doleful condition until May, 1830. In March of that year I went to Kentucky to visit my friends. In May, as I was going to my uncle Joel Kendrick's, I saw a large Sugar Orchard, and I came to the conclusion to ride around to the house and leave my horse there, and then go into that lonely looking woods and die; for I felt myself too unworthy to live. But when I got to the house I found a company assembled there, to hear old father Lewis Corbin preach. I hid myself in the crowd. He took these words for his text. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." At the sound of these words my soul was made to leap for joy. That burden of guilt was gone, and I thought that,

"Poor, weak and worthless though I am,
I have a rich Almighty Friend;
Jesus the Savior is his name,
He freely loves, and without end."

I had a conversation with Elder T. P. Dudley, on the second Saturday in June, 1830, and on the next day he baptized me. May the Lord give him strength to proclaim the unchangeable and invincible Union of Christ and his church. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Brother Beebe, pray the Lord to send some laborers into this part of his Vineyard.

May the God of Heaven guide us through this unfriendly world, and finally save us, is my prayer, for Jesus' sake, Amen.

I am your unworthy brother,
ELIJAH SMITH.

Thompson, Ohio, Jan. 3, 1860.

DEAR BROTHER:—The time is at hand for me to send in my mite for those papers, the *Signs of the Times*, and *Southern Baptist Messenger*, which contain all the gospel preaching that we have. I say we, because my wife and daughter are with me; and we prize them highly; and we try, as far as in us lies, to test them by the infallible standard of truth. In our lonely condition, without church privileges they bring us glad tidings of great joy, for it is refreshing to hear from those whom we love in the Lord, although we do not know them in the flesh, but when they touch on the key, "By grace are ye saved," the heart swells with that love and joy which cannot be uttered; but the falling tear tells of the emotion of the heart, and, dear brethren and sisters, then we feel that we love you, because you love the Lord Jesus, our King, and because you delight to speak of his power, his wisdom, and his love. O, what an ocean for us while here in the flesh to contemplate. That love is one love, in you all, by and through Jesus Christ our Lord.

The *Signs and Messenger* came regularly, and I am willing and glad to have the means to pay for them.

Yours in hope of immortal life.

ABEL PHELPS.

Janesville, Wis., March 26, 1860.

ELDER BEEBE:—In view of my depravity, I find so much conformity to the world, and so little transformity in the spirit of my mind, that I can scarcely feel confidence to identify myself with the people of God. My only hope is in Christ. I often, while perusing the *Signs*, think of a remark of Eld. Solomon, when in his last confinement: "O how I want to preach." Although I am not a preacher, yet, O how I want to write. But I think I cannot write to the edification of the saints. All over, immersed in sin—no goodness in me, and such a warfare.

"Divorced I am, but married still,
By free consent, against my will."

But here again I derive some consolation, "This sacred stream from Jesus' veins,
Is free to take away,
A Mary's, or Manassah's stains,
Or sins more vile than they."

Not to flatter, but to encourage you, I will say I think I have never seen a more satisfactory selection of Hymns than yours.

A. WHITE.

Cass, Ark., Jan. 5, 1860.

BROTHER BEEBE:—I do not know how I could do without the *Signs*, for it brings me good news and glad tidings of great joy. I often think I am deceived and deceiving others; but when I read the experiences of brethren and sisters, it revives, my drooping spirits, for they correspond with my own. I have been a subscriber to the *Signs* for three years, and I send one dollar to renew my subscription for another year. I also send some lines, which please give a place in the *Signs*.

Your unworthy sister,
NANCY DURNING.

Sharpsburg, Ky., Jan. 31, 1860.

DEAR BROTHER BEEBE:—As the business part of my letter is closed, I will drop you a few lines, to inform you that myself and family are well. I have been a reader of the *Signs of the Times* ever since the second volume commenced, and am well pleased with the doctrine it contains, and my fervent desire is that the Lord may bless its contents to the edification and comfort of his dear children of promise. Though they be separated many miles apart, they can converse with each other on the great subject of salvation by grace, through its columns, and rejoice in Christ Jesus, having no confidence in the flesh. When I reflect on our last meeting with you at the Licking Association, last fall,—what union and oneness of the dear brethren, Dudley, Beebe, Johnson and Thomas, and others, and the glorious effect and influence it had on the hearts and minds of the dear children of God. Two have since that meeting been baptized at Mt. Gilead and added to that church, and the brethren generally seem greatly refreshed by the coming of the brethren in the ministry.

If the Lord will, we desire to attend your Association, (the Warwick, in June next) where I hope to meet many of the dear brethren whom I have never seen in the flesh. My love to you and all the dear brethren whom I love in the truth.

Yours, in the bonds of the gospel,
SAMUEL JONES.

Moorefield, Ky., Feb. 7, 1860.

BROTHER BEEBE:—Please send me the back numbers, for I feel it to be a loss to miss them. I file them and intend to have them bound for the benefit of my son as well as my own. I love to look over the old volumes. I would rather read the communications which they contain from the dear brethren and sisters, and your editorials, than listen to the greatest eloquence that can be poured forth from the pulpits of other denominations. All is like the husks which the swine do eat, in comparison with the communications of the dear saints. Ours is the pure gospel of Christ; it is the sincere milk of the word. The scriptures abound with the doctrine held by the Old Baptists. They truly open with new light and beauty to me since my new birth. I have read them ever since I could read; but O, what a different view do they now present to my anxious, thirsty soul! What spiritual food do I draw from them by the power of the Savior's blessed Holy Spirit. He has promised to instruct us, and to keep our feet from forbidden paths. If we ask him in faith, we believe he will teach us our duty and enable us to perform it. I hope we are his children, heirs of God, and joint heirs with our Lord Jesus Christ. Chosen in Christ Jesus before the foundation of the world, and saved by sovereign grace alone, through faith, and that not of ourselves; it is the gift of God. Not by works, lest any man should boast. And it is truly of the grace of God that I am what I am. I am perfectly satisfied with every point of the Old School Baptist doctrine. The longer I live with them, the more I am convinced of its purity. If I am in error, as the Presbyterians and Methodists tell me I am, I hope the Lord will reveal his hidden truth to me. I am

with you, brother Beebe, and all the dear ministers of the gospel, of my acquaintance. May the good Lord keep my heart and direct my footsteps, is my sincere prayer, and may he sustain you, my brother, in your arduous labors. May he direct you in all things in this life and afterward receive you in heaven.

Your sister, in hope of eternal life,
SARAH E. KEAN.

New Canaan, Ct., Feb. 12, 1860.

BROTHER BEEBE:—I am still here on these shores of time, and cannot tell when, or under what circumstances, I shall be called to launch away. I find that I have the same sinful heart and the same unsanctified nature to contend with, that has always attended me; and if ever delivered from these corruptions and made meet to be a partaker of the inheritance of the saints in light, it will be a work which a God only can do. During the last year the searching of the scriptures has been to me a fountain of instruction and comfort, and I feel assured that the same Spirit which indited them, is still able to bring forth from their treasures, things new and old. I have read the *Signs*, and read them with much satisfaction, as I am rarely favored with any other preaching, though I live in a land where teachers are made and heaped upon us, yet "they speak not according to this word," teaching men that God has done all he can to save sinners, and now stands with open arms, entreating them to come and accept his offered mercy. Now, if the light that is in them be darkness, how great is that darkness?

Now, Elder Beebe, I wish your paper continued, and if it should seem good to you to write an editorial on the subject contained in Ephesians, iii. 16 to 19, inclusive, and the Spirit should open it to your mind, I trust it would be comforting to all your numerous readers.

Wishing yourself and them joy and peace in believing, I remain yours in gospel fellowship.

WATTS COMSTOCK.

Adams Co., Ill., March 16, 1860.

MY DEAR BROTHER:—Zion, so far as my personal knowledge extends, appears to languish, whilst error and iniquity abound, and the love of some even appears to grow cold; but the children of the bond-woman are rejoicing on all sides; whilst, by the use of such means as protracted meetings, anxious or mourners' seats, they are daily adding to their numbers, in religious society, of them who wonder after the beast. And were it not for that everlasting covenant ordered in all things and sure, I would begin to think God had forsaken us, the Lord had forgotten to be gracious; but whilst we know it is sure and still stands good, we still rest in hope. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." They are to inherit this kingdom; it is undefiled and fadeth not away; reserved in Heaven for them who are kept, by the power of God, through faith unto salvation, ready to be revealed in the last time.

I am still feeble, yet hope to be able to be at meeting to-morrow and next day, which will be the first for four weeks, in consequence of a second attack of winter fever in the last month. Adieu.

J. WILLIAMS.

CIRCULAR LETTERS.

Shrobb, Jasper Co., Illinois.
Nov. 12, 1859.

DEAR BROTHER BEEBE:—Herewith I forward you a copy of our minutes, with the request that you publish the circular in the *Signs*. You will see that there are many typographical errors in the circular letter; this is one reason why we wish it republished in the *Signs*. You will please make the necessary corrections. Truly yours in bonds of Christian love,

D. BARTLEY.

The Okaw Regular Baptist Association,
to the Churches of the same, and the
Saints generally.

DEAR BRETHREN AND SISTERS:—In token of brotherly love, and of our earnest desire for the spiritual welfare of the household of God, we send you this general address.

Believing you are built upon the sure foundation stone which God has laid in Zion, and having full assurance of your soundness and steadfastness in the faith which was once delivered to the saints, we can with much propriety adopt the exhortation of the apostle: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."

The law of Christ enjoins upon his followers, uncorruptness in doctrine, and the faithful performance of every Christian duty. This is what we understand the apostle to mean, when he speaks of going on unto perfection, and of being perfect.

Dear brethren, are we thus perfect? Relative to our faith in the doctrine of Christ, we believe we are. The truth, we hope, has made us free from the false doctrines of anti-Christ; and the spirit of truth, we humbly trust, has effectually instructed us in the principles of the doctrine of Christ. But relative to the performance of all good works unto which we are furnished in the scriptures, we are not perfect.

Then, are we going on unto perfection? or are we stationary? The latter is, undoubtedly, true. Having been justified by the grace of God, through the redemption that is in the Lord Jesus, and made heirs of heaven, according to the hope of Eternal Life, we seem to have lost sight, measurably, of the fact, that there are duties required of us, as well as privileges and blessings to be enjoyed by us. Permit us, therefore, dear brethren, to call your serious attention to one of the most important christian duties—the relative duty of churches and ministers.

We all believe that such a duty does exist; but to show its importance, we will briefly present why it exists. We remark, then, that although as earth-born we are scattered, and our interests divided, yet, as heaven-born, we are brought into one fold, and our interests are united. As such, we are members of the same family—children of God, and brethren of the Lord and of one another. Bound together by ties stronger than those of consanguinity—ties that death cannot sever—by the one spirit emanating from God our Holy Father, and flowing through Jesus, our glorious Elder Brother, and vivifying us with immortal life and spiritual energy; and thus manifesting us as being in vital union with our Head, and with one another as members of his body.

It is this sacred union, in which we are

united, that establishes certain relative duties among us. These duties, therefore, are as sacred as the relation that enjoins them upon us.

We will first, attempt to present the duty of the ministers of the New Testament.

In reference to the body of Christ, which is the Church of God, God hath set the members, every one of them, in the body as it hath pleased him; and he hath tempered the body together, that there should be no schism in it; but that the members should have the same care one for another. And he hath set some in the church: first, apostles; secondarily, prophets; thirdly, teachers, &c.

These he gave for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. This, then, is the duty, and should be the vocation of the minister.

As a watchman, he is set upon the walls of Zion to keep watch over the city; and is commanded to keep not silence, but lift up the voice like a trumpet, and cry aloud, and spare not.

As a servant of his divine Master, he is required to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

As a steward of the mysteries and manifold grace of God, he is admonished to give attendance to reading, to exhortation, to doctrine, and cautioned against neglecting the gift that is in him; but commanded to meditate upon these things, and give himself wholly to them; that his profiting may appear to all.

As a soldier under the Captain of our salvation, he has orders to fight the good fight of faith, and forbidden to entangle himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

As a shepherd, he has received a solemn charge to feed the flock of God, and take the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

Surely, his is not only a high and holy station, but also one of vast and solemn responsibility! Verily, his vocation is exalted, his work noble, and worthy of all his talent and time! Doubtless, the minister of the most high God who is fully impressed with the importance of the work whereunto he is called, will not only deem this work worthy of all his talent and time; but will also very sensibly feel that it demands all his time and ability.

The lesson taught the apostle Peter by our Lord, is in point here: Peter, who had been a fisherman, returned to his secular vocation, and also took some of the other apostles with him. They toiled all night, and caught nothing; but when morning had come, their Lord drew near; and at his command they cast the net, and it was filled with fish. They now returned to land, and find fish and bread ready prepared. Jesus now commands, and Peter drew the net to land, containing a hundred and fifty and three great fish—for which his Lord had a use. Jesus then said, "Come, and dine." Having dined, his Lord said to Peter, "Lovest thou me more than these?"—doubtless referring to these great fish, the gains of Peter's worldly calling. Peter answered, "Yea, Lord;

thou knowest that I love thee." He saith unto him, "Feed my lambs." Again the same question is asked, and the same answer is given; followed with the command, "Feed my sheep." The third time the question, "Lovest thou me?" saluted the ears of Peter, who was now grieved; for he doubtless understood why his Lord thus severely, though mildly, tried his love, and reproofed him. He keenly felt the meek reproof; he understood the lesson, and was corrected. He now, no doubt, detested this multitude of great fishes, and, therefore, warmly responds, "Lord, thou knowest all things; thou knowest that I love thee." His Lord mildly says, "Feed my sheep." This is the last we hear of Peter returning to his secular vocation: he now had a noble work to do. The Lord Jesus, that great Shepherd of the sheep, had made it his duty to feed his flock, and Peter was now taught that to obey, is better than sacrifice. We now ask, was this lesson intended for Peter alone, or was it not intended for all whose duty it is to feed the church of God? Doubtless for all.

The under-shepherds, therefore, are not required to maintain themselves or families, in addition to their ministerial duties and labors. Certainly not. For if they are, then Peter was doing his duty when he went a fishing; for, as that had been his occupation, he must needs go fishing, in order to support himself and family. But this is the very thing for which his Lord so severely, though mildly, chastised him.

No, our compassionate Savior and Good Shepherd does not make his yoke hard and his burden heavy by laying a solemn injunction upon his under-shepherds to discharge all the duties of a faithful shepherd, and then, in addition to this, require them to seek their living as they did before he made them shepherds. No, no! So far from it, when any of them would seek their living thus, those ever-memorable words of their Divine Master admonishes them: "Lovest thou me more than these? worldly things? Then, 'Feed my lambs'—'Feed my sheep.' 'And verily, thou shalt be fed.' But how are the under-shepherds to be fed or supported? Will the Chief Shepherd miraculously provide for their wants, as he did on the occasion when Peter and his brethren went a fishing? If need be, doubtless he will; for this lesson was to teach them that, notwithstanding he had called them from their worldly business to feed his lambs and sheep, he would provide for them.

But we now come to notice one of the duties of the church of God, and remark that our Lord has made it the duty of the church to support his under-shepherds—whom he gave for the special benefit of the church.

Thus: Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he who ploweth should plow in hope;

and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

The above is from the pen of an inspired penman—the eminent apostle of the gentiles, who thus writes to the church of God at Corinth. The duty of the Church to her public servants is here very plainly presented. But the faithful Paul, unwilling to keep back any part of the counsel of God, follows the above with this positive and pointed language: "Do you not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." The ministers of the old and typical dispensation had no inheritance given them in common with their brethren, the children of Israel; for the Lord was their inheritance. But their brethren were commanded to give them cities to dwell in; and they were to live upon the free-will offerings of the children of Israel, which they carried into the temple, to be offered upon the altar. And thus did they that ministered about holy things, live of the things of the temple, and partake with the altar.

This illustrates how the ministers of the new and anti-typical dispensation should live. The Lord should be their portion, and they should live upon the free-will offerings of their brethren, the children of God. Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

T. THRELKELD, Moderator.

L. W. TRUE, Clerk.

BRETHREN AND SISTERS IN THE LORD:—The time of our annual meeting being at hand, you will look for something in the form of a circular to be attached to our minutes. We can only say to you all, as one family, wishing to hear of the general prosperity of our Father's family, that nothing new or strange has taken place since our last annual address to you. We only have to lament the declension in things of religion. Is it not the case that we have been in neglect of our christian duty? May each one make enquiry of themselves and of the Lord, to know if such is not the case. If we have been strictly engaged in prayer to the Lord, have we been strict in attendance of our meetings—in filling our seats in the house of the Lord, or have we been so crowded with our domestic concerns that we could excuse ourselves and hoped the brethren or church to excuse us? Alas! if such is our course, can we not account somewhat for our barrenness and leanness in spiritual blessings? Have we visited our sick brother or sister, or neighbor; or have we said they would be attended without our assistance? Have we said to our poor brother or sister who were in need of food or raiment, be thou warmed, and be thou filled, and have not administered unto their real necessities? Good works, my brethren, are truly the fruit of a living

faith in Christ, and if a tree bears not spiritual fruit, if they have a faith, it is a dead faith. The apostle said that those are only evidences of a gracious state, and follow being born again.

I will now call your minds to a passage of God's holy word by the apostle Paul, first Corinthians, 15th chapter, 3d verse, latter close of said 3d verse. I will give you first the whole verse: "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." In this the holy writer presents the object of Christ's death, while he points our minds to the holy men of old, which spake as they were moved by the Holy Ghost sent down upon them. You will notice the apostle spake this to his brethren, the faithful believers, in other words, the manifest heirs of promise. The prophet Isaiah spake, surely he hath borne our griefs and carried our sorrows; he, (Christ) has not only died for our sins, according to the scriptures; borne our griefs and carried our sorrows; in this he is brought in the room and stead of his people to be the sufferer. Could ever love be like this with any other but Jesus—that one should freely and voluntarily die for the sin of another? Was not this compassion like a God, that when the Savior knew the price of pardon was his blood, his pity ne'er withdrew? If God so loved us while in a state of sin and wretchedness, if this be made manifest to our poor souls, there is no wonder we should love God and delight in his ways! How we should strive together to keep the unity of the spirit in the bonds of peace! Not only a name to live, but manifest that life and love to God and to one another, and try to live for him who has called you out of darkness into his marvelous light, and made manifest to our poor souls by that light and life, how by that living oneness Christ was made sin for us. Not for the world in this sense, but the children of promise, for the children being partakers of flesh and blood, he also took part of the same, part of the same flesh and blood that the children of God are partakers of. This looks as if he (Christ) is not only our Savior and our God, but our elder brother, and as such could feel and bear the infirmities of all his Father's family. You see in this, how, by virtue of union, Jesus could die for our sins. According to the Scriptures, time and space would fail in this epistle to trace this inexhaustible subject. We only have pointed your minds to a few of the many hundreds of passages of Holy Writ that makes this special salvation manifest to the heirs of promise in the fulness of times; for Christ having died for our sins, shows to us a work done in which God can only be glorified in the perfection of that work, in calling in the subjects for whom Jesus has especially died. How God-honoring is this glorious doctrine of salvation by grace, not being based upon human contingencies, but upon the all-prevailing merit of what Jesus did in dying for our sins, and rising again for our justification. But I will drop this subject for the present, and now may the blessings of Heaven's King be more abundantly poured out upon us; may we live in love to God and one another; may we live to the honor of God and the adorning the profession of Godliness we have made; that in the

end of our race, we may feel, as the apostle said, that we have fought a good fight; that we have finished our course, and are now ready to be received into that more blissful place, where we shall forever be seated in the presence of our blessed Savior, who died for our sins. My brethren and sisters, farewell for the present.

W. F. JERRELL.

CORRESPONDING LETTER.

The Okaw Regular Baptist Association in Session with the Hickory Creek Church, Jasper County, Illinois, on the 23d, 24th and 25th days of September, A. D., 1859, to the sister Associations with whom she corresponds, sendeth, greeting:

DEAR BRETHREN IN THE LORD:—Through the tender mercy of a gracious and merciful God, we have been permitted to pass through another year, and have the privilege of once more meeting together in an associate capacity, and we rejoice to have the opportunity of sending you this, our epistle.

Your messengers have come to us in the fulness of the Gospel of our Lord and Savior, Jesus Christ, proclaiming salvation to us poor sinners, only by and through a crucified Savior, who died that we (his people) might live; not, as the Arminian would have it, making the way possible for all to be saved, but by laying down his life that we might live. We still trust in the power of God's grace, who alone brought salvation to us; how comforting to reflect that in consequence of the eternal union with him, he has completely redeemed us, and our sins have been laid upon a precious and glorious Redeemer, who bore them in his own body, when he was nailed to the cross, and forever canceled all our debts, and thereby made us free from sin. "The Lord hath done great things for us, whereof we are glad." Dear brethren, let us stand fast in the liberty wherewith Christ hath made us free, and contend earnestly for the faith as delivered to the saints by our Lord and Savior Jesus Christ, and may we strive for the unity of the spirit in the bonds of peace.

Dear brethren, we do highly value your correspondence, and desire a continuance of the same. Our next Association will convene (the Lord willing) with the little Bethel Church, Mattoon, Coles Co., Illinois, on Friday before the fourth Sunday in September, A. D. 1860, where we hope again to meet your messengers.

Done by order of the Association,

T. THRELKELD, Moderator.

L. W. TRUE, Clerk.

*Near Plymouth, Illinois, }
March 26, 1860. }*

DEAR BROTHER IN CHRIST:—The Lord has graciously visited some of the churches in this vicinity. There have been some additions to the three churches where I have been preaching. Since last fall ten have been added to the three churches. Two on last Sunday, and one more is received on experience, to be baptized at the next meeting; and we trust there are some others who will come out at that time.

Accept of my highest christian regards and esteem.

Yours, in christian love,

JACOB CASTLEBURY.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1860.

REMARKS ON ROM. v., 18-21.—REPLY TO SISTER LEONARD.—The passage proposed for consideration, reads thus: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the disobedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

In a preceding verse of this chapter, Paul has said that Adam is the figure of him that was to come, and in all the subsequent verses of this chapter, shows wherein Adam is the figure. If we have rightly understood the Parkerite doctrine of *Two Seeds*, it represents that all who were created and embodied in the earthly Adam, were the elect of God, and that the non-elect were added to the human family by the multiplying of the sorrow and conception of our mother Eve. Taking Adam as the figure of Christ, and Eve as the figure of the Church of God, or of that Jerusalem which is free and is the mother of us all, the Parkerite position would contradict the import of Paul's allegory, Gal. iv., 22-28, and make Jerusalem the mother of all the ungodly. But it should not be forgotten that Eve is Adam. This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.—Gen. v., 1, 2. "And Adam said, This is now bone of my bones, and flesh of my flesh."—Gen. ii., 23. Consequently it is impossible that Eve could be the mother of any but the children of Adam. If they were her children, and she is Adam developed, then are they unavoidably the children of Adam. But this wild speculation is annihilated by the sweeping declarations of Paul at Athens, that God "hath made of one blood all the nations of men, for to dwell on all the face of the earth."—Acts xvii., 26. Also that the saints at Ephesus and faithful in Christ Jesus, were by nature the children of wrath, even as others.—Eph. ii., 3. Again: If Adam in his creation had embodied the Church of God, as the holy seed, and that seed exclusively, then instead of being the figure of him that was to come, he would have been him that was to come. For that seed is Christ.—Gal. iii., 16. But we will give our sister what we understand to be the true sense of the scripture submitted. Adam, as the figure of him that was to come, was set up in his creation as the embodiment and seminal head of all the human race, and in him their name is Adam. By the decree to multiply and replenish the earth, Adam is multiplied or developed in peopling all the nations of the earth, and no less Adam in their multiplication, than when embodied in him they ate the forbidden fruit. Consequently by the offence of Adam as a unite, the guilt of that offence attaches to Adam

as multiplied, expanded or developed, and hence the judgment, which is perfectly just, came upon all men. As all sinned in Adam, before any of the race were born, so judgment came upon all which were to be born, unto condemnation. Death passed upon all, because all have sinned. Thus as a union and identity of life in the earthly Adam involved all the posterity of man in guilt, condemnation and death, so a vital union and identity of all the spiritual family of God, with Christ as their seminal Head and Mediatorial representative, secures to all the spiritual seed an interest in that free gift, which includes justification of life. As the earthly Adam embodied all the earthly posterity, so the Second Adam, which is the Lord from heaven, embodies all the children of God. All mankind, elect and non-elect, sinned in the earthly Adam; judgment came on them to condemnation; death passed on them all, and in him they all die. And after the same figure or similitude, all the children of God, by virtue of that eternal life which was given them in Christ Jesus, before the foundation of the world, are partakers of his righteousness, his life and immortality in due time.

As children of the earthly Adam, we are brought into manifestation in our individuality by ordinary generation, in which our life, which was given us in Adam, is communicated to us personally by being born of the flesh; so all the family of God, chosen and set apart, and set up in Christ, are brought into manifestation as a spiritual seed, by extraordinary generation, or what the scriptures denominate *re-generation*, in which they are born again, not (as in their earthly birth) of a corruptible seed; but of incorruptible seed, by the word of the Lord which liveth and abideth forever. As all the progeny of the earthly Adam are begotten and born of the flesh in the image of the earthly progenitor, so all the children of God are born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God; and in the new and spiritual birth they receive that life, experimentally communicated to them personally, which was given them in Christ Jesus before the world began; and by which they bear the image of their heavenly progenitor. As members of the earthly Adam we are depraved, guilty, condemned, and under death which has passed on us in common with all men; but, as members of Christ, we are made partakers of the divine nature—2 Peter, i. 4.—and freely justified through the redemption that is in Christ Jesus.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By what law, either human or divine, could many be made sinners by the disobedience of one, except it be upon the ground of federal identity. The mere imputation of the consequences of sin to those who have not actually sinned would make them sufferers, but not sinners. It is not then on the principle that the fathers have eaten sour grapes, and the children's teeth are set on edge; for the text says expressly that many were made sinners. And sin is the transgression of law. We must therefore conclude that all the human family, as they stood in Adam, at the time of the transgression, constituted that one man, and as a unite committed the disobedience, and their multiplication by genera-

tion could not release them from the guilt. They were made sinners simultaneously by one act. And those who are not yet born were made sinners by the same act, and at the same time, and Death passed upon them all, because they were and are all sinners.

Even so. By the obedience of one shall many be made righteous. Those who, as the children of God, sustain the same spiritual and immortal union to Christ, in their spiritual life, as all mankind do to the first Adam in their natural life, were in Christ, when he, as their Mediatorial Head and embodiment, rendered perfect obedience to every jot and title of the demands of the law and divine justice. The vital relationship and identity of Christ and his church was such that all who were embodied in him when he fulfilled the law, were made legally righteous in him, the same as all who were embodied in the earthly Adam were made sinners in him in his transgression. Thus the apostle seems to present the subject of atonement, when he says, in the 10th verse of this chapter, "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. Christ died on Calvary some eighteen hundred years before the present generation were born; but at that time, though unborn, we were enemies to God, for we were enemies from the time we sinned in Adam. But when Christ died we were reconciled to God, by his death. And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. The atonement or reconciliation though actually made by the obedience of one, we had not received experimentally until now—that is, until born again, and made to joy in God through Jesus Christ our Lord. And this obedience of the one, shall assuredly be applied in due time to all who were represented in him in his death and resurrection. For he was delivered for our offences, and was raised for our justification. "Moreover, the law entered that the offence might abound." Although the die was cast, we had sinned, and judgment had come upon us to condemnation, and death had passed on us all, from the time of our transgression in Adam; yet the law entered to show our alienation from holiness, and the deep depravity of our nature, that sin might appear, as it truly is, exceeding sinful. Thus the law was added, because of transgression, not as a minister of life, but as the administrator of death. That every mouth might be stopped, and all the world become guilty before God. Not that the law is the cause of our guilt, but the detector of it. It weighs us in the balance and pronounces us guilty. As an illustration of the idea, let the christian look to his own experience, and, with Paul, he will say, I was alive once without the law, but when the commandment came, or the law entered, sin revived, showed itself, and abounded in us, and we were slain. We found that by its deeds we could not be justified in the sight of God. If a law had been given that could have given life, verily righteousness should have been by the law; but instead of life we found that as many as were of the works of the law were under the curse. But where sin abounded, grace did much more abound.

We could never so fully appreciate the abounding grace of God in our salvation if we were unconscious of any other guilt attaching to us than that of originally eating of the forbidden fruit. But the Law entered, saying, "Thou shalt love the Lord thy God with all thy heart, &c., and thy neighbor as thyself;" and we found we were guilty of the whole law. We had not loved God with any part of our heart, nor had we loved our neighbor as ourselves. The entrance of the law brings sin to light. "I had not known sin, except the law had said, thou shalt not covet." But now that sin is discovered in all its damning power, how greatly is the grace of God exalted which swells above our folly and our guilt.

"That as sin hath reigned unto death," by the disobedience of one, or by our disobedience in Adam, Death having passed on us in that disobedience, "Even so might grace reign, through righteousness," or through the obedience of one, "unto eternal life, by Jesus Christ our Lord." As by our union and identity with the earthly Adam we are sinners, condemned and slain; even so, by virtue of a vital union with that second Adam, which is the Lord from heaven, we are made righteous, and the free gift comes on us to justification of life.

Inquiries after Truth.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah iv. 16.

Decatur Co., Ga., Jan. 13, 1860.

BROTHER BEEBE:—You will oblige a poor feeble worm of the dust, by giving your views on John xv., 1, 2. Jesus says, he is the true Vine, &c., and in the second verse, Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now what I wish you to explain is this: How is it that these branches are in Christ, and then cast off and withered? Christ says, I in you, and ye in me, and I in the Father, &c. If a branch, it must receive sap from the root.

Yours, as ever,

W. C. THOMAS.

We commend to the consideration of brother Thomas, the exposition written by brother W. J. Purington, published in No. 5 of volume 27. Meantime if any of our brethren have views on the subject, let them be given.—[Ed.]

New Hope, Lincoln Co., Mo.

BROTHER BEEBE:—I am very much pleased with the *Signs of the Times*, and also with the *Southern Baptist Messenger*, as they bring me the only preaching that is preaching indeed, that I have, although there is of what is called preaching every week; but it is all *means* or *do and live* doctrine, such as I cannot find taught in the bible.

Brother Beebe, as there is much said here about what time the gospel church was set up, will you please give your views on that subject, and oblige your unworthy brother, and may the great Head of the Church guide and direct you in all things, is my prayer.

Yours, truly,

SENECA WATTS.

Martinsville, Ill., Feb. 13, 1860.

BROTHER BEEBE:—Please give your views on Rom. xv., 15-19, especially concerning the mighty signs which attended the apostles' ministry. I have heard a Campbellite preacher deny that any man is called of God to preach, whose ministry is not attended with these signs. I am nearly alone, having but few with me who believe that salvation is of the Lord alone.

Your unworthy brother,
C. B. MOORE.

Greene Co., Pa., Jan., 1860.

BROTHER BEEBE:—Please give your views on Jeremiah v. 30, 31. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof."

JAMES STEWART.

Taylor Co., Va., Feb. 5, 1860.

BROTHER BEEBE:—I desire your views on John viii., 41. "Ye do the deeds of your father. Then said they to him, we be not born of fornication; we have one father, even God."

Yours, in the bonds of love,
M. C. MURPHEY.

Whitefield, Me., March 27, 1850.

ELD. BEEBE:—I wish to renew my request for your views on Acts xvii. and last clause of the 30th verse. "But now commandeth all men everywhere to repent."

Yours, as ever,
CHARLES GLIDDEN.

BROTHER BEEBE:—Please give your views on Ezekiah xxxiv. and latter part of verse 2. "Wo to the shepherds," &c. I desire your views on that, and on through the 3d verse also. By complying with this request you will oblige your subscriber.

J. JONES.

Receipts for Subscriptions.

NEW YORK—Thos. M. Graves 1, E. Ingalsbee 5, Mrs. Abbey McQuoid 1, Jas. Bostwick 1, H. Hoyt 1, M. A. Horton 3, J. W. Coleman 1, Thos. Tatham 1, Eliza Lane 1, J. T. Bouton 2, Julia A. Oakley 1, S. G. Squire 2, G. J. Beebe 28.66, H. H. Roe 3, E. L. Uptegrove 1, Mrs. Henry Shons 1, Mrs. Johnson 1.	\$54.06
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CANADA WEST—J. T. McCall 2, D. Campbell 1.	3.00
Total.	\$220.19
NEW AGENTS.—Tyro Henderson, Ia.; F. E. Lacy, Arkansas.	

PART I.

Continued from page 40—Chap. 3.

Behold! the distant horizon demands Our close attention; there God's chariot stands We see its sable canopy expand, And spread its gloomy curtains o'er the land; But oh, it moves; it seems to slowly move At first; yet 'tis with fury drove By rushing winds along its aerial way, And, wide extending, hides the beams of day. The signal's given; we hear the rolling sound Of elements contending all around: Impress'd with awe, we bow before our God, And the earth shakes beneath thy mighty nod. In lambent flames thy messengers appear, Like guards advanc'd, announce their Monarch near.

Swift from the cloud the bursting thunder roars With awful eloquence; and now the stores Of heaven are seen; the clattering hail and rain, The retinue attendant in thy train, Fiercely descending sweeps across the plain; Beneath thy hand the lofty cedars bend, And humbler trees to shiver'd pieces rend; The high domed palace and the stately tower, Shook at their base, confess thy mighty power. With trembling awe we gaze upon the sight, And yet admire the grandeur of thy flight Through heav'n's high regions, on the wings of wind.

While sweet amazement fills each humble mind; For though the heavens appear with angry frown, Yet mercy sheds her copious blessings down. Oh, who can soar to reach thy glorious mind? If we attempt our thoughts are left behind; The thunder's voice and the lightning's fiery glare Express thy praise, and thy great name declare. Thy chariot wheels have pass'd; the storm is o'er;

Each dripping leaf, and ev'ry drooping flower Again revives with blooming beauties fair, Exhale their sweets, and soothe the troubled air; The clouds recede, and so the orb of day; The faithful moon mounts up her eastern way, O'er mountain tops and shady groves she climbs, On fields and lakes with pleasing lustré shines; Cloth'd with celestial beauty she appears, Her looks serene the mighty trav'ler cheers; Around her path ten thousand orbs of light Refulgent glow, and as in mirror bright Reflect thy name—a thine everlasting name—Thy Godhead and amazing pow'r proclaim.

From North to South, and from the East to West, The garnish'd heav'n's appear in glory drest; Each rolling world in perfect order moves, The laws by which they're rul'd thy wisdom proves.

Their structure grand; immense their magnitude; But our conceptions are but faint and rude. We gaze; we think—ah, then we gaze again, But to perfection we cannot attain, Nor find thee out; so great and high thy ways, Our loftiest song must fall beneath thy praise. The eye of sense so weak, we ne'er can find The heights and depths of thine eternal mind; Nor if by art assisted can we trace Creation's wonders in the distant space. Could we transport ourselves to yonder star, And cast our eyes around to see how far Thy kingdom runs, we could not mete the bound, Nor could thy sceptre's limits e'er be found. Could we from thence in bold excursion fly To spheres remote, in still more distant sky, O'erwhelming thought! but even there should find

Unbounded empire bursting on the mind. Lord, what is earth with all her wealth, compar'd With heav'n's high frame, thy mighty hand hath rear'd;

To us in abstract great, but unto thee An atom—grain; yea, less—'tis vanity. Oh, where's the man that can stretch forth his rod,

And take dimensions of the works of God? Our numbers fail—before thy feet we fall, And say in wisdom thou hast made them all. In heav'n and earth, in sea and places deep, Where seraph veils his face, where reptiles creep, Both height and depth thy ruling sceptre own, Yea, length and breadth are subject to thy throne. We join the song to praise thee, mighty Lord; To everlasting be thy name adored.

Notice.

Lancaster Co., Pa., March 31, 1860.

DEAR BROTHER BEEBE:—Will you please publish in the *Signs of the Times*, that brother Barton's stated time for preaching at the Rock Springs will be on Saturday afternoon and Sunday, between the times of holding the Baltimore and the Delaware Association. And as it is expected that there will be ministering and other brethren at the Baltimore Association, who will also attend the Delaware Association, they are invited by the brethren to come by way of the Rock Springs and attend our meeting, as there will be time plenty. They can get tickets at Baltimore for Port Deposit, and come on Saturday forenoon by railway to Havre de Grace, and there take steamboat for Port Deposit, about five miles up the river, at which place they will arrive about noon, where they will be met by the friends and conveyed to the meeting, about ten miles. Should any come by private conveyance, from Baltimore, they can come more direct and cross the river at Conowingo bridge, about four miles from our meeting-house.

Yours, in love, for the truth's sake,
SAMUEL WICKS.

Notice.

To those who expect to attend the Baltimore Association:

BROTHER BEEBE:—The Ebenezer Baptist church of Baltimore, cordially invites as many ministers and brethren of our order as can, to attend the Baltimore Baptist Association, which will be held with us, at the Temperance Temple, opposite the Odd Fellows' Hall, on Gay street, near Fayette, in Baltimore City, to begin at 10 o'clock, A. M., on Wednesday, 16th day of May, 1860. Our own room in Metropolitan Hall, being deemed too small, we have engaged Temperance Temple, as above.

Those wishing accommodations when they arrive in the city, will call on Dr. John Thorne, 113 Front street, or at the store of Gist & Wells, opposite the Baltimore and Ohio R. R. Depot, on Eutaw street.

JOHN THORNE,
113 Front st., Baltimore, Md.

Notice.

The Chequung Association will be held with the Charleston and Sullivan church at Mainsburg, Sullivan Township, Tioga Co., Pa., on the 16th and 17th days of June, 1860, where we hope to see a general attendance. Our brethren in the ministry are affectionately solicited to meet with us, especially Elders Beebe, Conklin, Smith, Hill and Hollister. This Association has but two ordained ministers; those faithful servants of the Lord, who formerly gladdened the hearts of the children of the Most High, have gone to dwell with Jesus, and see him as he is.

The brethren coming from the East will call on Wm. Ludington and P. W. Doud. Those coming from the West, will call on James M. Rose and James Cudworth, and those coming by Railroad, (Blossing Branch,) will leave the cars at Mansfield, where they will find teams to convey them to the place of meeting.

By order and in behalf of the Church,
P. W. DOUD.

Old School Meeting.

New Milford, Pa., March 26, 1860.

BROTHER BEEBE:—Please publish, in the *Signs*, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held at New Milford, in Bradley School House, about three miles west of New Milford Depot, in Susquehanna Co., Pa., to commence at 10 o'clock, A. M., on Wednesday before the third Sunday in June, 1860, and we desire a general attendance, especially of the Elders. Those who come from East or West by the New York & Erie Trains, will change cars at Great Bend Depot, where the Scranton trains will connect at 8 o'clock, A. M., and at 4 P. M. for New Milford—at which the friends will be met with conveyance to take them to and from the Meeting.

Yours, as ever,
LEMUEL HARDING.

Record of Marriages.

March 20—By Eld. G. W. Slater, Mr. JAMES W. DICKINSON to Miss DRUSILLA RUARK.

March 22—By the same, Mr. STEPHEN P. DAVIS to Miss ELIRA A. SHOCKLEY, all of Worcester Co., Md.

March 29—By Eld. D. Bartley, Mr. MILTON SIMS to Mrs. SARAH E. MICHEL, widowed daughter of Dea. R. G. Ireland, all of Jasper County, Illinois.

Obituary Notices.

DIED, in Columbia, Jackson County, Michigan, Jan. 9, 1860, EDWARD, only son of Thomas and Elizabeth Swartout, aged 7 years and 3 days.

Washington, Fayette County, Ohio,
April 14, 1860.

BROTHER BEEBE:—By request I send you the following obituary:

DIED, at the residence of his son, Brother WILLIAM BATES. He was taken sick with lung fever on the 1st March, 1860, and died on the 8th, in the 76th year of his age. He had been a member of the Baptist church for about 40 years.

Thus was taken from our midst, quite suddenly, a brother whose understanding and love of gospel truth, whose discernment between truth and error, and whose sound judgment and discretion in the church was equalled by but few. We have lost a valuable brother in the church, but that he sleeps in Jesus we have no doubt; his mind was calm and his faith strong in view of approaching death. We feel to mourn our loss, but our loss is his eternal gain.

IRA YEOMAN.

DIED, February 29, 1860, Brother ROBERT HUGHES, Sen., at his residence in Titus County, Texas, aged 84 years and 1 day.

He was born in Chester District, S. C., and has been a member of the Primitive Baptist Church about fifty years. He was sound, firm and decided in his stand against all the modern monied religious institutions; but very regular in attending his church meetings, whenever his

health would permit. He was very liberal, and contributed much to the support of the church. The year before he died he gave two hundred dollars to assist in building a meeting-house. His house was always open to his brethren, and the ministers of the gospel found a welcome home with him at all times.

His disease was inflammation of the stomach; he bore his afflictions with christian fortitude. In his last hours he prayed God to give him grace to support him through all his trials, and to carry him finally to heaven. He died in the triumph of the faith for which he had long contended, fully reconciled to the will of that God whom he served and on whom he relied for salvation.

He has left a widow and nine children, and many grand-children, with numerous friends, to mourn their loss, which we trust is his eternal gain. He was an affectionate husband, a kind parent, a good master, and an obliging neighbor. May the Lord reconcile and sustain his aged widow, and enable her to trust in him for aid, and console all the dear children.

Your unworthy brother,
ALFRED HEFNER.

Delphi, N. Y., April 5, 1860.

DEAR BROTHER BEEBE:—Please publish, in the *Signs*, the following obituary:

DIED, suddenly, at Delphi, Onondaga Co., N. Y., on the 3d day of March, 1860, NEWTON COATES, aged 21 years and 6 months.

He was a son of Rensselaer Coates. His father and mother are members of the Old School church here. The circumstances of his death were very trying: He had been well until the moment of his death; he had worked hard all day, and attended singing school in the evening, and walked home in the evening, and on hearing the bleating of one of his father's sheep, he went to look after them, and finding two young lambs, ran the sheep down; and then ate a cold bit, and went to bed, slept two hours, and died without waking. One of the family heard his stifled breathing, and not being able to arouse him, called up the parents, who saw one gasp and no more. It is generally thought he died with the nightmare.

His funeral was attended on Sunday, and a great concourse of people were present.

Yours, as ever,
J. P. SMITH.

Kingwood, N. J., April 10, 1860.

BROTHER BEEBE:—Will you please publish the following, by request of the friends:

DIED, on Thursday, the 29th of December last, Mrs. MARY HANN, wife of Joseph Hann, of Kingwood, aged about 55 years.

Sister Hann was a worthy member of the Kingwood church, sound in the faith, orderly in her walk and conversation, and, while able to meet with the church for public worship, embraced such opportunities with much satisfaction. But for nearly three years previous to her death, she endured extreme bodily suffering, in consequence of which she was deprived of this blessed privilege almost entirely. But she bore her afflictions patiently to the last, and then, we doubt not, rested from all her labors.

She has left a kind husband and a number of affectionate children, with brothers and a sister and other relatives, to mourn their loss. But they sorrow not as those who have no hope—she was ready and willing to go when called.

May this affliction work for their good and God's glory, and his name shall be praised.

Also,

On Friday, the 5th of August last, of consumption, Sister RACHEL HUDNUT, near 70 years of age.

She was one of the oldest members of the Kingwood church; consistent in her doctrine and practice, she lived a quiet and peaceable life, but owing to ill health and other circumstances combined, she was but seldom able to be with us at meeting. But she, also, we trust, has gone to that place where sickness is not known, and where she is in uninterrupted communion with the saints in glory.

GABRIEL CONKLIN.

Oxford, Mich., April 13, 1860.

BROTHER BEEBE:—Please publish the following obituary:

DIED, April 8, at her residence in Oxford, Oakland County, Michigan, Mrs. MARY E. HAMMOND, wife of John E. Hammond.

She was born in New Jersey, May 30, 1794, obtained a hope in Christ in 1818, was baptized and joined the church at Hamburg, Sussex Co., N. J., in February following. When that church divided in 1823, on doctrine, and each party excluded the other, she was fully identified with the party which was recognized by the council, as the sound party, and, as such, were admitted in the Warwick Association, as the the First Baptist Church of Franklin. In 1837 we moved to Michigan, and as there was no church of our faith and order near us, we were deprived of church privileges. Once in a while, Old Father Leet would visit and preach for us. She was sound in the doctrine of free and sovereign grace. She joined the Baptist church of Oxford five weeks before her death.

She has been confined to the house for the last fourteen months, and suffered much from palpi-

tation of the heart, which she bore with christian patience, without murmuring, but longing for the time to come when she should be freed from this world of sin and sorrow, and be with Christ, which is far better. She retained her senses to the last, and selected two hymns to be sung at her funeral, viz: 11th of First Book of Watts, and the other begins thus:

"Tis finished, the conflict is past;
The heaven-born spirit is fled;
Her wish is accomplished at last,
And now she's entomb'd with the dead."

I am left with two sons and two daughters to mourn our loss, together with many relatives and friends. Her funeral was attended by a large assembly, and Eld. Taft preached from 2 Cor. v. 1.

Yours, in tribulation,
JOHN E. HAMMOND.

Alexandria, Va., April 15, 1860.

DEAR BROTHER BEEBE:—Please publish the following obituary notice:

DIED, at her late residence on Duke street, in Alexandria, Va., on Thursday, 29th March last, Sister ANN JOHNSON, in the 79th year of her age.

Sister Johnson was born November 23d, 1781, was baptized by Philip Spillers, of Prince William Co., Va., in August, 1804, having lived nearly 56 years a consistent and devoted member of the Church of Christ.

At the separation, in 1835, at Alexandria, she took decided ground on the side of the Old School Baptists, and was well and favorably known by very many of the brethren and sisters, and her house, for many years past, as a stopping and preaching place for the wayfaring Pilgrims in Zion.

She was buried on Saturday, March 31st.—Elder Purington attended the funeral, and preached the Gospel of the Kingdom, from Philippians i. 21: "For me to live is Christ, and to die is gain;" and sang the hymn 1252, Beebe's Collection, using the feminine for the masculine gender. It was truly a weeping time. But why weep for a saint delivered from her prison of clay, to join the blood-bought company, in chanting the praises of Jesus, in that house not made with hands, eternal and on high.

Dear Brother, we earnestly hope that the friends and brethren will not forsake us, or fail to call on us, because she "is not;" for she has left, still in these low grounds of sorrow, a son, Mr. J. T. Johnson, and a son-in-law, and several others, who consider themselves highly honored by the calls and sojourns of any who love the Lord Jesus, and will favor us with their company.

Yours, in great humility,
JOSEPH GRIMES.

Hopewell, N. J., April 20, 1860.

BROTHER BEEBE:—Our sister, BETSEY LEIGH, one of our oldest members, died March 23, aged 82 years.

She has been a member of the 1st Hopewell church probably more than fifty years, and has always maintained a circumspect walk and conversation, and, when she was not providentially hindered, always filled her place in the church. She has been in feeble health for many years; yet she had so great desire to meet with her brethren and sisters, that she would endure much bodily suffering for the sake of the spiritual enjoyment.

Her last sickness, consumption, was very severe, and she suffered much pain, but bore it with christian fortitude. May this death be sanctified to the brother and other relatives, and to the church of which she was so long a member.

Yours, as ever,
P. HARTWELL.

Westmoreland, N. Y., April, 1860.

BROTHER BEEBE:—It becomes my painful duty to write the obituary of my dear companion, THOMAS HUMPHREY, who departed this life April 15, 1860, in the 47th year of his age.

He was born in Pleasant Valley, Dutchess Co., N. Y. He professed a hope in Christ when quite a youth, and often stood forth and proclaimed what God had done for him. He, at the time, united with the Presbyterians, where his parents were members, but I have often heard him say he did not feel satisfied with his baptism. But in the mysterious providence of God, he left his native place with myself, and removed to Westmoreland, Oneida County, about 20 years ago, where we became acquainted with the Old School Baptists, whose doctrine and order was new to us; and we thought it our duty to contend against it. But the eyes of our understanding being enlightened, we were led to see the only way a poor sinner could be saved, was by grace. "Not of works, lest any man should boast." And we were permitted to follow Christ in the ordinance of baptism in the year of 1843, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Since then, the subject of this notice has been a consistent member with the Old School Baptists. And, as God was pleased to give him a deep understanding of the doctrine of salvation through Jesus Christ, he was always ready to contend for the truth of the glorious gospel of the Son of God.

His disease was congestion of the lungs and

brain, for which reason he was not right in his mind during his sickness, and did not realize that his departure was at hand. But he has passed away; and we trust that his ransomed spirit has gone to God who gave it, and that he is now a participant of those glories he so often spoke of when in the flesh.

While I have been called to drink deep of the cup of affliction, the providences of God and his dealings with me have looked dark and mysterious. Yet I think I can say, God has been with me, his almighty arm has supported me, and he has kept me as the apple of his eye. I feel undeserving of the least of his mercies, yet his mercies are every day new. Through his goodness and mercy, I have a hope I shall yet reign with Christ in immortal glory, when sorrow and sighing shall flee away. Why, then, should I mourn for departed friends? I trust I mourn not as those who have no hope.

Yours, in hope of eternal life,
ELLEN HUMPHREY.

Lebanon, Ohio, February 19, 1860.

DEAR BROTHER BEEBE:—It has become my painful task to record the departure of my wife, MARY CORWIN, from this vale of tears and affliction, on the 9th instant, aged 65 years, 2 months and 5 days.

She was baptized, in June, 1813, into the fellowship of the Regular Baptist Church at Lebanon, by Elder Daniel Clarke, the first Baptist Preacher that was ordained in the Northwestern Territory, now the State of Ohio. When the churches divided into New and Old School, she remained with the Old School church, and was a faithful and consistent member while she lived.

On Wednesday evening, a week before she died, she awoke singing that beautiful hymn beginning, "How happy is the pilgrim's lot," but was too weak to continue, when a beautiful vision burst on her sight: "There," said she, "is my glorious Redeemer! My Jesus!" She clasped her hands, and shouted, "Glory! Glory be to his name! Praise him! praise him! and give him glory! all of you. Why can't you praise him? I am too weak!" About ten o'clock the next morning, the beautiful vision was repeated. I had just raised her up in bed, and was standing by her when she raised her eyes: "See," said she, "there is my mother; (pointing with her finger,) why, can't you see? And there is my friends, and Jesus in the midst! How beautiful! oh! how beautiful!" She suffered great pain until the Wednesday following, when she lost all consciousness, and on Thursday morning following, at 6 o'clock, she fell asleep in the arms of her Lord and Master, without a groan or struggle or the contraction of a muscle. How beautiful and how glorious is the departure of the saints of the Lord!

Her funeral was largely attended, it being on the day of our church meeting, Saturday before the second Lord's day in February. Eld. Williams preached a very interesting sermon from 1 Corinthians xv. 22: "For as in Adam all die, even so, in Christ, shall all be made alive." She was taken from the midst of the church and her remains consigned to the grave, with the full assurance that her life is hid with Christ in God; and in the morn of the Resurrection, when he descends with the voice of the Archangel and the trump of God, she will arise in his likeness, and, with all the ransomed of the Lord, hymn his praise in unceasing strains.

Yours, in affliction,
SAMUEL DRAKE.

Associational Meetings.

The Baltimore O. S. Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing at 10 o'clock, A. M., on Wednesday before the third Sunday in May, 1860.

Delaware Association will be held with the Old School Baptist Church, in the city of Wilmington, Delaware, to commence on Wednesday preceding the last Sunday in May, 1860, at 10 o'clock, A. M., and close on the Friday evening following.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Walkkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The four above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met, (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles,—from Hopewell via New York city to Middletown, (this place) is a little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out,

and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Pig River Association will hold her semi-annual session with the Town Creek church, in Franklin Co., Va., to commence on Friday before the first Sunday in May, 1860.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Tho. Dodson.

CONNECTICUT—Elders A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

CALIFORNIA—Elder Thomas H. Owen.

DALAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cubbage, John McCrene.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Levees, Thomas Livingston.

INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Robertson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.

ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, De Witt Slawson, Cornelius Lane.

IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price, James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.

KENTUCKY—Elders Thomas P. Dudley, Samuel Jones, Jordan H. Walker, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and Charles Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Charles Ware, Daniel S. Bradley, H. Cox, James Brown, Gabriel Williams, B. D. Kennedy, Joseph E. Settle.

LOUISIANA—Elders James Taylor, Zechariah Thomas, T. J. McAdams, and Wm. M. Perkins, Esq. MAINE—Elders William Quint, John A. Badger, Daniel Whitehouse, Deacons Joseph Perkins, Hezekiah Purington and Reuben Townsend.

MASSACHUSETTS—Elders Leonard Cox, John Vincent and Amasa Pray.

MARYLAND—Elders George W. Slater, and Wm. Grafton, James Lownds, Esq., Baltimore City, Herod Choate, Lewis B. Cole, Joseph G. Dance, Whitfield Woolford, Alex. Mackintosh, James Jenkins.

MISSISSIPPI—Elders E. A. Meader, J. L. Pennington, Rowland Wilkinson, and James Shows, E. T. Horn.

MISSOURI—Elders David Lennox, Elmore G. Terry, William Davis, John Knight, B. O. Allen, John W. West, James Fewells, Benjamin Davis, John Martin, G. B. Thorp, James Duval, Paul P. Chamberlain, Thomas J. Wright, P. J. Burruss, Fielden Jenkins, and brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, Wm. F. Kercheval, I. N. Bradford, J. W. Hawkins, Leonard Dodson, Abraham F. Dudley, Richard M. Thomas, Beebe & Horton, Macon City.

NORTH-CAROLINA—Elders C. B. Hassell, Robert D. Hart, John H. Daniel, Aaron Davis, J. S. Brinson, James Wilson, and brethren Benjamin Martin, I. R. Croom, J. K. Green, E. G. Clark, Dr. A. E. Ricks.

NEW YORK CITY—John Gilmore, 92 Sixth Avenue, and Thomas Graves, 80 Hudson st.

NEW YORK STATE—Elders Thomas Hill, N. D. Rector, Charles Merritt, James Birknell, Isaac Hewitt, William W. Brown, Jacob Winchel, Jairo P. Smith, Kinner Hollister, Almiron St. John, Loren P. Cole, Harvey Alling, William Choate, Cyrus B. Fuller, Wilson Housel, John Donaldson, James Flandraw, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Relyea, James N. Harding, James T. Streeter, S. Kellogg, J. George Bender, L. Gass, John T. Bouton.

NEBRASKA TER.—M. Barnes, P. M., C. W. Harding.

Agents for the Signs of the Times.

MICHIGAN—Elder James P. Howell, Thomas Swortout, A. Y. Murray, Ebenezer West.

NEW HAMPSHIRE—Aaron Nichols, Wm. Hall, N. P. Horn, Daniel Fernal.

NEW JERSEY—Elders Gabriel Conklin, Philander Hartwell, Dea. George Doland, Wm. H. Johnson, S. H. Stout, Cyrus Risler, Mahlon Ford.

OHIO—Elders Lewis Seitz, James Janeway, Julius C. Beeman, John H. Biggs, William Rogers, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morton, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., Mark Uncles, B. D. DuBois, Jacob Hershberger, E. Miller, Wm. Newlon, D. S. Ford, John Messmore.

OREGON—Elders John Stipp, Isom Cranfill, and John T. Crookes, J. Howell.

PENNSYLVANIA—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, Wm. H. Crawford, 621 North-Seventh st., Philadelphia, Abner Morris.

SOUTH-CAROLINA—Osmund Woodward.

TENNESSEE—Elders Peter Culp, Sion Bass, Henry Gossett, Jesse Cox, Joseph Peyton, James Hendrix, Pleasant Whitwell, James Nolin, William Cathie, Geo. Turner, and Edward Moreland, Amasa Ezell, John Phillips.

TEXAS—Elders Jacob Herring, Alfred Hefner, Samuel Wheat, Reuben Manning, Wm. H. Hickson, J. E. Deatherage, Jefferson Stringer, B. Garlington, E. T. Echols, J. G. Neal, Holloway L. Parling, and Alfred Lyons, D. H. Sisk.

VIRGINIA—Elders Samuel Trott, Robert C. Leachman, Joseph G. Woodfin, Thomas Watters, John R. Martin, Joshua S. Corder, E. B. Turner, R. Rorer, James Jefferson, Zechariah Angel, Wm. Carpenter, Henry Thompson, Stealing S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odear, M. P. Lee, Eli Kittle, John J. Philpott.

WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq.

WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White.

WASHINGTON TER.—Elders George Wills, Ezra Stout, and J. H. Hale, Edward Morgan.

Books, Pamphlets, &c.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 6,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single copies, \$1 12; six copies for \$5 50, or twelve copies for \$10. Blue binding, with gilt edges, single copies, \$1 25; six copies for \$6, or twelve copies for \$11. Imitation of Turkey morocco, elegant style, single copies, \$1 50; six copies for \$8, or twelve copies for \$15. Best quality of morocco, single copies, \$2; six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by express, to such destinations on public railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians." A new and beautiful edition, containing both the above named works, has recently been published in pamphlet form, by William L. Beebe, at the office of the Southern Baptist Messenger, in Covington, Newton County, Georgia, at 30 cents per single copy; four copies for \$1, or twenty-five copies for \$5. Address Wm. L. Beebe, Covington, Newton Co., Georgia; or, if more convenient, orders with the cash enclosed may be addressed to us.

CLUB RATES OF SUBSCRIPTION.—The Banner of Liberty, a weekly paper, published at this place, by Gilbert Judson Beebe, at \$1 25 per year, we will send with the Signs of the Times, one copy each, for one year for \$2, if paid strictly in advance; or one copy each of the Signs of the Times and the Southern Baptist Messenger, published semi-monthly, at Covington, Newton County, Georgia, at \$1 per year; we will send these two papers for one year for \$1 50, if paid strictly in advance; or we will send the three papers—Signs of the Times, Banner of Liberty and Southern Baptist Messenger—for one year, for \$2 50, if paid in advance.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country. He is supplied with complete sets of surgical instruments and splints, and will carefully attend to all cases entrusted to his care, either in surgery, the practice of medicine, or obstetrics.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., MAY 1, 1860.

NO. 9.

Selected Poetry.

From the Polemic.

The Church Safe.

The Church of God appears but small,
But is surrounded by a wall,
Or now she would be slain:
For anti christ has grown so large,
And tries to grasp within his charge,
More than old Satan's claim.

In all past ages, men have tried,
With their old master by their side,
To drive her from the plain;
But still she does exist, and will,
In spite of all old Satan's skill,
And hell may rage in vain.

King Jesus, who doth all things well,
And bears the keys of death and hell,
Gives her the victory;
And in her hand the palm she bears,
And on her head the crown she wears,
Which he bestows so free.

When she shall sit in white array,
To praise her King in endless day,
High seated on a throne,
Her enemies shall on her gaze,
And view her in bright glory's blaze,
While they in wrath sink down.

MARGARET M. A.

Correspondence.

Near Salem, Marion Co., Oregon,
March 5th, 1860.

BROTHER BEEBE—I see in the *Signs*, volume xxvii., No. 20, a communication from our beloved brother Elder Samuel Trott in reply to a request of sister Varnes for his views on Zech. iv. 12: "And I answered again and said unto him, What be these two olive branches, which, through the two golden pipes, empty the golden oil out of themselves?" After giving his views, in a postscript, he says: "On reviewing the above, I am led to think that perhaps my views concerning the gospel ministry and preaching of the word may be new to the brethren. If they find by the word that I am wrong, I hope they will give a correction." I acknowledge that his views are new to me, and I have tried to examine them by the word and believe they are wrong, consequently I will try in the spirit of meekness to correct them; still, I will frankly acknowledge that brother Trott's knowledge of the scriptures is far superior to mine. Brother Trott thinks that the two olive trees spoken of in the text under consideration are the true ministers of the gospel. I do not so understand it. I will first give my objection to his position, and afterwards I will give my views of what I believe the olive trees represent. I agree with brother Trott that the two olive trees in the text and the two witnesses spoken of in Rev. xi. are the same; for John says, "These are the two olive trees," no doubt having reference to the two olive trees spoken of in Zech. iv. And John says concerning the two witnesses, "These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."—Rev. xi. 6. This

description appears to me inapplicable to the character of gospel ministers; it appears to me to place the gospel preachers where Paul says the man of sin is seated, or in other words the gospel minister would bear the character that the man of sin has assumed. "Who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God shewing himself that he is God."—Thess. ii. 4. But again, brother Trott says that the golden candlestick with a bowl upon the top of it is a representation of the church, and I agree with him. Well the preachers are members of the church, consequently are not the olive trees; but they with all the other members of the church compose the candlestick. Now we know that it is oil that keeps the lamp alive and causes it to show forth its light, and without oil it would be impossible for it to live, and the olive tree is the fountain from whence oil flows; this would not only make the preacher be the source from whence every grace flows to the church, but it would make the church be dependent upon the preachers for her life and light, which I think is incorrect; but preachers or gospel ministers being members of the church belong to the candlestick, and receive their life and light from the same source and precisely through the same channel that other church members do, although they may and do have gifts in some measure differing from others, still they are from the same source and communicated to them by the same Spirit. But the olive trees did not receive the oil from any other source; it was not communicated to them through any channel, but it originated in or with them, and they are the source from whence it flows. Then they cannot represent the gospel ministers. I will now try to tell what I believe the two olive trees recorded in Zech. iv. or the two witnesses recorded in Rev. xi. do represent. But I find it much harder to tell what they do represent than what they do not. But I believe they are a representation of the Lord Jesus Christ and the Holy Ghost. "For there are three that bear record in heaven—the Father, the Word and the Holy Ghost—and these three are one."—1 John v. 7. Verse 9, "If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son." Verses 11 and 12, "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Then Christ imparts life and light to the church just as the olive tree by shedding forth its oil does to the lamp; and without the olive tree supplying the lamp with oil it must die, it must expire and cease to give light; so in like manner without Christ, from

whom grace, comparable to oil, is communicated, the church must die, and cease to give light; for Christ is the light as well as the eternal life of the church; for John, speaking of that great city, the holy Jerusalem, says: "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23. But again, "Behold I have given him (Christ) for a witness to the people, a leader and commander to the people."—Isaiah lv. 4. Jesus answered, "To this end was I born, and for this cause came I into this world, that I should bear witness to the truth."—John xviii. 37. "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is witness to us."—Heb. x. 11. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. "John to the seven churches which are in Asia: Grace be to you and peace from him, which is and which was and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ who is the faithful witness," &c.—Rev. i. 4, 5. Suffer me here to say that the candlestick, all of gold, with a bowl upon the top of it, represents all the many organized gospel churches, (I do not mean sects,) as one church or one body; and his seven lamps thereon, like the seven golden candlesticks in Rev. i. 12, represent the church in its several branches, the number seven signifying the compliment or full number; and the seven pipes to the seven lamps which are upon the top thereof—Zech. iv. 2—represent the seven spirits which are before his throne, (spoken of in Rev. i. 4, 5, as quoted above,) through which grace is communicated from Christ the source and fountain of grace to the church; for it is through the seven pipes that the golden oil is communicated from two golden pipes which empty the golden oil out of the two olive branches.—Zech. iv. 12. And Paul speaks of Christ under the appellation of the good olive tree.—Rom. xi. 24. Speaking of the Gentiles, he says: "If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree. The good olive tree is Christ; the natural branches were the Jews, which were of Israel, but were not Israel, being children of the flesh and not of promise; therefore they were broken off, although by nature they were related to Christ, he having taken on him the seed of Abraham; and the Gentiles who were wild by nature yet were children of promise, were grafted in among spiritual Israel into Christ the good olive tree. Therefore, taking this

view of the subject, it could be said of the two witnesses, "These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood and to smite the earth with all plagues as often as they will." For all power is given unto Christ in heaven and in earth; and when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall kill them, and their dead bodies shall lie in the street of the great city (not new Jerusalem,) but spiritual Sodom and Egypt, which are a representation of all the different sects or anti-christian churches, for while they acknowledge God as a Creator they deny Christ as a Savior and the testimony of the Holy Ghost; they are not dependent on Christ for salvation, but they depend on themselves; they do not trust Christ's righteousness but their own; they do not trust the Spirit to quicken but their own free will: this is virtually slaying the two witnesses, Christ and the Holy Ghost. This takes place during the sounding of the sixth trumpet, which I believe is now in this day of religious excitement, for never in the history of the church was there a period of time when such a large amount of machinery was put in operation for manufacturing christians independently of Christ and the Holy Ghost, as at the present. For want of room I must close. The foregoing is at your disposal. Yours, in gospel bonds,

JOHN STIPP.

Mattoon, Ill. April 27, 1860.

DEAR BROTHER BEEBE:—There is one subject that is not often if ever written upon by your correspondents, that I think would be well to be considered by all of the followers of our meek and lowly Savior: it is christian forbearance and forgiveness. The Scriptures teach us to forgive one another, and not return railing for railing, and evil for evil, but contrariwise, good for evil; "and if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." And this is one of the greatest goods that can be done by us, poor, frail, erring creatures. This matter is just at this time more on my mind probably than usual, as I have very recently seen the good effects of such a course. Two brethren had got into a sort of misunderstanding on some matters of interest to each other and had been corresponding by letter for some time, and not understanding each other, had made the breach wider than when they commenced. But finally they were thrown together, and after some hours' conversation together, they arrived at a good understanding on all sides, when at one time it seemed that the peace of the whole association depended upon it, and would probably result in a separation. But, as I before stated, the whole matter

was satisfactorily explained on both sides, and peace and harmony again prevails; for which I feel to thank and praise the great name of our Lord and Savior, who giveth us the victory over the flesh and the devil.

It behooves us as followers of Christ to bear each other's burdens and not to exact too much of each other, and if a brother should err in some of his notions and do something that some other brother does not think is sanctioned by the word of God, let him consider that he, too, is liable to do something else, if not that same thing his brother has fallen into, that may give offence to the brethren. It seems to me, brother Beebe, that the Old School Baptists have probably taken offence at some minor things, and let some of more importance pass unnoticed. I will name one or two, that is never noticed, that I cannot think is very proper for Baptists to engage in: First, they make a practice of attending the fairs of stock and other things, which, if properly conducted, would be nothing amiss; but there is no county, State or national fair, now-a-days, but what there is more or less betting by the bystanders; and another thing: I cannot see any difference in running a horse his best, and trotting him his best, which is now practised at all the fairs, and regular judges posted to time them and decide between them which is entitled to the prize or stakes, which is nothing more nor less than betting on the fastest going animal. It may be argued, that it is for the improvement of the stock. Why not improve the running as well as the trotting? It seems to me that this fast trotting gait is as impracticable as a running gait.

But in the second place, we come to notice another practice which does seem to me, at least, to be a matter of no very small importance to the church; that is, members drinking in saloons and in the streets. Not many months since, I was walking along the street in our town, and what should I see but a member of one of our Baptist churches, standing in a group of men, passing a jug of whiskey around, and drinking the poison down. Now, brother Beebe, I think this all wrong; but it may be while I am seeing the offence of my brethren in these things, they have discovered some other error in my walk. So now comes in the admonition, "Cast out the beam out of thine own eye, so that I may see the mote in my brother's." We should examine ourselves, and each one try to walk worthy of the vocation wherewith we are called, and pray to God to keep us out of all errors and wrongs.

Brother Beebe, there are a few in this part of the earth still not ashamed to own their Lord and Master, and give him the praise. At our last church meeting, there was one came forward, and told what great things the Lord had done for him, and on Sunday was buried in the liquid grave in obedience to the command of our Savior, by Eld. Thos. Threlkeld; and another had talked to the church some time before, that is to be baptized at our next meeting. I think there are others bleating around the fold, that will ere long be encouraged to take up their cross and follow their Savior in all his commandments.

But I am probably intruding on your space. I had no thought of writing half so much when I sat down. You will, if

you think this not worthy a place in the Signs, cast it aside.

I subscribe myself, yours in hope of life eternal,
J. M. TRUE.

Caddo Parish, La., April 13, 1860.

BROTHER G. BEEBE:—You are not a stranger to me, although I am to you. I have long been acquainted with you through your doctrinal discourses published in the *Signs of the Times*, which are filled with truth, and laden with good news. The writers for your paper are able writers, well versed in the scriptures. And your paper is generally thought to be as pure and sound as any paper on earth, and it truly has a proper name, for it certainly indicates the "signs of the times," and that clearly in harmony with the testimony which God has revealed to us in the scriptures. You will please send me the *Signs*, for which I enclose you \$1. I have been taking the *Southern Baptist Messenger*, and the *Primitive Baptist*, and I want the *Signs* also, for it speaks for itself, for its contents are sweet and instructive to me, and to all who read it; who know the joyful sound. It shows the position of the enemy, and how they may be known; it shows clearly that all the sectarian denominations, falsely called churches of Jesus Christ, with their conventions, mission boards, tract and other societies for evangelizing the world, are contrary to the christian's chart, and are therein pointed out as anti-christian, teaching for doctrines the commandments of men, and the people of God are commanded to beware of them.

Brethren, it is common to hear the enemy proclaim from the stand, that there are a few ignorant unlearned preachers, who sit upon the stool of *do-nothing*, and teach sinners to do nothing, but they say, they thank God they have nearly lost all their influence—that there are but few preachers among them, and they are getting old, and will soon be all gone, and there will be none to fill their place. These declarations are calculated to discourage the weak and trembling. But by reading our periodicals, we find that our enemies bear false witness, for by the communications of brethren and sisters we find that God has reserved to himself a host of able and faithful witnesses throughout the United States, whose testimony agree, and is sustained by the scriptures of truth. This is unspeakably consoling to the heirs of salvation. The communications of the brethren are well calculated to instruct, comfort and confirm the saints and to promote union and christian fellowship, and to increase our knowledge of divine things, and to draw all of God's children who are searching after truth, to look for the ancient landmarks, and to walk in the old paths of Zion.

I feel myself too weak to write; but suffer me to drop a word of encouragement. The very interesting communications in the above-named papers, have given us an acquaintance with brethren—precious brethren and sisters throughout our wide-spread continent, and brought to light to the living family, many golden truths which are precious and edifying. The preaching of the gospel and publication of the truth, cannot, and never was designed to quicken dead sinners, but it feeds and comforts the living children of God.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

In the providence of God, many valuable privileges are secured by the publication of these papers. Our acquaintance with each other is extended, requests for the solution of questions are made and responded to, meetings are published, requests for visits of preachers to the destitute are published, and the gifts of brethren, in the interchange of their views, have been found greatly to promote our understanding in divine things. The gifts are many, but all by the self-same spirit. May the Lord bless you and all your correspondents. I would write more, but fear I shall occupy space to the exclusion of abler brethren.

In conclusion I will say, I have been a Baptist about forty years, and trying to preach a risen Savior more than twenty years. Since the 9th day of January, I am in my sixtieth year—almost three-score years old. The doctrine set forth in your able editorials, the subjects so ably handled by both brethren and sisters, presents the doctrine which I believe, and which I try to preach, and it is certainly set forth in your paper the very way I would tell it if I had the ability.

I live within nine miles of Shreveport, La., and would be glad, if any of the brethren, especially those of the ministry, should visit our country, if they would call on us. There is no preacher of our order nearer me than thirty-five miles. In Pannola, Texas, there are two, namely, W. Coleman and brother Pelham; the latter is not ordained yet. While looking at the opposition to us, my own imperfections and lack of qualifications, and the thousand difficulties from within and without, I sometimes feel distressed and almost overwhelmed; but at other times, when I am enabled to look to the God of Abraham, Isaac and Jacob, who is the God of the whole earth, I feel to confide in his power, wisdom, holiness, justice, and in his promises, his will and his purposes. All his perfections dwell in his Son, who is the heir of all things, and all the promises of God are in him yea, and in him; amen; and he is the Head of the church, which is the body, and the fulness of him that filleth all in all.

In our present or time state, abideth faith, hope, charity; but in our future, faith will be lost in sight, and hope in fruition; but charity will forever continue to abide in our eternal state. Now we are in a state of warfare, of crosses, trials and afflictions, but before us is a state of joy, peace and immortality, where all tears will be wiped away, and this mortal shall put on immortality. In this state we seek for honor, glory, immortality, eternal life, and these afflictions, for the present, are not joyous, but grievous, but afterward they shall yield the peaceable fruits of righteousness in them that are exercised thereby. Our afflictions do what? Worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart (or new man) by the Holy Ghost. The adoption, immortality, eternal life and peace shall be possessed and enjoyed by us in due time.

Yours in bonds of love,

JOHN MCCAIN.

Near Moravia, Iowa, April 7, 1860.

BROTHER BEEBE:—I feel disposed to communicate a few remarks in reference to some expressions used by those who are sound Baptists, and also by poets.—But in using which, I think there is an impropriety. They are such as these.—Christ paid the debt of his people—Christ suffered in the room and stead of his people, &c. Now those brethren that use those expressions mean the same that I do when I say—Christ was delivered for the offences of his people; Christ bore the sins of his people, &c., so the only difference is in expression. I find an account of their debts or sins being forgiven, but I do not know that we have any of their being paid. To suffer in their room and stead would imply, that the law required them to bear certain sufferings, and that Christ bore these sufferings in their place. That Christ bore these sufferings for them is evident; but to bear sufferings for them implies, because of, or in consequence of; this is the import of the preposition for, in such cases. Law will receive nothing but what it demands, and from none but those of whom it is demanded. When the sword was commanded to awake, it was not against the sheep, but, against the shepherd. So, I understand, that all that Christ suffered he was required to suffer, and not his people. Yet it was for (because of) his people. That Christ suffered according to law is evident. Then of course there was a law that required Christ to be a sacrifice, to be a high priest, to offer himself through the eternal spirit without spot to God. In the law given to natural men as a rule of conduct, I do not find such requisition. I find the law speaking of him, and pointing to him; but for it to speak of, and point to a transaction, is one thing, and to require that transaction, is another. Christ being of the seed of David, according to the flesh, and of the circumcision, to fulfill the promise made unto the fathers, was bound to observe the Jewish law as much as any other Jew; and as that required perfect and perpetual obedience, there was no room for acts of supererogation. And as that law did not require his suffering, we must look to some other law for it. From a careful examination of the subject, I conclude that the new covenant is a law as well as the old; for the apostle, speaking of Sarah and Agar, says, these are the two covenants. The one, I understand to be the old law covenant, and the other the new covenant or law; by which sinners are made free. Hence the apostle says the law of the spirit of life in Christ Jesus hath made me free from the law of sin. So that, in the old covenant or law, everything is required as it regards a rule of action for natural Israel, and for the types and shadows of Christ, but no where requiring of him to be priest or sacrifice; for under that law he would not have been a priest. To be under the curse of a law, is to have the condemning sentence of that law executed upon us; hence Christ was made a curse for (because of) us; he having the sentence of the law (not the old law, for it did not require human sacrifice) executed upon him. But, to be under a law, is the obligation to obey its precepts, and to be entitled to all its benefits; for a citizen of the United States is entitled to all the benefit of our law; even if he be in a foreign land; and the reason

is, he is under our law. And Paul says, he was under the law to Christ. Under this new covenant or law, we see Christ set up from everlasting, (not his fleshly nature,) and in him all the eternal life of his people; and this new covenant or law embraced all the objects of his love, created in Adam, and as they, by receiving natural life from a natural parent, bore the image of the earthly, so, by receiving their spiritual life from their spiritual Father, they shall bear the image of the heavenly. Though natural in Adam, they shall be divinely spiritual; for such alone, (I understand) can inhabit Heaven. One more thing I will mention for the consideration of my brethren. I notice that, as a general thing, the terms atonement and redemption are used synonymously. I think by a careful examination, the brethren will perceive that they are not so used in scripture. I understand that the scriptural use of atonement, when applied to Christ, is his offering himself, his suffering, his laying down his life for his sheep, his purchasing his church with his own blood, &c. But, that the term redemption is used, (when applied to the work of salvation,) in reference to a deliverance from the power of sin, and is the receiving of the atonement; and is used in reference to time past, present and future. I will now give some quotations: Ps. 130, -8, and he shall *redeem* Israel from all his *iniquities*," Tit. 2-14, "Who gave himself for us, that he might *redeem* us from all *iniquity*, and purify unto himself, &c," 1st Peter, 1-18, "Forasmuch as ye know that ye were not *redeemed* with corruptible things as silver or gold, *from your vain conversation* received by tradition from your fathers; but with the precious blood of Christ," &c. "Here we see that it was from their vain conversation, and with the blood of Christ, which I understand to be the receiving of the atonement, or the application of that blood; for the blood of Jesus Christ cleanseth from all sin: Luke 21-28," and when these things begin to come to pass, then look up, and lift up your heads; for *redemption* draweth nigh," Rom. 8, latter clause of the 22d verse, waiting for the adoption, to wit, the *redemption* of our body," 1st Cor. 1-30, who of God is *made unto us* wisdom, and righteousness, and sanctification, and redemption, Eph. i-7, "In whom we have *redemption* through his blood, the *forgiveness of sins*," &c., Col. 1-14, "In whom we have *redemption* through his blood, *even the forgiveness of sins*," Eph. 1-14, "Which is the earnest of our inheritance until the *redemption* of the purchased possession," Eph. 4-30, "And grieve not the holy spirit of God, whereby ye are sealed unto the day of *redemption*." These deliverances, or redemption were obtained for us, for the apostle says, Heb. 9-12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us," Gal. 3-13, "Christ hath redeemed us from the curse of the law," &c. In this passage I understand the curse of the law, to mean, being dead in trespasses and sins, therefore the old covenant was the ministration of death, of condemnation. But Christ their Savior was divine, therefore, the new covenant is the ministration of the spirit and of life. All that pertains to the natural Israel, as a rule of

conduct, and the types pointing to Christ, are to be found in the old covenant. But, the priesthood of Christ, which includes everything necessary to the final accomplishment of the salvation of his people, and the presenting of his church spotless before the throne, is to be found only in the new covenant, the great economy of redemption, the Jerusalem which is above. And as Christ's people are promised, they are as sure to be born of the spirit, or this new covenant, as Isaac was sure to be born of Sarah. This new covenant or law, I understand the apostle to be speaking of, when he says, whosoever looketh into the perfect law of liberty, &c.

Brother Beebe, I am drawing near the close of my pilgrimage, being in my 64th year, and what I preach or write is always intended for the benefit of the household faith. And as I believe, that the strong are often benefitted by the weak, I sometimes feel like telling to the saints some of my views and feelings; but I expect, of course, for you to exercise your judgment in reference to publishing them or not.— And now brethren, let us endeavor to be constantly looking into that perfect law of liberty, or new covenant which Christ was made under, (not made to be under,) and which embraces all the objects of his love, from which shines forth the purpose of God, the grace that was given us in Christ, the requirement of Christ as priest and sacrifice, and the certain consequence of the same, which the saints, in part, realize now; but shall realize them in full, when this mortal shall put on immortality, &c. All that were under this law, (embraced in the new covenant) shall be redeemed from death—from the power of darkness—from the grave, and dwell where God is; where we shall be able to look into that perfect law of liberty without a veil between. May you, brother Beebe, be enabled to suck honey from the rock, and be comforted, as you comfort others. Grace be with you.

JOSEPH ARMSTRONG.

DEAR BRO. BEEBE:—I see in the *Signs* for March 15th, a request from brother Culp for my views on the text, Matt. 18-7, "Wo unto the world because of offences, for it must needs be that offences come, &c." I do not feel that I have any special views on this passage, but such as may be presented to my mind I will give.

The first enquiry that presents itself, is, what are we to understand by the terms *offence* and *offences* as used in this and other tests of scripture. The word is evidently used in the Scriptures as corresponding in meaning with a *stumbling block* or *stumbling stone* as in Rom. 9-33. The original word is sometimes rendered *stumbling-block*, as in Rom. 11-9, and in 1st Cor. 1-23. The original word is in general a word of more force than the other Greek word rendered *stumbling block* as denoting that persons are not only occasioned to stumble in their christian walk, but that they are occasioned to fall. I say *occasioned to fall*, for the word has that kind of bearing as that which is an *offence unto me* or that which *offends me*, is that which causes me to fall. Christ was a *rock of offence* unto the Jews, in that instead of coming as the literal or natural son of David, he

establish a spiritual kingdom. Hence they would not receive him, but rejected him and fell under the curse. I will here add, as I omitted this explanation in the communication in the 7th number of the *Signs* in answer to brother Woody, that Christ's sonship from David was not a flesh and blood relation to David; he was not begotten by Joseph, but was the son of David in that David was an eminent type of him. Hence the questions and remarks of Christ to the Jews, Matt. 22, 42-45. So the church is called the daughters of Zion, not because she is composed of national Israelites, but because she is the antitypes of that nation. Excuse this digression.

That which may prove an offence to the children of God, may be temptations of some kind—may be persecutions—or it may be persuasion, or example wrongly understood, as referred to 1st Cor. 8-9.

We have an example in the case of Peter towards our Lord in which from a wordly spirit a person may be an *offence* to another, undesignably, and which strikingly shows how Christ *was tempted in all points like as we are, yet without sin*, Matt. 16, 21-23. He said unto Peter, "Get thee behind me Satan; thou art an offence unto me," &c. What had Peter done? Christ had showed unto his disciples that he should *suffer many things* of the rulers of the Jews and *be killed*, &c., verse 21. Then Peter took him and *rebuked him*, saying, "Be it far from thee Lord, this shall not be done unto thee," verse 22. How could this be a *stumbling-block* or *offence* unto Christ? He in taking manhood upon him, took it with all its natural feelings, passions, and appetites such as originally belonged to Adam, but not Adam's depravity. Hence he possessed in his manhood that love of life and that dread of suffering and death which God has implanted in all living creatures. Had he not this dread inherent in his manhood, I cannot think, knowing all things as he did, that the prayer could have passed his lips, "Oh, my Father, if it be possible let this cup pass from me," Mat. 26-39. But there was entire submission with it, hence he adds, "Nevertheless not as I will, but as thou wilt." This being the case, Peter's remarks tended to excite his desire to shun the suffering and death which he knew awaited him, and which if he had not had the spirit with him, might have prevailed. Hence these remarks were a temptation to him, and Peter was thus an offence unto him, that is, his remarks had a tendency to cause him to fall from his steadfastness to do his Father's will. Hence when the children of God are distressed on account of the fear of death and sufferings they may be comforted to know that their great high-priest was tempted in this point also, and therefore can have compassion on them. Persons are offences to the children of God when they seek to drive them from their faith or from a profession of it by persecution. And they actually offend these little ones, when they overpower their minds by terrors and persuasions to deny for a time their faith as was the case according to history, in some instances in the persecutions in England. Hence such persecutors come under the condemnation mentioned in verse 6 of context. Persons offend these little ones that believe in Jesus when they persuade and deceive them

into their infant sprinkling churches, or into any churches founded upon arminian or conditional grounds; because they prejudice their minds against the truth and deprive them of the enjoyment of that liberty and those consolations which can only be enjoyed in walking in truth and in the fellowship of gospel churches. We may be an offence or at least a stumbling-block, when by our disorderly walk, or even when indulging in that which it is our liberty to indulge in, when thereby we lead any of our brethren to do that which will tend to wound their consciences, and bring distress upon them. Hence the exhortation; 1st Cor. 3, 8-13. Once more every false system of religion is an offence, and those who propagate it are offences, and are those by whom the offences cometh. "Wo unto the world because of offences."—Why a woe unto the world on that account? Because, through these false systems of religion savoring of the spirit of the world and the persecutions which they produced, the world, the nations of the earth became enlisted against the truth, and in opposition to the kingdom of Christ, and have therefore subjected themselves to that wrath which awaits his enemies. And if they have not had blood given them to drink in their full measure, they will yet have it.

"For it must needs be that offences come." There was a natural needs be that offences should come, so long as it was not the pleasure of God to bring the world into subjection to the gospel, because the spirit of the world is so directly at enmity to the spirit of the gospel. Hence when natural men have gotten into the churches of Christ, their enmity was soon aroused against the truth and spirituality of the religion of Christ, and they must needs vent it in some way, and thus cause dissensions and divisions in the churches and thus draw away disciples after them, as Paul foretold concerning the church at Ephesus. See Acts 20-30. In such cases the little ones that believe in Christ are sometimes more or less of them drawn away from the simplicity of the gospel, and are thus offended.

But secondly offences must needs come, because there is a needs be for them, as Paul says of heresies, which remember are offences, that "There must be heresies among you that they which are approved may be made manifest." Cor. 11-19. It is necessary that the truth should be contrasted with error, in order to illustrate its glory and to show that it is of God. And it is as necessary that the faith of the children of God should be tried in order to make manifest its genuineness as it is that gold should be tried. And the coming of these offences often tries their faith as much as anything.

"But woe to that man by whom the offence cometh. Neither the needs be that offences come, nor the purpose of God that they should come, alters the guilt of him by whom they come, so that we ought to deprecate the idea of being left to bring in or practice that which may be an offence or stumbling-block, unless it is that persons are offended or stumble at the truth, as did the Jews at Christ.

The woe to the man by whom the offence cometh will be according to the magnitude and nature of the offence. As has been noticed christians by the exercise of their liberty may offend a weak brother,

or lead him to do that which will wound his conscience, so as to cause him to perish—not to die—perishing does not mean the loss of life—but a withering, and becoming useless in the church as your arm if it perishes still has life, but is weak and in a measure useless. See as already quoted, 1st Cor. 3-11. Now when a christian sees he has produced such an effect upon his brother, it must produce distress upon his own mind. I will here remark that Paul does not here direct to absolutely deny yourself of that which is your liberty to enjoy, such as eating meat in the idol's temple; but his direction is, "Take heed lest by any means this liberty of yours become a stumbling-block," &c. That it does not despise the brother because he is weak, but seek to teach him and explain to him your understanding of the subject; and rather than offend him, or cause him to perish, abstain. Bro. Culp, these are such views as I have, whether they will satisfy you is not for me to say. If they do not, please show wherein you think I have erred.

Yours in love,

S. TROTT.

Bedford Co., Va. April 15, 1860.

ELD. BEEBE:—I have been a subscriber for and reader of your paper for a number of years, and, as far as my weak capacity has enabled me, have endeavored to understand the correspondents and the editorials, and have found much that has been instructive, as I thought, to me who greatly needs instruction, especially that instruction which cometh from God; for without the teachings of the Holy Spirit, I think we, or I at least, shall not be enabled to comprehend anything of the mystery of Godliness. For this, I think that I have earnestly besought, or tried to beseech, the Lord our God, that if it is his will I may be led and guided into all truth. I understand, from God's word, that vain is the help of man; and while much has been instructive to me, some I have not been able to understand, and some to deplore, and while I have been, as I hope for these many years, trying to beseech our Gracious God to instruct me into his heavenly way, yet I have not been able to find out certainly that I am regenerated and born again, or a new creature, but have to try to trust to the Lord our God. Sometimes I fear greatly that, although I have made a profession of religion, I have been all this time deceived, and that others have been deceived in me. Sometimes I trust that God has washed away my sins, though many, and made me meet for the Master's use; then it is that my mind is caught away to the world of eternal rest, where God and all the redeemed will forever be where no pain or sickness will ever come there to sing—

Why was I made to hear thy voice,
And entered, while there, a room;
While others made a dreadful choice,
And rather starve than come?

My dear friend or friends, when we think of our helpless condition, and the greatness of the Eternal God, my mind is lost in wonder to think why he should stoop to redeem and save fallen and depraved sinners. Oh! I have no language to convey my thoughts on this deep, mysterious subject, but it returns to my mind, What if my name should be left out? "Oh! wretched state of deep despair. To see my God removed." My experience, if in-

deed I have any, is small indeed. I think that if the Lord has graciously granted me any experience, that it was commenced in my childhood; but O, how ignorant I was, and am yet, and I think that if I had such experience as some, I would not fear. But O, this dreadful heart and deceitful, wandering mind.

And now I have to tell the mournful story of the death of our dear son, James Burroughs, the son of John and Lourenna Burroughs, who died on Monday night, the 19th of March, 1860. Though he died on Monday night, the 19th, yet he departed or left the clay tenement about one o'clock of that night, which brought it to Tuesday morning, the 20th of March, 1860. He was only confined about eight days, and was healthy. He was ailing for days before his confinement, but continued at work; we supposed that he kept at work too long, and fatigued himself; and an elderly man died in the neighborhood just before, with whom he sat up, and was, at the time he set up, quite unwell. His complaint the doctor called Pneumonia, though we did not send for the doctor until the day before he died. It was supposed that he had a cold, and was improving until a day or two before his death. He suffered greatly for about a day and night before he died, and his mind was wandering. I had left the room on Sunday night, and he appeared in his senses. His mother came and told me that he was dying; I went to him; he appeared to be speechless; I spoke to him; he did not appear to notice; he lay, I suppose, for several hours. At length I whispered to him, and he answered; after that I felt his pulse; he asked me if I thought that he would die; I told him that it seemed so; he said he reckoned he must; I asked him if he was prepared to die; he said he did not know; I asked if he had a hope; he said he had, and I had noticed a change. I thought perhaps for several years; he had always lived with us, and we would miss him greatly; but if he was prepared to die, we freely give him up. He was 29 years, 3 months and 10 days old, and the second of our children, and has remained with us until his death, as before stated, and all the others had left us. We have only four living, as was published in your paper between six and seven years ago. Our oldest daughter, Mary, died.

I have written much more than I intended, and would not have troubled you, only as I wished to send pay for the paper for this year. If you think the notice of the death of our son, or any part of it, is worth it, please publish; if not, leave it out, or anything in it.

Fare thee well,

JOHN BURROUGHS.

March 20, 1860.

MR. BEEBE:—Will you please be so kind as to give to the readers, your views, through the *Signs of the Times*, on Rev. ii. 17, which reads as follows: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

Yours, very respectfully,

J. MONTGOMERY.

Extracts from Business Letters.

Halcott, N. Y., April 15, 1860.

BROTHER BEEBE:—Another year has hastened away since I sent my subscription for the *Signs of the Times*, and I now enclose the amount for its continuance this year. I have read with much satisfaction for a long time past, if not deceived, the spiritual communications which we, poor worms of the dust, receive through your columns, which are food to the hungry and drink to the thirsty souls. As the hart panteth for the cooling water-brooks, so panteth my soul after the living God. I sometimes think my soul desireth the first ripe fruit.

Our church feel very deeply the loss of our dearly beloved Elder, D. Morrison, who, a short time since, bid farewell to this wearisome world, and passed into that where, we trust, he is with Jesus. Much do we miss him—his company, his gospel admonitions, his instructions, in doctrine and in church discipline. The scriptures teach us to look beyond the watchmen. I do rejoice that the Lord is a strong-hold in the day of trouble. He has appointed Salvation for walls and for bulwarks to Zion. Praise ye the Lord, all ye saints, for his goodness endureth forever. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." I do rejoice that the Lord inclineth my heart to search the scriptures, and to enquire in his holy temple, and to feed on the glorious truth of the gospel. "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come."—Psa. cii. 13. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power."—Psa. cx. 2, 3. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

We have preaching once a month, alternately, by Elders I. Hewitt, C. B. Fuller and H. Alling; and we are permitted to meet together on the Lord's days for prayer-meeting, which we do with a great deal of satisfaction and interest. I think the Lord is adding to our gifts and graces in this church. We are commanded to pray the Lord of the harvest to send laborers into the harvest.

We have been called to pass through some trying scenes in this and in other branches of Zion, for some months past. But I do rejoice that the Lord dwells in Zion, and that he worketh all things after the counsel of his own will, and that we have this seal, "The Lord knoweth them that are his." At our last Covenant Meeting there seemed to be more than usual humiliation, and on the Sunday following, Eld. Hewitt came to us in the fulness of the blessing of the glorious gospel. Truly, the Lord makes darkness light, and crooked things straight.

I must close these imperfect lines.

Yours, in hope of eternal life,

BUEL MABEN.

Near Locust Grove, Ark., }
April 7, 1860 }

BROTHER BEEBE:—The *Signs* still come to me as a welcome messenger, bringing good news from a far country. They constitute nearly all the preaching I have. There are some here who profess to be Old School Baptists, or Regular Baptists, but I cannot fellowship some of their doc-

trines; therefore I stand alone. They preach that there will be no resurrection from the graves, and some other things which I do not think accords with the standard of truth, the Bible. The wrong may all be with me. I was well pleased with brother Trott's article on the Absolute Predestination of all things. I have been much edified by the editorials and the communications of the brethren and sisters who have written for the *Signs*. May you, brother Beebe, long be spared to cry "The Sword of the Lord and of Gideon," and may the Lord grant that his servants may still write for the comfort and edification of the "Strangers scattered abroad."

Will brother Beebe please give his views on Eccl. iv. 15.

Remember me at the throne of Grace.

H. W. JONES.

Covington, La., Feb. 24, 1860.

BROTHER BEEBE:—As I have never before troubled you for your views on the scripture, will you please explain Rom. v. 18-21. The reason why I ask for your views on this scripture through the *Signs of the Times*, is because those brethren who endorse the Parkerite doctrine, say they defy any one to make this scripture mean anything else than the Two Seed doctrine, or Universalism. I do not think it teaches either; but I want your views of it. They quote, "For as in Adam all die, even so in Christ, shall all be made alive," and say the *all* is just as broad in the one case as in the other.

We have been taking all three of your papers, *Signs*, *Messenger* and *Banner of Liberty*, for nearly six years, and my husband, V. Leonard, says while they continue as good as they are now, and he can get the money to pay for them, you may consider him a lifetime subscriber for them all.

May the good Lord guide you into all truth, and keep you from error, and make you strong in his might, to wield "The Sword of the Lord and of Gideon." And may you be preserved blameless unto the coming of our Lord and Savior Jesus Christ, and may we all be found watching and ready at his coming, is my prayer, for Jesus' sake. Farewell.

ELIZABETH S. LEONARD.

Busti, N. Y., Jan. 9, 1860.

ELDER BEEBE:—Dear friend, and if one so vile and unworthy as I am could dare, I would call you brother, your valuable paper, the *Signs of the Times*, comes to me laden with very precious truth, especially the editorials. It is almost four years since I was at your place and heard you preach, and I have not heard a sound gospel sermon since. Oh! how I wish some old-fashioned Baptist minister would come this way and preach a sermon or two.

My subscription, I suppose, is about run out, and I want the *Signs* to continue. I send \$1 for the present year.

Yours, in love,

TIMOTHY TUTTLE.

Bothwell, C. W., April 18, 1860.

DEAR ELDER BEEBE:—The time has now arrived when I should forward you my yearly subscription for the *Signs of the Times*. Enclosed you will find \$1, for another year's subscription. I like the *Signs* so well, that I cannot do very well

without them. We have an abundance of preaching here, but it is all of the *do and live* system. I had, last Sunday, the pleasure of hearing Deacon Lamont, of Lobo, preach, which was the only gospel sermon I heard since I attended their Quarterly Meeting last February. I cannot often go, as I am so situated that my business requires prompt attention; then I am thirty miles distant. But I find sound doctrine advocated in the *Signs*, which is perused with pleasure. May God preserve you long to feed the sheep and lambs of Christ, scattered through all the States and Canada, and may he give you of the Holy Ghost, to enable you to surmount all the obstacles which Satan and men throw in your way. So, go on, Elder Beebe, and God will sustain you by his grace, and bring you out more than conqueror, through him that hath loved you and called you. I must close.

Your sincere friend,
DUGALD CAMPBELL.

Panola Co., Texas, March 23, 1860.

BROTHER BEEBE:—As long as I live and can see to read, and retain my reasoning powers, I expect to continue to take the *Signs of the Times*, if they continue to be published, and to contend for the same doctrine for which they now contend. I am in my sixty-third year, and for the last thirty-six years I have not been able to believe any other doctrine than that which is advocated in the *Signs*. To me it is heart-cheering to read the able communications of the brethren scattered abroad. Surely they have all been taught of the Lord, or they could not all speak so nearly the same things in regard to the doctrine of Salvation by grace.—There is hardly any difference in the views of those who are truly Old School Baptists. True, there are some who pretend to be Baptists, who seem to stumble at the doctrine of eternal and particular Election, and the Absolute Predestination of all things. They cannot see how God can be just in saving any without saving all, or, at least, giving all a chance to be saved. Such Baptists I fear have never been able to regard Christ as the only Savior, they have a few dimes of their own to spend before they can feel willing to be saved by grace alone.

Yours in hope of eternal life,
RIGDON HEATH.

Delaware Co., Ohio, April 16, 1860.

BROTHER BEEBE:—My health is as good as common, and I hope you and yours are also in health and prosperity. I am glad to hear you are enjoying a refreshing season, and a day of prosperity. Rejoice in the Lord, for the day of adversity is set over against the day of prosperity.—I am still much pleased with the contents of the *Signs of the Times*. If they are right, and the doctrine and practice which they set forth is Old School Baptist doctrine and practice, then I am an Old School Baptist, at least in theory, if not in heart; of the latter, I am at times greatly tried. It still appears to me to be a time of great trial here for the Zion of God. There seems to me to be a great departure from the faith and practice of the gospel, by some who call themselves Old School Baptists, and many of them are publicly opposing the principles advo-

cated in the *Signs of the Times*, and I feel like the old prophet when he made intercession to God against Israel, saying, Lord they have digged down thine altars, and killed the prophets, and I, even I am left alone, and they seek my life to take it away. But in reading the *Signs* I find there are a few knees that have not bowed to the modern Baal, (popularity,) but who esteem the reproaches of Christ as greater riches than all the aggrandizements of this world, and who love the truth more than they do the feelings of the enemy, I rejoice.

My brother, you speak my mind in your reply to brother Strickland, also on the vital union of Christ and his people. If I understand anything of divine things, you have expressed my mind more fully than I could.

Farewell, may the Lord bless you,
J. H. BIGGS.

*Ottumwa, Coffee Co., K. T., }
March 16, 1860. }*

BROTHER BEEBE:—I am still numbered with the living; but for what purpose, is known only to the Lord. When I review my life from childhood, I am made many times to mourn that I have a sinful, depraved nature; but I do feel thankful to the Lord for his mercy bestowed on me, a poor sinful worm of the dust. I feel like one alone, as we have no gospel preaching only what we receive through the *Signs of the Times*. They contend for the doctrine of salvation by grace, and by grace alone. I am glad that it is by grace, for if I know anything of God's saving power and love experimentally, he surely found me in the open field of ruin, a poor lost and undone sinner. After many conflicts I was brought to give up all as lost, and made to cry, "Lord save, I perish!" In a moment all was light within, around and above me, and I felt assured that my pardon was sealed, and I then praised my God and Savior without a veil between. But, my dear brother, I have probably written more than is profitable; but I submit what I have written to your better judgment; dispose of it as you think best, and all will be satisfactory to me.

Yours in hope of eternal life,
DAVID McCORMICK.

Hopkins Co., Ky., April 22, 1860.

BROTHER BEEBE:—Having finished the business part of my letter, I feel inclined to say a few words to the brethren and sisters who write for the *Signs of the Times*.

Dear brethren and sisters, if you will permit one so unworthy as I am to use that endearing appellation, I have been a constant reader of the *Signs*, from the commencement of the second volume up to the present time, and I can truly say I have often been comforted and consoled in reading the sweet communications from you, and constrained to say, Surely, these are the children of the most high God, who shew unto us the way of salvation. The Prophet testified truly: "All thy children shall be taught of the Lord, and great shall be the peace of thy children. They are all taught by one Spirit, and therefore all speak the same things. They all have the same trials and difficulties to encounter, therefore it is that they can describe each other's feelings so accurately.

My dear brethren and sisters, continue to write and let the poor, trembling lambs

of the flock receive the instruction and consolation of your communications, which to them are very frequently sweeter than the honey and the honey comb,—to such as are depressed with gloomy doubts and fears, who fear that they have grasped the shadow and missed the true substance.

Brother Beebe, do with this as your judgment may decide is for the best. May the Lord enable you still to wield "The Sword of the Lord and of Gideon," and to cry aloud and spare not, and may grace, mercy and peace abound to you and all the Israel of God is my prayer. Farewell.

Yours, in hope of eternal life,
JAMES M. TEAGUE.

Marco, Ind., March 26, 1860.

ESTEEMED FRIEND BEEBE:—In reading your valuable paper I find many precious jewels, which I, at times, can read (as it seems) with a heart of understanding. Many of the writers in your paper can plainly describe the trials, afflictions and wanderings of my mind much better than I can myself, were I to try.

I have been induced, at times, to tell the exercise of my mind to the members of (as I believe) the Church of God. But were I to make the resolve, would they see any goodness in me, could they believe my little story, I am so desperately wicked, and, above all, my heart is deceitful? I have thus far refrained from doing that which at times seems to be my duty; but I am led to believe when the proper time arrives, I will be led forth, and take up my Cross and follow the Lamb of God.

Believe me to be one who wishes to know the truth as it is in Jesus,

Yours, unworthily,
J. H. YEOMAN.

Greene Co., Pa., Jan. 15, 1860.

BROTHER BEEBE:—I wish you to continue the paper to me; it contains all the preaching that I have. I have been a subscriber for some time, and I do not feel like giving it up, while it continues to bring the same doctrine which it has heretofore.

I hope I may live to see the day when I can sit and hear the gospel proclaimed in its purity; that some good may be in store for us; that we may have a preacher sent of God among us. I have been a Baptist ever since 1817.

The New School have got into all the churches near me, and as I could not go with them in their doctrine and order, they said the fault was with me, and truly I felt myself alone, until I got one of your papers, from which I found that God had reserved a people who speak the same language of my heart. There is enough preaching about here, but it is all empty as air.

I hope you will remember our desolation, and that the Lord has a people among us who cannot feed on husks, but we have no under shepherd to gather them together. But we have the consolation to know that the foundation of God standeth sure, having this seal: The Lord knoweth them that are his.

Yours, affectionately,
JAMES STEWART.

Henry Co., Va., Dec. 26, 1859.

DEAR BROTHER BEEBE:—I do not feel willing to do without the *Signs*, for

thro' them I receive information from the brethren in all parts of the United States; and your editorials are both comforting and edifying to me. As I read that the ancient saints spake often one to another, so I find it a great source of comfort to me, to read the experiences and other communications of the saints, and to see so much oneness in their relations of the dealings of God with them. I think they must be all of the same family; for if they were not, they could not speak so much alike, while scattered so far apart. But that is not strange, for John said, when he saw the whole company of the saints gathered together, "They all sung the same song."

Dear Brother, some of the New School or Missionary Baptists in this country, are contending that they are the Primitive Baptists, and that we have departed from the faith and practice of the primitive order. And they say they can prove from the Minutes of the Philadelphia Association of more than a hundred years ago, that they are the Primitive or Old School Baptists. But we believe them not; neither do we have any fellowship for the doctrine they preach, nor for the many institutions which they set up.

If it is not asking too much of you, please to give an account of their rise and progress through the *Signs*.

May the Lord be with you and direct you in righteousness, is the prayer of one who wishes you well.

JOHN I. PHILPOTT.

Hope, Ia., Feb. 15, 1860.

BELOVED BROTHER:—Through the mercy of God, I am still spared, though a poor unworthy sinner, and permitted once more to send on and renew my subscription to the *Signs of the Times*. May the great Redeemer of Israel, who is the God of the whole earth, be with and bless you, my beloved brother, in the good work in which you are engaged; and make your labors comforting and consoling to all the dear bleating lambs of the fold of Jesus, and may you prove a blessing to them on their journey through this trying world.

Our country is overflowing with the advocates of the *means* doctrine. The great machine is now in full operation, not far from me, and will continue to operate as long as money can be raised to pay hirelings to work it. They are engaged to help the Lord, to get sinners willing to be converted. Poor creatures, they never felt their own deep poverty and weakness, or they would never utter such God-dishonoring doctrine, as that of salvation by means; but they would believe what Jesus has said: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." That spiritual birth is a work in which no human power can aid. Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

ISAIAH CARTER.

Mercer Co., Ohio, Feb. 3, 1860.

MY DEAR FRIEND:—There are but few Old School Baptists in this section of country; and but few who have any relish for the doctrine which you publish. I have, myself, been a reader of the *Signs* from its second volume, and, if not deceived, have often been comforted, edified and instructed by reading the communications of the brethren and sisters, who are, the most of them strangers to me in the flesh,

but, in sentiments and in feelings, I am well acquainted with them. The *Signs* is always a welcome visitor to me; for the most of the preaching I have, comes through its columns.

May the Lord uphold and strengthen you in your labors by his grace, is the desire of your brother,

EDWARD W. MOORE.

Milam Co., Texas, Jan. 8, 1850.

BROTHER BEEBE.—I have addressed you as *brother*; but I have to mourn a heart that is so hard, that I sometimes fear that I am not of the same family; but I love the truth, and I love the Old School Baptists for the precious doctrine which they hold and for which they earnestly contend. I can say this people is my people, and their God is my God. Another year has elapsed and our prayers for a gospel minister seem to be unanswered. I do not think there are materials for constituting a gospel church in this place; but are there none who will preach the truth to us as Paul did, in his own hired house? I knew one instance in England. The Lord called one out of the ranks of the arminians and taught him the truth as it is in Jesus, and made him hold as a lion in the cause; although he himself had never heard a gospel sermon at that time, nor did he then know of any who preached that doctrine. But as a city which is set upon a hill cannot be hidden, it was noised abroad, and he soon learned that the same doctrine was held and preached by the Baptists in Manchester, in the church of which Mr. Gadsby was the pastor. He was unwilling to trust to reports in a matter of so much importance, but went to Manchester, a distance of twenty-two miles, (a long journey in England) to hear for himself, and was baptized by Eld. Wm. Gadsby, and the little band, drawn out from the arminians were constituted into a church by Mr. Gadsby, the name of the preacher was Isaac Hallam. This is the Lord's doing, and it is marvellous in our eyes.

I hear of several who have put their Old School letters into the missionary churches, and I am made to ask, Did they really know the truth? If so, how can they feel on such husks, as are handed out from arminian pulpits, and called the bread of life?—“Nevertheless the foundation of God standeth sure, having this seal: ‘The Lord knoweth them that are his.’” Yea, and he will bring his own children out, in his own time and way; for he worketh all things after the counsel of his own will; none can stay his hand, nor say unto him, What doest thou? The wicked shall do wickedly; none of them shall understand. Neither shall any one be lost for whom Christ died; nor can one be added to that number through the exertions of men. Christ commanded to, Feed my sheep, and Feed my lambs; but he gave no command to make them sheep or lambs.

O, may the Lord send faithful laborers into his vineyard to labor, is the prayer of your unworthy correspondent.

MARGARET STOTAL.

Gilboa, N. Y., March 19, 1860.

DEAR BROTHER BEEBE:—The *Signs* are very entertaining to me; they hold forth the doctrine that I have been well settled in for more than sixty years. And I have often thought I should like to communi-

cate with the brethren and sisters through the *Signs*, and again I have thought if Elder Beebe would not print for the Church, that he would not for me, as an individual, and so it has passed on, and I think it may be among the all things that work together for good. I heartily agree with you in your resolution to not publish any more church difficulties, for they are the works of the flesh, and the Scriptures inform us, that they are already manifest. But the fruit of the Spirit is what my soul would seek after, that I may live in peace with my brethren and sisters, and with all mankind, as far as possible. The brethren and sisters here live in peace with each other, and endeavor to keep the unity of the spirit in the bonds of peace and our meetings are conducted in union and fellowship, and my prayer is that all the children of God may be preserved unto his heavenly kingdom which is the prayer of faith.

With sincere affection and regard for your welfare, I subscribe myself,

Yours in the best of bonds,

DAVID JACKSON.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1860.

REMARKS ON REV. ii., 17.—REPLY TO J. MONTGOMERY.—With a consciousness of our inability to explain this text to our own satisfaction, we still feel disposed, so far as we may be enabled, to comply with the request of our friend, and give such views as we have upon the subject. While a sensible darkness shrouds some important parts of what seems to us to be contained in the subject, there are some things embraced in it which appear more clear and beautiful to our understanding of it. If our readers will bear with us in giving what light we have, and look to the Lord to lead our minds more fully into the subject, and to such brethren as have clearer and more extensive views, for a more perfect elucidation, we will venture a few remarks, as our mind may be led.

First, we notice the source of the communications, embracing all that John was commanded to write to the angels of the seven churches. It is what the Spirit saith. When Christ was about to suffer, and to go to his Father, he assured his disciples that he would not leave them comfortless. He said he would pray unto the Father, and he should send them another comforter, that should abide with them forever. Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. And he told them farther, that this Spirit should take the things of his and show them unto them, and finally that he should lead them into all truth. This Spirit of Truth, this Comforter of the Saints, we understand to be the Holy Ghost. The same Spirit of the Lord God which was upon and in Christ while he was present with his disciples in the flesh. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. It is the Eternal Spirit through which Christ, in his Mediatorial character, offered himself without spot unto God. It is therefore the same Spirit by which God spake unto the patriarchs through the prophets, who tes-

tified as the Holy Ghost moved them or spake by them. And Peter calls this Spirit “The Spirit of Christ which was in them,” the prophets, “When it testified beforehand of his sufferings and of the glory that should follow.” A knowledge of the Spirit addressing the churches of Asia, accounts to us for the sovereign, supreme and unbounded power and authority with which he speaks.

Secondly. All these communications are addressed exclusively to the churches; not to the world, nor to the carnal and unregenerated man; for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Although this Spirit speaketh unto the churches of ungodly characters, such as the Nicolaitians, Jezebel, her children, and their destiny, he does not speak to them. What he saith, he saith to the churches, or to the branches of the church, which is the body of Christ, the fulness of him that filleth all in all.

Thirdly. None can hear what the Spirit says to the churches without divine preparation. The natural or uncircumcised ears of natural men, with all their fancied advantages of religious education, with the bible in their hand, and living where the gospel is preached in its purity, cannot hear what the Spirit says to the churches, for God, the Father, has hidden these things from the wise and prudent, and revealed them unto babes; because so it seemed good in his sight. And the discriminating characteristic of this Spirit of Truth, is “Whom the world cannot receive, because it seeth him not, neither knoweth him.” The apostle John says to those who are of God, “We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error.”—1 John iv., 6. “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men,” &c.—1 Cor. i., 20–25. See also the whole connection. As no natural man, whatever may be his mental powers, or his amount of the wisdom of this world, can know the things or the Spirit of God, or receive the spirit of Truth, he that hath an ear to hear what the Spirit saith, must be one who is called, one that is quickened, made alive, and born of the Spirit. Blessed are the ears of all such, for they hear, and blessed are their eyes, for they see. Blessed is the people who know the joyful sound.—Psa. lxxxix., 15. “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”—John v., 24. This settles the matter, and cuts off all controversy on the subject. He that hath an ear to hear, is

a quickened, regenerated child. He has passed from death unto life, and shall never come into condemnation.

Fourthly. It is the privilege of all such to hear what the Spirit saith unto the churches. All the comforts of the Comforter, all the instructions of the Spirit of Truth, all the reproofs, corrections in righteousness, as also all the assurances, promises, encouragements and blessings of the Holy Spirit, belong to such. Blessed state then to be in, having an ear to hear the instructions of the Holy Spirit, a relish for the truth as it is in Jesus, a reverence for the word of the Lord, a thirsting for divine instructions by the Spirit.

How many bleating lambs about the fold of Christ, while listening to the communications of the Spirit to the churches, have felt to say, O that it were my privilege to apply these consolations to myself; how sweet, how lovely, and how blessed they must be for those unto whom they belong. But as for me—

“I read, the promise greets my eye,
But will not reach my case.”

For I feel myself too utterly unworthy to be fed even on the crumbs which fall from the well stored table of the Lord. My hungry soul would gladly eat; my thirsting spirit would with joy draw water from the wells of salvation, if I had but the evidence that these provisions were for me; that these streams of living waters flowed from the throne of God and the Lamb for such as I. Poor tempest-tossed child, dry up thy tears. The Eternal Spirit of Truth, in our text, makes you a welcome guest. The feast was spread for you. It is totally impossible that you should have a relish for this food if it were not provided for you. You could not hear, and know, and love the Shepherd's voice if it were not addressed to you.—Every gracious promise which gleams with such heavenly beauty to your view, is made to you. The Spirit speaks it to the churches, and bids all who have an ear to hear it. The Spirit speaks to the churches to come out and be separated from those who say they are Jews, and are not, but do lie; it commands the churches to cast out the Nicolaitians, the Jezebels, and the children of Jezebel, to adhere strictly to their first love, to war against ungodliness in all its forms and shapes, and these admonitions are extended to you, even to you, who only have an ear to hear.

“To him that overcomeh.” Overcometh what? The context tells us that there were those in the church of Pergamos, to whom this message was sent, who hold the doctrine of Balaam, and some also who hold the doctrine of the Nicolaitians; these doctrines are not to be tolerated or suffered to be held by any in the church of God; nor by those who have an ear to hear what is said by the Spirit to the churches. But to war against these with all other abominations, requires that we put on the whole armor of God; that we fight the good fight, and that we be valiant for the truth. Nor are the saints engaged in a doubtful contest. The Captain of our Salvation will lead you to victory; and though the war be sanguine, and attended with confusion, and garments rolled in blood,—with burning and fuel of fire. The flames shall not kindle upon them, neither shall the floods overflow them, for they shall be more than conquerors through him that hath loved them. All his saints

shall ultimately triumph, but those even now who overcome, and keep their garments pure, have privileges of a most blessed importance to enjoy. The Spirit speaks the precious promise for the encouragement of the saints. "I will give him to eat of the hidden manna." Their bread shall be given them, and their water shall be sure. There was a golden pot filled with manna, which was hidden in the Ark, under the Mercy-seat, for a memorial, and while it perpetuated the remembrance of God's mercy in showering down bread from heaven, to sustain the carnal Israelites in the wilderness, it also was typical of the bread of heaven, which is provided within the veil, for all who are born of God. This manna is not supplied as our earthly bread, to be obtained as the result of our own toil and labor, and eaten in the sweat of the face, for it cometh not out of the earth; but it is the true bread which cometh down from heaven, as did the manna in the wilderness. But not like that manna, perishable; as the fathers did eat manna in the wilderness, and are dead; but Jesus says he that eateth of the bread that I shall give him shall never die. This manna is hidden; no eye could look within the veil and examine the consecrated things within the Ark, as they pre-figured the sacred things of the spiritual kingdom of our Lord Jesus Christ. This spiritual food for the comfort, support and nourishment of the saints, is given only by the Spirit that speaks to the churches. If therefore, trembling reader, you have ever had a taste of it, that Holy Spirit has recognized and sealed you, as a subject of sovereign and saving grace.

"And will give him a white stone." Whether the figure of a white stone is taken from the ancient custom of balloting with stones, in which white stones signified approval, and black stones disapproval; or from the stones in the breast-plate of the Jewish high-priests, in which were engraved the names of the twelve tribes of Israel which were represented by the priests, we will not attempt to say; but it is clearly in this case, to signify divine approbation, and to serve as a witness of the acceptance of the receiver of the white stone, and approving smiles of the Holy Spirit which he shall enjoy. Our Lord Jesus Christ is frequently set forth as a Stone as a tried stone, a precious corner stone, &c.; and as white is emblematical of spotless purity, he may well be regarded as a White Stone. But that he should be given to those who overcome, by the Spirit, or Comforter, we think can only be understood as being so revealed to the children of God by the Spirit in their experience. The original gift of Christ to the church was before the world began; but the application of that unspeakable gift to the saints in their personal experience is the Spirit's work; and it is certain that whenever they are permitted to eat of the hidden manna from the golden pot which is in the ark of the covenant, and under cover of the Mercy Seat, the Spirit does invariably reveal Christ to them as their Savior.

"And in the Stone a new name written." Nowhere else but in Jesus Christ have we a name, in which we can stand approved and justified before the throne of God. "Of him the whole family in heaven is named." And as in our earthly nature,

we all had a name given us in the earthly Adam; when the Lord God called the name of the generations of the first man, Adam, in the day when they were created, so in our spiritual relation to the second Adam, which is the Lord from heaven; God has given his people a name which is better than that of the sons or daughters. As the bride receives a new name in the reception of her wedded husband, so the saints are called by a new name which the Lord our God shall name. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee." "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. lxii. 2 and 4.

In this White Stone—in Jesus Christ our Lord—we have a new name, a new character, a new life and experience brought to light, of all of which we were ignorant. But in the revelation of Jesus Christ to us, by the Spirit, old things are passed away, and behold all things are become new. And all things are of God. In this new name and standing we have access unto the Father, by the Spirit through Jesus Christ our Lord. But this new name which is written is a name. "Which no man knoweth, saving him that receiveth it." This white stone, and this new name written, are things of the Spirit of God. The natural man cannot receive them; they are foolish unto him; neither can he know them, because they are spiritually discerned. Those who are vainly striving to teach theology as a science, are themselves in ignorance of the true God and eternal life, while those who are laboring to understand the things of the kingdom, independently of regeneration and of the new birth, may be ever learning, but never able to come to the knowledge of the truth. Man, without the revelation of the Spirit, may speculate, philosophize and reason to the extent of their ability on the subject of a gracious state, but all to no profit—the White Stone, and the new name written in it, are and must forever be unknown to all who have not received it. The boundless wealth, the untold riches of those who receive the White Stone, and the new Name, cannot be estimated nor appreciated, until experienced. Those to whom the treasure is given may seem to be poor, despised, obscure, afflicted and persecuted; but in reality they are immensely rich. All things are theirs, whether Paul or Apollos, the world and its fulness, and Christ is theirs, heaven and immortality—and all things are working together for their best good, in connection with God's declarative glory.

THE REVIVAL.—The good work of our Lord is still progressing, in the churches of this vicinity. On the last Sunday in April, it was our happy privilege to lead seven joyful converts down into the baptismal waters, at New Vernon. Nearly twenty-five have been baptized and received into the New Vernon, and Middletown and Walkkill churches during the past winter and spring, and we hope there are others about to own their Lord and Master, by a public espousal of his name. Although for a portion of the time we

have been disabled by illness, to preach or to administer, still the work of the Lord has not in the slightest degree been retarded. His arm was made bare, so that nothing but his arm could be seen in gathering his sheep, and carrying them in his bosom. O, may his work continue, and spread far and wide, and all the churches of his saints be made joyful in the God of their salvation.

Inquiries after Truth.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah iv. 16.

February 23, 1860.

BROTHER BEEBE:—Please publish your views on Rev. xii. 1. I would like very much to see you in our country, and to hear you preach.

SARAH J. ONEAL.

La Grand, Iowa, Jan. 20, 1860.

ELD. BEEBE:—Will you please give your views on Matthew xxv., beginning at the 14th verse, and much oblige

Yours, truly,

J. WORCESTER.

Duck River, Tenn., March 24, 1860.

MR. EDITOR:—Will you do a reader of the Signs the favor to give your views on Luke iii. 8, 9; also on Mark xiii. 18.

Yours, &c.,

OLLEN J. MOBLY.

Accomack Co., Va., March 27, 1860.

ELDER BEEBE:—Please give your views on Eccl. xii. 12. "And further, by these, my son, he admonished: of making many books there is no end; and much study is a weariness to the flesh."

Yours, in christian love,

RICHARD BAYLEY.

Preston Co., Va., March 29, 1860.

BROTHER BEEBE:—I see there are many applications for your views on portions of the scriptures; enough to occupy much of your time and of your columns. If it would not be intruding too much, I would like to have your views on the parable of the ten virgins; particularly on the first two verses. The reason why I request it is, I was trying to preach Christ as the way, the truth and the life, and some of the brethren differed with me in regard to the text, and we desired your views on it.

A. W. ROGERS.

Receipts for Subscriptions.

NEW YORK—Deacon George Doland 2 50, Robert P. Wheat for W. W. Webb of Ill. 1, John B. Case 1, M. Sanford 2, Buel Mabon 1, Eld. W. Housel for E. M. Bradner 2, Mrs. F. Vandevort 1, Eld. James Flandraw 1, Tho. Burt 1, J. George Bender 1 50.	\$14 50
NEW JERSEY—Mrs. Maria Lewis 1, Eld. G. Conklin 12.	13 00
VIRGINIA—M. P. Lee, Esq. 1, Elder A. W. Rogers 3.	4 00
NORTH CAROLINA—N. R. Williams.	1 00
GEORGIA—Willis Webb 1, S. Griner 2, William Phillips all right.	3 00
TEXAS—Elder H. L. Power 4 50, Elder J. G. Neal 1.	5 50
OREGON—Elder John Stipp.	1 00
MISSISSIPPI—G. W. Pool.	1 25
ARKANSAS—Mrs. C. Anna Norwood.	1 00
TENNESSEE—A. Bratton all right J. Harrell 1.	1 00
KENTUCKY—James M. Teague.	10 00
OHIO—Dr. A. Ellis 9, John Barley 1.	10 00
INDIANA—W. Spidler 7 50, Eld. J. G. Jackson 10 00, William L. Howell 5, H. Miller, Esq. 1.	22 50
ILLINOIS—Mason Beagle 1 50, Elder J. B. Chenowith 1, L. O. Davis 1, George Jasper 1.	4 50
MISSOURI—Henry Tuley.	2 00
MICHIGAN—Thos. Swartout.	1 00
Total.	\$96 81

Record of Marriages.

March 3—At Warwick, by Eld. W. Housel, Mr. DAVID EVERETT, of Centerville, to Mrs. ELIZA STEPHENS, of Monroe village, all of Orange Co., N. Y.

On Tuesday morning, May 8th, at the Empire House, in this village, by Eld. Gilbert Beebe, Mr. IRA B. WEBB to Miss RUTH A. OGDEN, eldest daughter of Jonathan Ogden, all of this town.

Obituary Notices.

DIED, in Warwick, April 14th, 1860, ALONZO, son of brother John B. and sister Hannah Case, aged 21 years, 2 months and 14 days.

He had just completed his apprenticeship, and came home to spend a few weeks with his parents before entering upon the active business of life. But sickness seized upon him, and his fond hopes were blasted. His disease was a malignant tumor in the right side, and its growth and virulence baffled the skill of the ablest physicians whose aid could be procured. Conscious himself that his days were numbered, he seemed anxious only that he might be prepared to meet death with resignation to the Divine will. His sufferings were born with much fortitude. As the hour of dissolution drew near, his mind wandered for a time, but becoming calm, he looked around upon the circle of weeping relatives and friends, and said, "My friends, I am not afraid to die. God has made it all right. I hoped he would, and he has." Calling his father to his side, he looked up and said, "Father, isn't it pleasant? Isn't it pleasant?" "What is pleasant, my son?" was the enquiry. "It is pleasant to feel Jesus with me." "Do you feel him to be your friend, Alonzo?" was asked. "Yes," said he, "He sticketh closer than a brother." In this calm and happy frame of mind, he soon breathed his last, and we confidently believe his ransomed spirit was received to the embraces of Him, "whom he, in an emphatic manner, declared to be 'a Friend indeed, in a time of great need.'" W. L. B.

Arispe, Bureau Co., Ill., April 12, 1860.

Departed this life, on the 28th of March, 1860, brother ELIEL LONG, after a protracted illness, supposed to be consumption, aged 69 years.

He united by experience and baptism, with the Bureau Church, in Bureau Co., Ill., subsequently was chosen Deacon, and continued as such up to his death. He was an affectionate husband, good father, kind and charitable neighbor, who, in his last illness, exemplified the true christian character. He was fond of his Bible, and of conversing with christians, on the new birth, of salvation by free and sovereign grace. Could not boast of his own good works; but rejoiced in the work of the Savior, in bringing in everlasting righteousness; and viewed him as our righteousness. While he was gradually and perceptibly failing, it was pleasant to find that his faith and hope became stronger. At one of my interviews with him, he stated that he had had an assurance that he was a child of God, and that shortly he would be taken to rest. His end was peace.

May his admonitions to his family have the desired effect, and his dear companion lean on her precious Redeemer, in whom she has believed. In hope of eternal life.

JAMES B. CHENOWITH.

Broome, N. Y., April 28, 1860.

BROTHER BEEBE:—Please notice, in the Signs, the sudden death of our esteemed brother, PETER CLINE, who departed this life April 18, 1860, in the 56th year of his age.

He was a much esteemed member in the Old School Baptist church in Middleboro, Schoharie Co., N. Y. He has left a wife and 3 children to mourn the loss of a kind husband and faithful father. The church must very sensibly feel the loss of his company and usefulness; but we look to the great Head of the church to fill his place. His death was occasioned by disease of the brain.

Yours, in the hope of the gospel,
WM. CHOATE.

Wenona, Ind., April 20, 1860

DEAR BROTHER BEEBE:—Please publish the following obituary notice:

DIED, at Sulphur Springs, Henry Co., Ind., February 19th, 1860, brother B. HAMILTON, in the 61st year of his age.

Brother Hamilton was a subscriber to your valuable paper, the Signs of the Times, and has long been a firm and unwavering Old School Baptist. In the demise of brother Hamilton, the church has lost a worthy member, and his companion a devoted and affectionate husband. His companion and numerous relatives and friends are left to mourn their loss. But we believe that our loss is his eternal gain. Hence we sorrow not as those who have no hope.

May the Lord sustain his widow in her deep bereavement, and bless her with a calm resignation to his divine will, and afford her continually his sustaining grace through the entire journey of life, and finally congregate all his redeemed family around his throne, where they shall be fully prepared to ascribe sweetest anthems of praise to his adorable name forever. Amen.

J. A. JOHNSON.

Delaware County, Ohio, April 16, 1860.

BROTHER BEEBE :—Please publish the following obituary, for the satisfaction of the friends of the deceased :

DIED, January 14th, 1860, after a lingering affliction of *scrophula* and *dropsy*, in the 27th year of her age, SARAH, daughter of our friend Samuel and sister Lovina Wilson.

Her sufferings were beyond description of tongue or pen, but her sufferings are ended. She was not a member of the church, but her affliction was what had prevented. When she was first confined to the house, about seven years ago, her father, at her request, came after me to preach at their house. Accordingly I went and tried to preach, and after meeting I entered into a conversation with her, and she related to me her deliverance from the power of darkness, and translation into the kingdom of God's dear Son, in as clear and comprehensive a manner as I ever heard any one do, and to my great satisfaction. She said that her greatest desire to get well was that she might be baptized and enjoy a place in the church of God. But she was not permitted to enjoy that privilege here on earth, but in the triumphant church I doubt not she now rests in the bosom of her heavenly Father, who had given to her an earnest of her heavenly inheritance. She was sound in the faith, and received the *Signs of the Times* as a welcome messenger, and took great delight in reading it during her illness. Brother Mason and I often visited her, and when she was able to bear the noise and bustle of a meeting, we preached there, which seemed to be a great satisfaction to her. Brother Mason gave her one of your Hymn Books, and she selected her favorite hymn, 1235, which she told me was expressive of her feelings; at another time, when I visited her, she handed me the verses which I herewith send you, to publish with this. A short time before she died, she said to me: Elder Biggs, I am tired of hearing this world talked about, and I hear but little else; I want to hear you talk about heavenly things. My mind being led to tell of my own travels, and the way in which I trust the Lord has led me for the last twenty-two years, and the deep sense he had given me of my depravity and of my own weakness. When I concluded, she exclaimed, I know that these are my own feelings. She to the last had a deep sense of her sinfulness, and to the last mourned on account of it; longing to be delivered from the bondage of corruption into the glorious liberty of the children of God.

I attended her funeral, and tried to preach to a large and attentive congregation, from Rom. viii. 37: "Nay, in all these things, we are more than conquerors through him that loved us." Her company as a christian, while on earth, was sweet; but she is gone, and we are left to mourn our loss, which we do not doubt is her gain. She has left many friends and relatives to feel the bereavement, but to them we say:

Weep not for her, she's now at rest,
She's now at home among the blest,
Her pain and sorrow now are o'er,
And she will suffer here no more.

Weep not for her, or e'er complain,
Your loss is her eternal gain;
In yon bright world of bliss above,
She triumphs in her Savior's love.

Weep not for her—suppress each tear—
She rests from all her labors here,
Her ransom'd spirit's wing'd away,
To dwell with God, in endless day.

Brother Beebe, I have made this rather lengthy, notwithstanding your request; but bear with me, as I do not often ask a corner in your paper.

Your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, as I hope,
J. H. BIGGS.

The following verses also accompany the foregoing obituary, as referred to by the deceased as expressive of her feelings:

"MY REST IS IN HEAVEN.

"My rest is in heaven, my home is not here,
Then why should I mourn when trials appear?
Be hushed, my sad spirit, the worst that can come,
But shortens my journey and hastens me home.

A pilgrim and stranger, I ask not my bliss,
Nor lay up my treasure in regions like this—
I look for a mansion which hands have not piled,
I long for a city by sin undefiled.

Though foes and affliction my progress oppose,
They only make heaven more sweet at the close;
Come joy, or come sorrow, the worst that may fall,
One moment in glory makes up for them all.

The thorn and the thistle around me may grow,
I would not repose me on roses below;
I ask not my portion, I seek not my rest,
Till seated with Jesus, I lean on his breast.

No scrip for my journey—no staff in my hand;
A pilgrim, impatient, I pass to that land;
The path may be rugged, it cannot be long—
With hope I'll beguile it, and cheer it with song."

Nobleville, Lancaster County, Penn.,
April 23, 1860.

BROTHER BEEBE :—It becomes my painful duty to inform you of the death of our beloved brother THOMAS SHIELDS STROUD, who departed this life on the 8th instant, near Parkesburg, Chester Co., Penn., aged 34 years, 5 months and 23 days.

He was a son of Deacon Peter Stroud, with whom you were acquainted, and who fell asleep in Christ about 12 years since. The deceased was a young man, of modest and unassuming manners, and made a public profession of his faith in Christ and salvation by his grace alone. In the summer of 1859, and was baptized by Elder Thomas Barton, and received into the fellowship of the Welsh Tract Baptist Church, New Castle Co., Delaware. An appropriate sermon was preached on the occasion, by Elder Thomas Barton, from 2 Corinthians v. 1. His funeral was largely attended by relatives, neighbors and friends.

How happy is the christian's lot! Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

"Blameless before his throne they stand;

They make a joyful noise—

A called, a faithful, chosen band—

And vent their swelling joys."

Yours, in hope of eternal life,
JOSEPH HUGHES.

North Berwick, Me., April 26, 1860.

DIED, at North Berwick, April 10th, 1860, sister SARAH, widow of the late Noah Johnson, aged 81 years, 11 months, and 8 days.

Her disease was palsy, and her sickness was four or five days. She naturally was of so amiable a disposition that she lived in peace with all who had the happiness of her acquaintance; and those who knew her best loved her most. She was always found esteeming others better than herself, not only in the church and conference meetings, of which she was a worthy member and constant attendant when able, but in her family and neighborhood, always debasing herself and exalting her Divine Redeemer. She bore her sickness with christian fortitude. Being asked by one of her attendants if she would like to get well, if it was right for her to, after a pause she answered: "If I could have my choice I should not."

In the house in which she died she had lived 60 years, and there were born to her twelve children—eight sons and four daughters, all of which lived to the state of manhood and womanhood; but she had been called to bury two sons and four daughters.

Her six surviving sons were called to her sick and dying bed to find her speechless and senseless, and their prayer was that she might be so far restored as to recognize and speak to them. This blessing was granted unto them, for which they desire to be thankful unto God.

She was a member of our church and had been for many years, always standing firm in the doctrine contended for by all consistent Old School Baptists. Her children, friends and the church feel their loss very much, but feel that their loss is her gain.
WM. QUINT.

DIED, at the residence of her son, John Leachman, near Bolivar, Missouri, March 31, 1860, Mrs. SUSANNA LEACHMAN, wife of Thomas Leachman, (who was uncle to Eld. R. C. Leachman, of Va.) in the 83d year of her age.

She was born and raised in Prince William County, Va., moved thence to Caswell County, N. C., and, in the spring of 1839, emigrated to and settled in Polk Co., Mo., where she remained till the time of her death. For more than forty years she had been a faithful, zealous and consistent member of the Primitive Baptist church. No one was more beloved, respected and esteemed than she was by those who knew her.
JOHN L. PRICE.

Associational Meetings.

The Baltimore O. S. Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing at 10 o'clock, A. M., on Wednesday before the third Sunday in May, 1860.

Delaware Association will be held with the Old School Baptist Church, in the city of Wilmington, Delaware, to commence on Wednesday preceding the last Sunday in May, 1860, at 10 o'clock, A. M., and close on the Friday evening following.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Wallkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The four above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles,—from Hopewell via New York city to Middletown, (this place) is a

little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out, and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Pig River Association will hold her semi-annual session with the Town Creek church, in Franklin Co., Va., to commence on Friday before the first Sunday in May, 1860.

Notice.

To those who expect to attend the Baltimore Association:

BROTHER BEEBE :—The Ebenezer Baptist church of Baltimore, cordially invites as many ministers and brethren of our order as can, to attend the Baltimore Baptist Association, which will be held with us, at the Temperance Temple, opposite the Odd Fellows' Hall, on Gay street, near Fayette, in Baltimore City, to begin at 10 o'clock, A. M., on Wednesday, 16th day of May, 1860. Our own room in Metropolitan Hall, being deemed too small, we have engaged Temperance Temple, as above.

Those wishing accommodations when they arrive in the city, will call on Dr. John Thorne, 113 Front street, or at the store of Gist & Wells, opposite the Baltimore and Ohio R. R. Depot, on Eutaw street.
JOHN THORNE,
113 Front st., Baltimore, Md.

Notice.

The Chemung Association will be held with the Charleston and Sullivan church at Mainsburg, Sullivan Township, Tioga Co., Pa., on the 16th and 17th days of June, 1860, where we hope to see a general attendance. Our brethren in the ministry are affectionately solicited to meet with us, especially Elders Beebe, Conklin, Smith, Hill and Hollister. This Association has but two ordained ministers; those faithful servants of the Lord, who formerly gladdened the hearts of the children of the Most High, have gone to dwell with Jesus, and see him as he is.

The brethren coming from the East will call on Wm. Ludington and P. W. Doud. Those coming from the West, will call on James M. Rose and James Cudworth, and those coming by Railroad, (Blossing Branch,) will leave the cars at Mansfield, where they will find teams to convey them to the place of meeting.

By order and in behalf of the Church,
P. W. DOUD.

Notice.

Lancaster Co., Pa., March 31, 1860.

DEAR BROTHER BEEBE :—Will you please publish in the *Signs of the Times*, that brother Barton's stated time for preaching at the Rock Springs will be on Saturday afternoon and Sunday, between the times of holding the Baltimore and the Delaware Association. And as it is expected that there will be ministering and other brethren at the Baltimore Association, who will also attend the Delaware Association, they are invited by the brethren to come by way of the Rock Springs and attend our meeting, as there will be time plenty. They can get tickets at Baltimore for Port Deposit, and come on Saturday forenoon by railway to Havre de Grace, and there take steamboat for Port Deposit, about five miles up the river, at which place they will arrive about noon, where they will be met by the friends and conveyed to the meeting, about ten miles. Should any come by private conveyance, from Baltimore, they can come more direct and cross the river at Conowingo bridge, about four miles from our meeting-house.

Yours, in love, for the truth's sake,
SAMUEL WICKS.

Notice.

BROTHER BEEBE :—Please give notice through the *Signs of the Times* that brethren coming to the Old School Baptist Conference of Western New York by railroad, either way, will stop at Blood's Station on the Buffalo, Corning and New York Railroad.

Those coming from the vicinity of Geneva, Syracuse, Westmoreland, &c., can take the cars to Canandaigua, and from thence the steamboat on Canandaigua Lake to Naples Landing, and from thence the stage to the Hotel at Naples, which is much nearer than to go around by way of Rochester or Avon.

It is desirable and necessary that they should reach the Station and Hotel as early on Tuesday as possible, (in order to be early to meeting on Wednesday,) where carriages will be in readiness to convey them to the place of meeting, a distance of about five miles.

Those coming by their own conveyance from the East will enquire for Eber Hill, Harvey Weld, or Dwight Graves. Those from the West for Augustus Weld.

We hope to see many here from the East and West, from the North and from the South; and O may God send his ministers who will not shun to declare the whole counsel of God before a gainsaying world; and may they come like clouds full of rain, and may they preach the unsearchable riches of the Lord Jesus Christ.

A. WELD.

Notice.

New Castle, Del., April 25, 1860.

BROTHER BEEBE :—I wish to say to the brethren and friends who may attend the Delaware Association at its approaching session, that such as come by the cars or steamboat will do well to call on sister Mary Riley, Market street, between First and Second, West Side, where they will receive directions from brethren and friends prepared to entertain them. Sister Riley's is but a short distance from where they will land.

Those who come in their own conveyances from the adjacent churches had better stop the previous evening with brethren J. R. Rees, John McCrone, or myself, as they can from either of these places reach Wilmington in good time on Wednesday morning. The morning train of cars from Philadelphia, leaving Baltimore Depot about eight o'clock, will arrive in time for the meeting.

We hope to be able to entertain and make comfortable all the friends who may feel disposed to attend.

In behalf of the church,

E. RITTENHOUSE.

Associational Notice.

Hopewell, N. J., May 1, 1860.

DEAR BROTHER BEEBE :—For the information of brethren and friends who anticipate attending Delaware River Association, I will state: Those who come by way of Philadelphia can leave that city on Tuesday, May 29, at 12 o'clock, M., or at 2 o'clock, P. M., for Trenton, N. J., where they will find stages waiting the arrival of the trains; take stage to Pennington from Trenton, and at Pennington they will find friends to bring them to this place.

Those coming by way of New York can take the 12 o'clock M. train for Princeton, N. J., from foot of Courtlandt street on Tuesday, May 29. They will be met at Princeton by friends prepared to bring them to Hopewell.

Brethren and friends in general are invited to attend.

Yours, in Christ Jesus,

PHILANDER HARTWELL.

Associational Notice.

Bloomville, Seneca County, Ohio }
March 28, 1860. }

BROTHER BEEBE :—Please to give notice, through the *Signs*, that the Sandusky Association will meet at Van Buren, Hancock Co., Ohio, at 10 o'clock, A. M., on Friday before the second Sunday in June, 1860. Brethren of our faith and order are invited to attend.

Those who come by the cars, should come to Findley, which is seven miles from Van Buren. Those coming from the East and West, can come by the Cleveland and Toledo R. R. to Fremont, there change cars and come directly to Findley. Those from the South, can come by the Cincinnati and Sandusky R. R. to Cary, and there change cars and come direct to Findley.

All who arrive at Findley on Thursday, will find brethren with teams to convey them to places of entertainment, and to the Association.

Your brother,

LEWIS SEITZ.

Old School Meeting.

New Milford, Pa., March 26, 1860.

BROTHER BEEBE :—Please publish, in the *Signs*, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held at New Milford, in Bradley School House, about three miles west of New Milford Depot, in Susquehanna Co., Pa., to commence at 10 o'clock, A. M., on Wednesday before the third Sunday in June, 1860, and we desire a general attendance, especially of the Elders. Those who come from East or West by the New York & Erie Trains, will change cars at Great Bend Depot, where the Scranton trains will connect at 8 o'clock, A. M., and at 4 P. M. for New Milford—at which the friends will be met with conveyance to take them to and from the Meeting.

Yours, as ever,

LEMUEL HARDING.

THE EVERLASTING TASK FOR THE ARMENIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., MAY 15, 1860.

NO. 10.

Choice Poetry.

From the Gospel Standard, (Eng.)
A Retrospect.

Life has its morning, young and bright;
Its joyous noon; its solemn night.
Its risen sun soon spans the day;
Soon rush its swift-winged hours away.

Life is a journey; rising still,
We midway reach its loftiest hill;
We scan the past; then strive to explore
The shadowy vale which lies before.

The height is pass'd; and sinking low,
My sun has lost its noontide glow;
Adown the steep I slowly wind,
And leave earth's scatter'd hopes behind.

Sometimes a lingering look I cast
On scenes far shrouded in the past;
So faint, their misty outlines seem
The fragments of a troubled dream.

Full many a scheme of bliss untold,
In ruined heaps, those scenes unfold;
And forms once loved—once brightly fair,
Like mocking spectres hover there.

Each joy, each pleasure was a cheat;
A bitter draught each promised sweet;
No specious good I dared to taste,
But left its poison in my breast.

In folly's tangled mazes lost,
I counted not the fearful cost,
But hurried with the crowd along,
And sought destruction with the throng.

O, wondrous mercy! matchless grace!
An eye unseen beheld my case,
Saw me cast out, and in my blood;
Pitied, and forth my helper stood.

Defiled, and self-condemn'd I lay;
Hell claim'd me as its lawful prey;
But mercy snatch'd me from the pit,
Cleansed, clothed, and paid my dreadful debt;

Call'd me to leave the ways of death,
And pointed out the narrow path,
Bless'd with his smile, kept by his grace,
Fenced with his love, and paved with peace.

Since then he prompts me what to do;
Gives bread to eat, and strength to go;
Tells me he'll always be my friend,
And keep me to my journey's end.

Now, all this love and tender care,
Which all his blood-bought children share,
Is sovereign, special, rich, and free;
I sought it not till he sought me.

He told me at my love's first dawn,
Why I with love had thus been drawn;
"An everlasting love," said he,
"Is that with which I've loved thee."

And though I oft would wander wide,
And leave my Friend's protecting side;
He will not let me quite depart,
So kind and faithful is his heart.

I often fear I've missed the way;
So prone my treacherous heart to stray;
So cold, so dead, I often try
To prove my hope is but a lie.

So dismal, dark, the way appears;
So thick the hosts of doubts and fears;
The springs all dry, the manna gone;
I languish helpless and forlorn.

But then my faithful Friend draws nigh!
Gives grace on grace, a rich supply;
Shews me the way the flock have gone;
And leads my fainting footsteps on.

And there he whispers words of love,
And bids me lift my thoughts above;
Points to the eternal hills that stand
Far distant in the promised land.

At once the scene a change comes o'er;
(Man never spake like him before!)
His voice bids doubt and darkness flee;
Gives life, and joy, and liberty.

Thus on I plod from day to day,
Guided through life's mysterious way;
Assured that he who holds me fast,
Will conquer all my foes at last.

W. S. R.

Correspondence.

Columbia, Tyrrell Co., N. C.,
April 29, 1860.

BROTHER BEEBE:—I became a subscriber for your valuable paper, the *Signs of the Times*, at the Kehukee Association, last October, and am well pleased with the communications and doctrine, which they contain; and I desire to continue my subscription as long as the Lord in providence shall enable me to send on my remittance to pay for it. I have been thinking for some time that I would write a few lines for publication in your columns; but fearing that I may be in the way of those of abler pens, and not knowing that my imperfect scribble would be welcome, I have deferred until now; but as this is a rainy day, I will draw my bow at a venture. After you have read these lines you will dispose of them as you think best. As it is a gratification to me to read of the gracious dealings of the Lord with his people, my mind is at this time drawn out to speak of His goodness in the salvation of my soul; for I trust He has called me from darkness into His marvelous light. I was born, December 11, 1811, in the County of Middlesex, England, and came unto this side of the Atlantic, to the city of New York, when quite young, and from thence to North Carolina. While in England, I was brought up after the manner of the established religion of that country. I became filled with the fears of hell, and of the judgment to come, and lived the life of a Pharisee until I was bound to a sea captain, then I lost all external appearance of religion, and betook myself to cursing and every other kind of open vice and folly that satan suggested to my mind. I was running fast downward to destruction, but knew it not; drawing sin, as with a cart-rope, and drinking iniquity as an ox drinketh water; being led captive by the devil at his will. I was satisfied in that condition, and should have been satisfied still, if it had not been for the love of God manifested by the power of His spirit, in bringing me to the knowledge of the truth, that salvation is of the Lord. I spent twenty-nine years of my life in open rebellion against God. When in my twenty-ninth year, I was brought to meditate on the subject of death and eternity; and the same old Pharisaical spirit revived, and I could acknowledge there was a God, and to some extent saw that I was a sinner; but thought I could do something to work myself into the favor of God. So to work I went, and, in my own esteem, soon got to be a good christian; for I had left off swearing, and laid aside my frolicking, &c., in which I had formerly delighted. I went on smoothly in my way

of righteousness, thinking I was in a fair way to heaven and eternal happiness, until it pleased the Lord, by the power of his Holy Spirit, to bring me to see that I was a sinner by nature as well as by practice, and then I saw that all my works were unavailing—that my prayers and tears could not save me. The thunderings of the law seemed to pour its curses upon my guilty head. For it said to me, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Then the justice of God in his law was clearly revealed to me, for I saw plainly that I had failed in every point. I looked around me then for relief, but could find none, on the right hand or on the left, and hell appeared to be my portion. I thought everybody could be saved but me. When I read the scriptures I read my own condemnation in every line. O, how gladly would I then have exchanged conditions with the beasts of the forest or birds of the air. When I tried to pray, it seemed that sin had sealed my lips. My appetite for food, and my sleep were taken from me. I was afraid to sleep, lest I should awake in everlasting torment. I was made to feel and acknowledge that if he sent me to hell, God was just. Still my cry to God was that he might have mercy on me, a poor, hell-deserving sinner. By day and by night I cried, "Lord save, or I perish!" I continued in this state of mind eighteen months. At length, one night after my family had all retired to bed, I was sitting by the fire, and meditating on my lost condition; I had been reading the scriptures, and had closed the book, and thought I never would look in it again, for it only condemned me; I had given up all hope of being saved, my mind and eyes were directed towards the east, and to the eyes of my understanding I seemed to see, by faith, the blessed Jesus on the cross, and his precious blood flowing from his wounded side, and it did appear to me that his blood was applied to my soul by the Spirit, to cleanse me from sin; and I then felt that I could rejoice with joy unspeakable and full of glory; for I felt that I was delivered from the curse of the law. After some time, I could not feel satisfied to remain in Babylon among the Methodists, and I related my experience to the Old School Baptists, in May, 1842, and was baptized. I could then say truly, Salvation is of the Lord. And to-day the Lord knows whether I am a child of grace or not. But to the people who are called Predestinarian Baptists, I feel to say as Ruth said to Naomi, "Entreat me not to leave thee, nor to return from following after thee; whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God; where thou diest will I die, and there will I be buried. The Lord do so

to me, and more also if aught but death part thee and me." For I do believe they are the redeemed people of the Lord, and God will bring them through all their fiery trials, tribulations and afflictions, and although they shall pass through the valley of death, they shall enter into endless joy; they shall arise from their graves, more than conquerors through him that loved them, and gave himself for them. The blessed Savior shall say to them, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, when all the workers of iniquity shall go away into everlasting punishment.

After I was baptized, for a season I felt perfectly happy, and thought all my troubles were ended. But I soon found that unmingled happiness was not to be my lot in this world. The Lord has designed for me a mixed cup of joy and sorrow. Before I had been a Baptist long, my mind was led to think on the welfare of Zion, and I could not rest, on account of her broken down walls. The deep impression of my mind was to go and preach the gospel. I prayed the Lord to remove from me this impression; but he showed me, in a vision of the night, wherein a new Bible was presented me, and a finger pointing to Job xxxiii, 33, which reads thus, "If not, hearken unto me, hold thy peace, and I shall teach thee wisdom," and a voice saying,

"'Tis music in the sinner's ear,
'Tis life, and joy and peace."

Notwithstanding all this, I forbore attempting to preach for six years, and left home in search of a place to settle where I was not known, thinking I would remove, and not let it be known that I was a professor of religion. But the Lord would not suffer me to do so. My burden was heavy on my mind, and it was continually whispered in my mind, Why stand ye here idle all the day? And it seemed that I could hear a voice above my head saying, Go thou and preach the gospel, until I was made weary of forbearing, and cried out in anguish, Lord, send by whom thou wilt send. And in November 20, 1850, I was licensed by the church; and on the third Sunday in November, 1852, I was ordained to administer gospel ordinances. I desire an interest in the prayers of my brethren and sisters in the Lord, that I may walk as becometh a child of grace.

Farewell for the present; from a poor sinner saved by grace, if saved at all.

WM. REYNOLDS.

Near Glenn, Clark Co., Iowa,
April 22, 1860.

BROTHER BEEBE:—I wish to renew my subscription for the *Signs of the Times*, for I esteem them highly. In my letter last spring, I mentioned our loneliness, as there were no Old School Baptists in our

vicinity. But I have been providentially blessed with a baptist visit in May last. Brother Tonnihill, of Winterset, Iowa, with five other brethren from the same church; and brother Tonnihill preached three able sermons, which were rich food to me, and also to several other starving Baptists scattered through this and adjoining counties. I again desire brother T. to send us an appointment, and if he cannot send, come right along at any time; he will be gladly received; also brother Kester, or any of the brethren or sisters.

I attended the Hazle Creek Association last fall, which afforded me much satisfaction; I saw many strange brethren and sisters who seem very near to me. The preaching was all of one accord; the whole theme was, Salvation by grace alone. Eld. John Martin gave us encouragement that he would come and visit us this spring, and as he has not yet come, I hope he will come soon. We also desire a visit from Eld. Gimon, Eld. Whitely and Eld. Armstrong, or any of the brethren. Don't wait for any farther invitation. We live in a thickly-settled place, and surrounded by arminians on every side. They are of different names, but there is no difference in the substance of what they preach. It is all a conditional salvation, some contending for one set of conditions, and some for another; but to me it is the same, for if salvation were conditional at all, and depended on one good act of the creature, I would be deprived of all hope of salvation. But we have not so learned Christ. My experience has taught me that my own wisdom is folly, and my strength is weakness.

I do hope some of our ministering brethren will come and preach for us this summer. They may find us in the south-east part of Clark County, eight miles north of Garden Grove, and twenty miles west of Charitontown, and near the head of Chariton Creek.

Your unworthy sister,
ELIVA HANSON.

El Dorado, Union Co., Ark.,
April 22, 1860.

DEAR BROTHER BEEBE:—If one so unworthy as I, dare call you brother, or to claim an interest in the blood of the blessed Redeemer. Another year is rolling off, which reminds us of the truth that we are passing away; places which know us now, will soon know us no more on earth forever.

I have delayed sending my annual subscription for the *Signs of the Times* until the present; of which I have been a constant reader for three years, and cannot do well without it. Indeed I have been very much edified and encouraged in reading it. It is a welcome visitor to a hungry soul. The doctrine it contains is that which sustains me, which doctrine is salvation by grace.

I am often made to rejoice in reading the communications of dear saints who are strangers to me in the flesh, but I hope have been made nigh by the blood of the cross. Christ has said, "I am the way, the truth and the life" and there is no other way given under heaven amongst men whereby a poor sinner can be saved. Surely, Brother Beebe, I want no other way. Were it not of free sovereign and reigning grace, I know I would fall short of salvation.

I know that Christ has all power in heaven and in earth; therefore I can confide in him, if he has not saved me, I know I cannot save myself. Sometimes I fear that I am deceived; but when I read the trials of the dear saints, they describe so exactly my own feelings, that I am encouraged, and able to say I know that my Redeemer liveth. I know that in me, that is in my flesh, there dwelleth no good thing, but evil is always present with me; and I think for that reason the apostle said, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." And again, it is written, "The flesh profiteth nothing." But there are very many in this day and age of the world who are trying to set sinful flesh up to do the work of the Spirit, whereby they expect to obtain favor of God. That I call putting confidence in the flesh, which is in direct opposition to the words of the apostle: If they could see themselves, as I see myself, I think they would talk quite different. I view myself to be all pollution, from the sole of the feet even to the head. There is no soundness in me; all is bruises, wounds and putrifying sores; and if there is any happiness beyond this vale of tears for me, it is certainly of grace from first to last. Yes, dear brethren and sisters, grace from the foundation to the top-most stone, and is all of the Lord. Therefore to God alone be the glory and praise, forever and ever.

Yours, in hope of a better resurrection,
C. ANNA NORWOOD.

Spencer Co., Ia., March 1, 1860.

DEAR BROTHER BEEBE:—I call you brother, although I have never seen you, and claim that relationship, because I sometimes hope we have both been taught by the same Spirit. I desire to write you on what I hope have been some of the Lord's dealings with me, a poor, helpless sinner. I was raised under the *do and live* system. My mother being a Free-Will Baptist, I never heard anything else preached but "You can if you will, and you shall be damned if you don't."

When I was about eighteen years old, I became very much alarmed; there being a great excitement, and nearly everybody were *getting religion*, as they called it, I thought I was about to be left alone, so I also went to work, and I suppose I made myself about as good as any man in a natural state can; but my robe did not last long. I know no more about God's plan of salvation than the brute creation do. But in a few months afterward, the Lord, as I believe, taught me a very different lesson. I felt that I was a poor, guilty and condemned sinner, and that too in the sight of God. Still I felt that I had something to do; and to the law I trembling fled; but, to my amazement, I found that all my plans must utterly fail me; and now, what to do, I knew not. I felt that I must soon die, and down to hell I must sink. I was afraid to lie down to sleep, lest I should awake in hell. I went, one night, to a Methodist meeting. They called for mourners; I thought I was one, and accordingly went forward to be prayed for. I felt that I needed the prayers of Christians; two or three others went forward with me. We had not been there long, before one by my side arose and said he had religion! But I felt as though

I had sinned away my day of grace, and that I could do nothing; and that if I were ever saved, it must be through the grace of God alone, independently of anything I could do. Here all my hopes fled, and all I could do was to implore the mercy of God. When sinking down in despair, there was a small still voice, which seemed to say to me, Arise, go in peace. And, as I arose from my knees, something seemed to say, Don't get up here and make a great noise; but get you out from among this people. I seemed to enjoy comfort for awhile; but as nearly all who had professed religion at that time said they had lost their religion, and as I became cold, I concluded that I had lost mine also, if I ever had any. Brother Beebe, I do not believe I ever heard the truth preached until I was about twenty years old. It has been said to me, that the Old School Baptists would be the means of sending my soul to hell; but I do not believe that the doctrine of free and sovereign grace ever injured any one.

Do as you please with this imperfect scribble; if you think best, publish it, and if not lay it aside. May the Lord enable you to contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy brother, if a brother at all. Farewell.

WILLIAM SONGER.

P. S.—Brother Beebe, please give your views on Gal. iv. 4, 5, and greatly oblige,
W. S.

Oxford, Mich., May 9, 1860.

BROTHER BEEBE:—A slight error occurred in the publication of the obituary of my departed wife, in regard to the Hymn referred to; instead of the 11th hymn of the first book of Watts, as you have it, it should read, the 11th hymn of the third book of Watts,

"Lord, how divine thy comforts are!" which is the hymn she said expressed her experience, and which, on that account, she frequently desired to have read.

I am recovering from the cut in my foot, as rapidly as could reasonably be expected for an old man! I would like much, if I were able, to attend your Warwick Association, and to hear the old fathers preach once more upon the shores of time. It comforts me when I find a communication in the *Signs* from father Trott. I feel a special attachment to him. It was while sitting under his preaching at Franklin, N. J., the Lord caused hope to spring up in my heart, and he baptized me. I have had many doubts and fears since that time, in regard to my interest in Christ. But I think I do know that I love the great and glorious truth of the gospel, and I love the people of God; and I know that if I am saved it must be by free and sovereign grace, through Jesus Christ; for I am but a poor helpless sinner.

I would like to write much if I had the ability; but I have not. Perhaps I have as many thoughts as any one; but to arrange and express them is not my gift.

May the Lord guide you and me, and all his Israel, into all the truth, is the prayer of your unworthy brother.

JOHN E. HAMMOND.

Lexington, Ky., May 9, 1860.

DEAR BROTHER BEEBE:—On looking over the 5th No. present volume of the *Signs*,

I find a request from brother William A. Smith, of Florida, for my views on Matt. xi. 12: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

My knowledge of the scriptures is very limited, and my capacity to expound very deficient. But as brother Smith has asked only *my views* on the text, I will try to comply with his request.

If there is a generally received opinion among O. S. Baptists on that particular verse, I have not heard it expressed, nor do I recollect having heard any opinion on it, except one implied by work-mongers when exhorting dead sinners to "come up and take heaven by storm." They, however, are no criterion for us. For with one breath they will tell us that God is very anxious to save, and get all to heaven that he can, and with the next that sinners must force themselves upon him by violence. I have no idea that the *violent* spoken of in the text has any reference to the children of God, when desiring or seeking Christ or his kingdom, or that the *violence* alludes to their entrance into that kingdom. The word *violent*, when used as a noun, (as in the text,) signifies a murderous or unjust assailant, or one who acts with unseasonable vehemence. The derivative, *violence*, therefore, exhibits force applied, an attack, an assault, a murder; outrage, unjust force, eagerness, vehemence; injury, infringement, &c. These are characteristics that the humble followers of Christ who seek his kingdom do not desire, and nothing more is necessary to show them the absurdity of the idea than to compare the significance of the terms with their own experience and the scriptures. I conclude that the violent spoken of in the text, were the vehement Jews, and the blood-thirsty Romans who so unjustly assailed the first Baptists that the world ever saw—who have been ever since that time the "speckled bird," for such characters to be incessantly plucking at. The language in the text has reference to a specified time: "From the days of John the Baptist until now the kingdom of heaven suffereth violence." It is said in the following (13th) verse, "For all the Prophets and the law prophesied until John." It therefore appears that the law to prophesy by its rituals until John, but the first Baptist preacher must be set up as a mark for the arrows of "unjust force" to be hurled at. He was therefore soon violently thrust into prison; to remain for a time, and afterwards decapitated there. The circumstance of John's imprisonment—his mission and character—seems to have been the subject of conversation when the language of the text was spoken, as the preceding connection will show, and I suppose constituted a part of the *violence* which the kingdom of heaven suffered. But John was not the only Baptist or subject of the kingdom against whom the rage and vehemence of those carnal religionists and bloody Romans exercised their malignity. The great portion of their violence was directed against the most prominent Baptist of all the rest—the head and leader of the whole family—was the great object of their ire—the subject of their wrath and violence from the time he first made his appearance in the world until now. The enunciation of his

birth gave Herod and all Jerusalem with him great trouble, and soon the violent edict went flying through the land, carrying death and dismay upon its wings to hundreds of devoted victims; so that "In Rama was there a voice heard, lamentation and weeping, Rachel weeping for her children, and would not be comforted, because they were not." The word *violence* occurs at least fifty-nine times in the scriptures, but never to signify a commendable act. It has always reference to the unlawful deeds of unjust assailants. It is said of the Savior that "He done no violence," and of his people, "He shall redeem their souls from violence," and David prayed to be preserved from the violent man; but violence was a characteristic mark, and trailed in the footsteps of Herod and the Jews, from whom the kingdom of heaven suffered violence in the days of John the Baptist. It is said by some that the kingdom of heaven did not exist as such until the day of pentecost; but this idea will not do for O. S. Baptists. They may differ about the time of its organization, or formally being set up, but there should be no discrepancy about its existence. However we may differ about the time of its organization and the deliverance of its laws and ordinances by which its publicity was portrayed, that event did not give it being or existence.

It was said by Daniel that the "kingdom should be given to the saints of the Most High, whose kingdom is (present) an everlasting kingdom," &c. But no sooner were its subjects developed in the pellucid light of the SUN of Righteousness than they began to feel the force of the violent.

And the violent take it by force. As this is an everlasting kingdom, the taking of it by force for a time could not destroy it. It is said of this kingdom, "It shall never be destroyed." And although it is said that the enemy shall "wear out the saints of the Most High"—that they shall be given into his hand for a time—overcome—be made to flee into the wilderness, and be subjected to all manner of persecution, "it shall never be destroyed." When we consider the condition of the kingdom of heaven in its apparent infancy, its advocates so few, its enemies so numerous and violent, the former comparable to a "little flock" of sheep, scattered among numerous and ravenous wolves, often taken and lacerated in the most relentless manner—the powers of the most potent governments that the world knew, incensed against them by the arch fiend of darkness—the enemy of all righteousness, we not only admire and extol the infinite wisdom that provided for, and the omnipotence that sustained them, but may "thank God and take courage," while we reflect that, although Zion has had to pass through many deep waters, and very many fiery trials, the waters have not overflowed nor the floods drowned; the fire has not burned, nor the flames kindled upon her.

Zion, preserved by Jehovah her Lord, May smile at the fire, the flood and the sword; She'll outlive the tempest's most violent blast, And land in the haven of safety at last.

I have, as briefly as I could, given the best ideas I have on the text; and if brother Smith or others should receive either instruction or comfort from the foregoing remarks, I shall be remunerated.

In conclusion, that the wisdom of God

may direct, his grace sustain, his love console and peace pervade the entire household of faith, is my sincere prayer for the Redeemer's sake.

Affectionately, your brother,
J. F. JOHNSON.

P. S.—I received a kick from a horse soon after seeing the request of brother Smith, which may apologize for the delay in my answer. J. F. J.

Edinburgh, Ia., April 1st, 1860.

BROTHER BEEBE: If it will not be intruding, I will try to tell what I sometimes hope and trust the Lord has done for my poor soul; and if you think it worthy a place in your paper, insert it; if not, cast it aside, and all will be right.

I was born in Bartholomew Co., Ia., Jan. 25, 1844, and have and do still live with my parents, both of whom belong to the Old School Baptist Church. I was in the habit of attending their meetings, but did not believe the doctrine which they held. I have often thought that I was like the Jews when they crucified the blessed Jesus; they knew not what they did: for they were looking for another Messiah to come. In 1855 I was made to see that I was living in sin and rebellion against a holy God, and was made to know that I was sinning against God. I hated to hear the name of the Lord mentioned. I often took up the bible to read, for I had heard people tell of finding comfort in reading the scriptures; but I could find no comfort in perusing the sacred pages. It seemed to me that I could not open to the right place. I continued in this way about a year, when my burden of sin and guilt became so heavy that I knew not whither to go, or what to do.—I was fully convinced that God was just in condemning me, for I had sinned against him with a high hand. I continued thus for another year, when God was pleased to lay me upon a bed of affliction, and I thought I must die and sink down to everlasting torment. I was now fully satisfied that if I were ever saved, it must be by sovereign grace alone. I knew there was no other name under heaven given among men, whereby we must be saved; but the name of Jesus. In the year 1859, the Lord was pleased to remove the burden of sin and guilt from me; and O! what joy I felt in my deliverance! How glorious to contemplate what the Lord had done for one so vile as I! With David I could exclaim: "He hath taken me up out of an horrible pit, and out of the mire clay, and established my goings, and put a new song into my mouth, even praise unto our God." My joy was unspeakable and full of glory.—On Friday before our meeting, as I was sitting in a field where I had been working, when these words came to my mind:

"If you are by Jesus prized,
Rise, believe, and be baptized."

On the day following I went to the meeting, and as I was going along with my hymn-book in my hand, I opened to the same hymn. I went on to meeting, and with my sister united with the church, and was baptized on the Sunday following by Eld. J. G. Jackson; being, at that time, sixteen years of age.

"Let us lay aside every weight and the sin that doth so easily beset us, and let us run the race which is set before us, looking unto Jesus, who is the Author and

Finisher of our faith; who, for the joy which was set before him, endured the cross and despised the shame, and is set down on the right hand of God," is my prayer, for Jesus' sake.

Yours, in bonds of love,
PETER W. SAWIN.

PS.—Will our dear Brother Johnson give us his views on the last two verses in the Old Testament? P. W. S.

We presume this appeal is made to Bro. J. F. Johnson of Kentucky.—[Ed.]

Danville, Livingston Co., N. Y.,
May 6th, 1860.

BROTHER BEEBE: Two dollars of the enclosed remittance is to be applied to the subscription of brother Tyrannus Ripley. He is desirous, through me, to express his attachment to the principles held by all genuine Old School Baptists, as published in the *Signs of the Times* from the issuing of the very first number of the first volume, with its expressive motto, "The Sword of the Lord and of Gideon;" which first number he still has in his possession, having preserved it almost thirty years, and from the time when it first saw the light, amidst much opposition. He rejoiceth in its continued growth and prosperity, and receives much comfort in his loneliness from the precious correspondence of the saints; and as a reminder of the sore trials through which he and his brethren passed during the process of separation from the unscriptural doctrines and practices of disorderly brethren, or men who came in unawares, and of the gleam of hope which sprang up at the appearance of Vol. 1, No. 1, of the *Signs of the Times*.

Brother Beebe, it is hoped there will be a general attendance at our Old School Baptist Conference of Western New York, for the encouragement of the brethren.—We are greatly scattered over a wide extent of country, few in number and not reckoned with the nations. If our strength consisted in numbers and worldly influences, surely it would be weakness, indeed. But this very weakness, and the imbecility of all human strength and greatness in our times of need, is what compels us to look to our treasure-house of strength—to the Holy One of Israel, made unto us wisdom, and righteousness, and sanctification, and redemption; so that when we glory we may glory only in the Lord.

Brother Beebe, come and declare unto us the testimony of God, determined not to know anything among us save Jesus Christ and Him crucified. Let your speech any your preaching be, not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that our faith may not stand in the wisdom of man, but in the power of God.—Howbeit, speak wisdom among them that be perfect, yet not the wisdom of this world; but speak the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this knew. For eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive the things which God hath prepared for them that love him.—But God hath revealed them unto us by his spirit, as we humbly hope, and therefore we desire to render all the glory and praise unto Him to whom all glory belongs.

Your unworthy brother,
P. WEST.

Blanchester, O., May 1, 1860.

MUCH ESTEEMED BROTHER HOWELL—I received your kind letter of April 5, for which I acknowledge my obligations; for I esteem it a great favor to receive letters from my friends, and especially those who are friends for truth's sake.

It has been my settled purpose since I saw you to make you a visit, and travel some in your State, and visit my friends and brethren not only in Michigan but also in Canada West, but circumstances have occurred to prevent my traveling almost entirely. My wife has been afflicted for three months past, and is at this time quite feeble, and the probability is that she will not recover her health so as to admit of my visiting any of the churches either North or South, and this reflection rests very heavily upon me. I try to persuade myself that is for the best for me and for the cause of truth; but I still feel to rejoice. I wish to believe that it is one of the all things that work together for good to them that love God, but find myself murmuring at it still. I have been called a predestinarian for more than thirty years, yet know myself to be an arminian in the flesh. For thirty years and more I have been preaching to others that God is a sovereign, and that it is our duty to submit to his providence, and say, Thy will be done; and now when that which I was afraid of is come upon me, I find myself a rebel, and feel to fight against my King; I have frequently heard others talk of such and such things being their besetting sins. My besetting sin is unbelief.

Oh! that I could believe,
Then all would easy be.

Paul, in one of his letters, speaks of one of his burthens being the care of all the churches. I cannot say the care of all the churches; but the care of five or six are directly laid upon me, while some ten or twelve, almost destitute, still say, Come over and help us, causes me no little uneasiness. Now I know that the good Shepherd can supply his flock with food, but I find myself saying, By whom shall Jacob arise, for he is small? Our opposers are well supplied with means of every description but the spirit of truth and life, and some appear to counterfeit these to a considerable degree; so much so that some of the little ones in their simplicity have been deceived and led astray from time to time and conducted by their false glare or will-o'-whisp light to the barren regions of Mount Hor, there to wander and in vain try to fill themselves with husks which swine eat, or to find rest at the foot of Mount Sinai, amid its dreadful woe that caused even Moses to say, I exceedingly fear and quake. But amidst the general din and confusion, by faith we hear Jesus the good Shepherd say, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom; for he has left this soul-comforting promise on record, "I will say to the North, Give up; and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by my name," &c. Again, "I will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them and not forsake them," "For the ransomed of the Lord shall return and come to Zion; they shall obtain

joy and gladness, and sorrow and sighing shall be done away."

Let us, therefore, dear brother, remember these things, although we feel in our flesh the buffetings of Satan from day to day, it is born of the flesh and is flesh, and appears to be one of Satan's hiding places, where, from day to day, he manifests his enmity to the things of the Spirit; for "the carnal mind is enmity to God; it is not subject to the law of God, neither indeed can be." Now it appears to me that the christian is in possession of a carnal mind, that is not in subjection to the law of God, but constantly seeking to please the things of the world, is in continual opposition to the things of the Spirit, which sometimes appears to submit to truth with so much grace as to cause us to believe it to be quite subdued; and before we are aware, we find ourselves almost ready to believe ourselves quite holy, we are so full of spiritual pride, if such a thing could be, that the least spark into Satan's magazine would cause an immediate explosion. Notwithstanding what some oppose so zealously, it is evident to me that the christian is a compound being; the flesh, with all it contains, is but natural, and receives not the things of the Spirit of God; it is not subject to the law of God, neither indeed can be; it is of the earth earthy; it loves the things of the world, and says in substance, Give me the things of the world, and I am satisfied; but not so with that which is born from above; it is Christ in you, the hope of glory; it is the impartation to us of eternal life, which God that cannot lie promised before the world began; this new man, which in another place is called the inward man, is renewed, day by day; the former is earthly, sensual and devilish; the latter is like unto the fountain whence it came, incorruptible, undefiled and fadeth not away. Herein do I, from day to day, find the warfare of these opposing elements like the company of two armies in hostile array the one against the other. Now this seems to gain the mastery, while the other seems to yield; and now the other, as if gathering strength from defeat, arises impelled by the prince of darkness, and brings me into bondage again unto the law of sin and death; but thanks be to God who giveth us the victory through Jesus Christ our Lord. So let us trust in the living God, and have no confidence in the flesh; for it is said, These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. Let us with our voice proclaim salvation still, free and finished, in the name of Jesus, and confirm and establish the little ones of the fold.

Yours, in defence of truth,

J. C. BEEMAN.

BROTHER BEEBE—I wrote this letter to brother Howell, of Michigan, but concluded if you would publish it in the *Signs*, it would save me writing to all the reason of my absence from my usual meeting.

J. C. B.

Batavia Kill, Del. Co. N. Y.,
Feb. 25, 1860.

BELOVED BRETHREN AND SISTERS:—Through the tender mercies of our covenant-keeping God, we are spared to see the commencement of the new year, and if we are what we profess to be, we have a sure foundation to rest upon. The founda-

tion of God standeth sure, having this seal, The Lord knoweth them that are his. Christ says, I am the good Shepherd; the good shepherd layeth down his life for the sheep. If then Christ has given his life for the sheep, will he be satisfied if one of them should be lost? Certainly not.—They are perfectly secure; for he says, I give to them eternal life, and they shall never perish. Power is given him over all flesh, that he may give eternal life to as many as the Father hath given to him.—Of all the Father hath given him he will lose none, but he will raise them up at the last day. God has said I will dwell in them, and walk in them, and I will be their God, and they shall be my people. What precious promises these are, to all the children of God to whom they belong. I feel at times to rejoice when I read them, and long to depart from earth and be with Jesus, which is far better. But then there are times when I cannot feel their sweetness or see that beauty in them, that is, when I have a view of myself, of my sinful nature, of my daily walk and conversation; ah, then I fear that I have no part nor lot in the matter. But I do feel to leave that with the Lord; for he will do all things well.

Brethren, we are not debtors to the flesh, to fulfil the lusts thereof; for if we go after the flesh, ye shall die; but if ye, through the spirit do mortify the deeds of the flesh, ye shall live. For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father. My prayer is that we all may see eye to eye in regard to the things of the kingdom, and that there may not be any jar among us; but rather that brotherly love may continue. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you.

Yours in hope of eternal life,

WILLIAM BALLARD.

P. S.—Please give your views on 1st Cor. xi. 29. "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself; not discerning the Lord's body."

REPLY.—The Corinthians had eaten and drank, in the celebration of the Lord's Supper, in a disorderly manner and consequently had eaten and drank unworthily. Instead of discerning the Lord's body as set forth by the bread, and his flowing blood in the wine, and the institution as designed to shew forth their Lord's death, they had perverted it to a carnal and sensual feast, at which some were hungry and others were drunken. And instead of being approved in their unworthy use of the institution they were condemned, and subjected to reproof. The word damnation in this text does not in this case mean the perdition of ungodly men; but as in Rom. xiii. 2, & xiv. 23, it means condemnation, subjecting themselves to reproof and censure. The church at Corinth was redeemed from hell, by the blood of Christ, and secure of life eternal in Jesus Christ, or they would have no right to the sacred

ordinance at all. But they were nevertheless liable to, and guilty of gross disorder, for which they were thus sharply rebuked by the apostle.

The *unworthiness* here mentioned does not mean a feeling sense of our unworthiness in and of ourselves for this or any other privilege in the house of God, for it is most important as a qualification to eat the emblem of the Lord's broken body, that we should be so humbled under his mighty hand as to feel and confess that we are in that sense unworthy of any privilege with the heirs of immortality. But to entertain no higher view of the supper than to suppose the bread nearly to feed the natural body, and the cup only to exhilarate the natural spirit, is a desecration of the ordinance. We should not only discern the Lord's body, as crucified and risen; but his mystical body, or church, with which alone we have a gospel right to celebrate the supper, for ye cannot eat at the table of the Lord, and with devils.

Extracts from Business Letters.

Near Bealsville, Penn.,
April 23, 1860.

BROTHER BEEBE.—I thought when I commenced this letter, I would write a few lines for publication; but when I come to read the contents of the *Signs*, I believe it will be of no use; for they are filled with better matter than any of my production. I will just say that the news we have received in your editorial, of the outpouring of the spirit on the thirsty Zion of God, the ingathering of the sheep and lambs into the fold of our Redeemer's kingdom, is cheering indeed. Well, it is our happy privilege to greet your ears with the same glad tidings. The churches where I labor, are also visited by the power and grace of our blessed Redeemer, which affords us great encouragement that notwithstanding the opposition which is arrayed against us, the Lord God Omnipotent reigneth, and he will bring in the purchase of our Redeemers' blood in spite of all anti-christian opposition. I have lately had the pleasure of leading several happy converts down into their watery graves, and we have reason to believe the good work is still going on.

Brother Beebe, it appears to me, the greater the opposition raised against the doctrine of salvation by grace, the brighter it shines, and the greater the floods of persecution, the more refulgent the blaze of God's everlasting love in the salvation of perishing sinners by grace, through his Son, is displayed. Therefore let us not be dismayed, for God will defend his cause and save his people with an everlasting salvation; he will gather his elect from the four winds under heaven. Remember Old Redstone in your prayers. My sheet is full. Farewell: if we never meet on earth, may we meet in glory.

ADAH WINNETT.

Bloomville, Ohio, March 28, 1860.

BROTHER BEEBE.—I frequently hear brethren say of false teachers that they are the hirelings who, when they see the wolf come, flee, because they are hirelings, &c. But to me the saying of the Savior, John x. 12, looks different. I think Jesus spake of his disciples, who, when they saw the wolf come to take their Master, fled, even all of them. But he, the good Shepherd, did not flee, but gave his life for the sheep; for he had power to lay down his

life, and take it again: this commandment he received of the Father. Christ was the Shepherd of the sheep before he died for them, and he still is, as saith the apostle Peter, "the chief Shepherd and Bishop of their souls." Paul said, the priests under the law were not allowed to continue, by reason of death; but of Jesus he saith, "This man, having an everlasting priesthood, ever liveth to make intercession for us." Is it then to be supposed that Christ, the great Shepherd of the sheep, would hire false teachers to take care of his chosen flock, or are we to believe that the flock of God hires its own shepherds? Surely, it is the business of the owner of the flock to employ his own shepherds. I remain your afflicted and unworthy brother in the Lord,

LEWIS SEITZ.

Near Springfield, Illinois,
April 14, 1860.

BROTHER BEEBE.—We have had a long cold and wintry time among us in regard to the things pertaining to the spiritual kingdom; but we feel encouraged to hope that spring is near at hand. Two have already united with our church; one on profession of faith, the other on experience, and to be baptized on the fourth Sunday of this month. She has been a Campbellite for several years, but is tired of living with them.

Brother Beebe, may the Lord bless you, and all the dear children of God; when you approach the throne of grace, remember the feeblest of the feeble. I think, if I know my own heart, truth is what I desire, and what I hope to contend for so long as the Lord has use for me on earth. But I know if I am not kept by the power of God through faith unto salvation, which is ready to be revealed at the last time, all my hopes must fail; for "no man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last day." Again Jesus says, "Him that cometh to me I will in nowise cast out." Jesus came to do the will of him that sent him, and to finish the work; therefore, of all the Father hath given him, he will lose nothing. Well might the angel say to Joseph, "and thou shalt call his name Jesus, for he shall save his people from their sins." He is the life of his people, the Head of the church and the Husband of the bride. In this relationship he could pay the debt of the bride. Man had sinned, and man must die. Justice demanded the life of the transgressor, and Christ being the life of his church, could meet the demand of the law which we had transgressed, by giving himself a ransom for his people. "Sacrifices and offerings thou wouldest not; but a body hast thou prepared me. Then said I, Lo, I come to do thy will, O God." Jesus is the true God and Eternal Life. Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. I will close, as I only designed to write a few lines, I remain yours, in hope of a better world,

JAMES A. BRUNDAGE.

Leyden, Lewis Co., N. Y.,
March 21, 1860.

DEAR BROTHER BEEBE.—The ways of Zion mourn. We have no stated preaching, neither have we any meetings, only as some of the Lord's servants pass this way,

favoring the remnant of God's heritage. But it is truly cheering to me to hear of the smiles of our heavenly Father in your vicinity. May the brightness of his countenance shine gloriously through the *agate* windows of his house, which are the various gifts in his church, by which the temple of his holiness is illuminated, is the prayer of your unworthy brother in tribulation,

A. M. DOUGLASS.

Dupont, Ia., April 18, 1860.

BROTHER BEEBE—I have been a reader of your valuable paper, the *Signs of the Times*, for two years. I love the doctrine which it advocates, and esteem the paper next to my bible; and you may consider me a life-time subscriber, or as long as the Lord may bless me with the means to obtain it. I do not feel willing to do without it, for I think every successive number grows better and better. Salvation by grace is what my experience, if I have any, teaches me. But I often enquire, Can it be that any child of grace has such a heart as mine?

When I turn my eyes within,
All is dark, and vain, and wild,
Fill'd with unbelief and sin,
Can I deem myself a child?

May the Lord bless you, brother Beebe, in your declining years, is the prayer of your unworthy sister, in hope of eternal life beyond this vale of tears,

CORNELIA C. STEELMAN.

Hartwick, Delaware Co., Iowa,
April 20, 1860.

BROTHER BEEBE—Enclosed please find two dollars and fifty cents for the *Signs, Messenger and Banner*. I have been a reader of the *Signs* for twenty-seven years and a subscriber for twenty-six years. I am so well pleased with its editorials and communications, having been so many times comforted in reading its pages, I wish you to consider me a subscriber for life, provided it contains the same doctrine that it has maintained since it first made its appearance, hoping the Lord may continue you long its editor and publisher. I remain yours in hope,

AMOS H. McKAY.

Greenville, C. W., Mar. 26, 1860.

DEAR BROTHER BEEBE—Zion breaks forth a little in these parts, and now and then we find one or two who have been taught to appreciate the truth as it is in Jesus; and when taught by the Holy Spirit to know and feel experimentally the soul-convincing, soul-comforting, soul-supporting and soul-preserving truth, it seldom happens that such an one can feed on human productions or carnal inventions. I let one have a sight and perusal of the *Signs*, and nothing would satisfy but that he must become a subscriber; I therefore send you his dollar for a copy of the *Signs* to his address. Farewell, yours in the best of bonds,

JAMES JOYCE.

Litchfield, Ky., Jan. 29, 1860.

BROTHER BEEBE: I have been reading your valuable paper for two years, and they are so adapted to my taste, I cannot do without them. The communications from so many dear brethren and sisters are so consoling, they afford me great comfort. The preaching in the *Signs* is all of one piece—Salvation by grace alone, through Jesus Christ. I live in a country where there is much preaching of

the popular kind, connected with the *mourners' bench*; preachers and churches engaged in inventing plans and ways of salvation: but, blessed be the name of the Lord! Jesus is the only way of salvation, and no other is needed. He says: Upon this rock will I build my church, and the gates of hell shall not prevail against it. His way is higher than the ways of men, and his thoughts higher than men's thoughts, and I bless his name that they are so. I am looking beyond the power of man for my eternal salvation and blessedness in the world to come. If not saved in the Lord Jesus, I am gone forever.

HENRY DENISON.

Knockville, Iowa, Jan. 4th, 1860.

BROTHER BEEBE: Having some blank paper left, I will write a few lines, which, if you think best, you may publish in the *Signs of the Times*. I will give a brief history of our little church. We have had an addition of two during last year by experience and baptism, and one having moved away, our present number is twenty-nine. It is rather a cold time with us now, but we have preaching once a month by Elder D. S. Stevens. But it seems that the whole world is wondering after the beast. A new order has sprung up in our midst, calling themselves "Second Adventists," and sure enough the world wonders after them; but although they have a large church, as it is called, I have not heard of the first Baptist being captivated by them. We should not be surprised, for our Bible admonishes us that false teachers shall arise in the last days, and if it were possible, they would deceive the very elect.

Now, dear brethren and sisters, should this short and awkward communication meet you, excuse me; for I feel sure that I am the very least of all. Pray for me when it is well with you. Should any of my brethren pass this way, please call on me. Ministers of the gospel, particularly, are invited to visit and to preach for us.

Yours in hope of Heaven,

JAMES H. FUNK.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1860.

Millin, Tennessee, April 14, 1860.

ELDER BEEBE: Dear Sir:—If you will give your views, through the *Signs*, on 1st Kings vi. 12, you will much oblige me. Does it not convey the idea that there are conditions on the part of Solomon, which lies entirely to his choice, on his part, whether or not he will accept the warning given, in order to obtain the promise given in the 13th verse? And does it not also convey the idea that it is left entirely optional with Solomon, whether or not he will receive the counsel? This, with other similar passages, it appears difficult for me to reconcile with absolute predestination, since there are numerous passages in the Scripture wherein the command, precept or exhortation is given as if it were in the power of the creature to obey or not to obey. I only ask for information, and would be glad of perusing an editorial from you on this subject.

Yours, truly,

J. CROOM.

REPLY to J. Croom, of Tennessee, on 1 Kings, v. 12, "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments and keep all my commandments, to walk in them; then will I perform my word with thee, which I spake unto David, thy father."

The first interrogative presented by our correspondent, on this text, is, "Does it not convey the idea that there are conditions on the part of Solomon which lies entirely to his choice, on his part, whether, or not, he will accept the warning given in order to obtain the promise given in the thirteenth verse." To this enquiry we answer, it does not convey any such idea

to our mind; and we should be greatly shocked if it did. What could be our views of the eternal perfections of Jehovah, especially of his truth, and of his immortality, were we compelled to believe that Solomon, as a man, a finite being, had power to decide whether God should or should not perform the things which he had promised David that he would perform? Or that God's promise to dwell among the children of Israel and not forsake them, depended for its accomplishment on the volition, not of his own will, but on that of a poor finite, fickle man.

In this case a promise was made and sworn to by the immutable God, and David relying on the certainty of its accomplishment, had died in faith; but now, according to the horrid suggestion, we are to understand him to wave his own truth and holiness, and submit the whole matter to the decision of Solomon. What confidence could we repose in any of the promises of God, if we were compelled to believe that God could, or would change the thing that had gone out of his mouth.

"Let frightened rivers change their course,
And backwards hasten to their source;
Swift through the air let rocks be hurled
And mountains like the chaff be twirled,
Let suns and stars forget to rise
Or quit their stations in the skies,
Let heaven and earth both pass away,
Eternal truth shall ne'er decay,
A God, all truth can never lie."

That God had predestinated the building of the temple in Jerusalem, and that he had made known his purpose to David, before Solomon had any knowledge of the matter, and perhaps before he was born, establishes the doctrine of predestination which these queries seem to be calculated to assail and to controvert. Instead of Solomon having power to sway the action of God, he, with all other finite beings, was himself subject to the power and providence of God. This Solomon understood when he wrote the proverb, "The King's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will," Prov. xxi. 1. To any one who knows the Lord, this declaration of the wise man will commend itself; but what would be the result if this text could be transposed and made to read, The heart, or will of God is in the hand of man, to be turned whithersoever man willeth? Could such a perversion of the truth of God add to the security of the children of Israel, or to any other of the creatures of God? Jehovah has himself settled this last question, "For I am the Lord, I change not; therefore ye sons of Jacob, (or children of Israel)" are not consumed. Mal. iii. 6.

It is very true that Solomon lived under the covenant of works, and that the promises of that covenant were conditional, in form, but not in any way to lessen the sovereignty of God, or make it necessary for him to await their decisions. He has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure. And we are expressly informed that He worketh all things after the counsel of his own will. And hence it is that, "We know that all things work together for good to them that love God; to them who are the called according to his purpose. In giving the ceremonial law to Israel with all its conditional provisions, the precise effect it should have on them was fully known to

God; for known unto him are all his works from the foundation of the world. That law was the shadow of things to come, and embraced the types and figures of what should be more clearly understood under the new, the better covenant, which is unconditional, and abounds with God's immutable *wills* and *shalls*. None but temporal blessings, such as corn, wine, and oil were conditionally promised in that covenant, none but temporal curses were conditionally threatened by it. No spiritual blessings ever were or can be promised conditionally, for they are all embraced in that covenant which is ordered in all things and sure.

Let us now consider the true import of the text in its typical and prophetic application to one who is greater than Solomon. It is not difficult to show that Solomon, in many respects was a brilliant type of Christ. As the son of David and occupant of his throne; as King of Israel,—as builder of the temple in Jerusalem, and especially as so identified with the subjects of his government, that the great matter of God's presence with Israel was thus connected inseparably with his obedience to all the precepts and commandments of God. Christ, who is the Son of David, in a spiritual sense is prefigured in this subject, even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit a priest upon his throne, &c. Zech. vi. 13. This is the key of our subject. Leave Jesus out of the scriptures, and what would they be to us? But how easy to understand, that the whole matter of the salvation of God's elect, the children of Israel spiritually considered, all rested upon the perfect work of our dear Redeemer. Mark with what force and beauty the text applies to Christ.

Concerning the house which thou art in building. What house was Jesus in building? His church; for he said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it. He shall build the temple of the Lord. Paul says to the church of God, Ye are God's building. Peter says, of lively stones, built up, a spiritual house, &c.—Again, Paul says to the saints at Ephesus, and to the faithful in Christ Jesus, "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself, (not Solomon) being the chief corner, in whom all the building fitly framed together groweth unto an holy temple in the Lord," &c. Eph. ii. 20-21. The weighty responsibilities resting upon Christ, and which he came down from heaven to execute, were all "concerning the house, which he is in building." Such was the vital relations he bore to his people, that all the responsibilities resting on him concerned them, as the house which he was in building.

If we understand Christ to be the anti-typical Solomon of our text we see all the responsibilities of our acceptance resting on him. And he says, "Lo, I come! in the volume of the book it is written of me to do thy will, O God." And in doing the will of God, he was to fulfil all the jots and titles of the law. To walk in the statutes of that law—to execute the judgments or decisions of the eternal counsel, and to keep all the commandments, and to walk in them. This he undertook, and this he has finished. The law is honored, justice is satisfied. The Lord is well

pleased for his righteousness sake, and the promised results of his obedience are secured to all the children of Israel; that is to all the spiritual seed, for "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise. The word which God had spoken to David, his father, as recorded in the 89th Psalm, and elsewhere, is secured to those for whom he lived and died and arose from the dead.—And furthermore it is now certain that God will dwell with his children, and that he will never leave them or forsake them.

The second query proposed, is, "And does it not also convey the idea that it is left entirely optional with Solomon whether or not he will receive the counsel? If left entirely optional with Solomon; then God retained no power of decision; laid aside his own will altogether, and consented to be governed wholly by Solomon's will. Does such a conclusion seem reasonable? Does God work after the counsel of a creature's will? Be astonished, O heavens, that such a question could be for one moment seriously entertained by any rational being. The option of Solomon was under the control of God. Solomon's testimony before referred to proves this; besides he says, It is not in man that walketh to direct his steps. The preparations of the heart and the answer of the tongue are both of the Lord. But our querist virtually asks us whether Solomon's heart and actions were governed by the Lord, or the Lord's course governed by Solomon; and seems strangely to favor the idea that God's ways were governed by Solomon.

"This," says our correspondent, "with other similar passages, it appears difficult for me to reconcile with absolute predestination." But why so? If the matter, as you seem to suppose, was left entirely to the option of Solomon, and Solomon decided by his option whether God should dwell with Israel or not, that was predestination; only man is the sovereign, and God obeys. Now, perhaps, after all, the Arminians would subscribe to absolute predestination, so defined as to rob God of all controlling government, and place the royal diadem upon the head of a poor, finite man. We do not wonder that those who stumble at the eternal sovereignty of God, should fail to see the harmony of the scriptures of truth. There is not a text in the bible that more clearly, fully and unavoidably teaches to our mind the unchanging purpose of God, and his absolute predestination, than this on which we have written these remarks.

The doctrine of predestination does not dispute the application of the commands, exhortations and precepts enjoined by the scriptures, and demanding obedience; but it shows that if the fear of God is in our hearts, God has there implanted it, and if we be willing or obedient, it is because God has absolutely predestinated that Christ's people shall be willing in the day of his power. And it asserts that it is God that worketh in their hearts, both to will and to do His good pleasure. Our friend, of course, only asks these questions for information. We will not question his honesty, but pity his deplorable want of understanding of divine things. May the Lord, if consistent with His immutable will, enlighten the eyes of his understanding, that he may see and rejoice in the divine government of the All-Wise and Infinite Jehovah.

Upon the subject of the Absolute Predestination of all things, and the free volition of the human will, many seem to be perplexed. They cannot see how God can positively ordain and control all the actions and movements of men and devils, and yet in such a way as to leave man to act voluntarily and justly accountable to God for his actions. Could we, poor finite beings, comprehend the infinity of God, we might be able to trace his footsteps in the mighty deep, and his ways would no longer be past our finding out. Who will dispute that the feathered tribes of the air move voluntarily from place to place? We can perceive no restraint upon them, yet we are told that not a sparrow can fall to the earth without our Heavenly Father. Does God care for or provide for sparrows, attend to the wants of ravens, and number the hairs on our heads? and has he irrevocably ordained that not a hair shall fall to the earth without an order from his throne, and left the final destiny of mankind unsettled and undetermined?

See by the laws of nature, with what regularity the marshalled hosts of heaven fill their orbits, and move in their appointed spheres, without collision, for ages, while moving with a rapidity which mocks our vain attempts to comprehend them, and then enquire, Has God in wisdom decreed their every movement and left the final destiny of man to rest on chance or uncertainty. That Infidels and Arminians should belch out their maniac ravings against the predestination of God, is only what we reasonably expect from them; but that any who are born of God, taught by his spirit, and who believe the doctrine of eternal, unconditional election, can doubt the all-pervading providence of God, is strange indeed to us. Many clear examples are given us in the sacred scriptures of the absolute purpose and determinate counsel of God, determining beforehand the result of the wicked actions of men and devils, and yet the perfectly voluntary action of men and devils, in bringing those very results to pass.

Herod acted out the unrestrained wickedness of his murderous heart, when he sought to slay the child Jesus; but, by his wicked machinations, occasion was furnished for the fulfilment of the scriptures: "Out of Egypt have I called my son."—He also acted without restraint when, by his wicked action in the murder of the infants of his dominion, God caused to be fulfilled the prediction of "Rachel weeping for her children," &c. The brethren of Joseph acted voluntarily in selling him into Egypt; yet God had a design to be accomplished in his being thus conveyed to that place. The Jews acted according to their wicked inclinations when they persecuted the primitive saints, and drove them from their homes; but God made their wicked conduct the occasion of the gospel's being preached everywhere. Our Lord Jesus Christ was delivered up by the determinate counsel and foreknowledge of God, when the Jews and Romans crucified him with wicked hands.

In view of these examples of the power and absolute government of God over all the events of time, what folly, what madness, what infidelity, for men to deny his predetermination of all things. He is supremely holy, in the broadest sense; but can we believe that to maintain his spotless purity he must yield up his govern-

ment or any part of it? Must devils be unchained, and all the flood-gates of wickedness thrown open, and *Chance* enthroned to rule in his place, in order to preserve the unblemished glory of the Eternal God? Is it not much more difficult to imagine how God's majesty could be sustained, if anything could possibly transpire by chance, or independently of an order from his throne? None can rejoice in spirit that the Lord God Omnipotent doth reign—that he doeth his pleasure in the armies of heaven and among the inhabitants of earth, who desire to pluck the crown of ruling power from his head and place the sacred diadem on *Chance*. Who would feel secure under his protecting providence, if he were not the only and blessed Potentate? Or how could we know that all things work together for good to them that love God, if we did not know that he worketh all things after the counsel of his own will?

Mount Morris, N. Y., May 7, 1860.

DEAR BROTHER BEEBE—I have a few moments' leisure, which I will employ in writing a few words for publication, if their insertion will not crowd out more valuable matter. "This people have I formed for myself; they shall show forth my praise."—Isaiah xliii. 21. As God never acts without design, and as he has not designed that all mankind shall perish, he has chosen in Christ, before the foundation of the world, all who shall finally be saved, and that they should be holy and without blame before him in love. And this sovereign electing grace of God, instead of preventing the salvation of any, is the only ground on which any can be saved.—John v. 40. And ye will not come unto me that ye might have life.—John vi. 44. No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day.—Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.—Isaiah xlii. 10, 11. Declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Calling a ravenous bird from the East, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.—1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.—Matt. xx. 16. For many be called, but few chosen.—John xv. 16. Ye have not chosen me, but I have chosen you, and ordained that ye should go and bring forth fruit, and that your fruit should remain, and verse 19, If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John xvii. 2, 6, 9, 12 and 24; Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed. See Rom. viii. 28, 33—ix. 11, 21—xi. 5; Eph. i. 4, 5, 11; Matt. xxv. 34; Rev. xvii. 8; 1 Thess. i. 4; Jer. xxxi. 33; Ezek. xxxvi. 25-27. References may be given to fill a volume, and all demonstrating that, This people God has formed for himself, and they shall have no confidence in the flesh. They trust alone in the love, grace, and mercy of God who has formed them for himself, to show forth his glory. They are saved with an everlasting salvation. They are the branches of the true vine; and as the branch receives its strength from the root, so we receive all our strength from Christ, being rooted and built up in him. Christ is our living Head, from which we receive all our joy and peace while traveling through this wilderness. Although tempted to doubts and to despair, yet God has said, This people have I formed for myself; they shall show forth my praise.

Dear brother, I feel myself so unworthy, when I look at my life and deportment; I am unable to do the least thing to honor God of myself, I am constrained to pray God to save me from myself, and to fill me with his spirit.

Brother Beebe, my father requested me to ask you to state what are your objections to Sabbath Schools. Yours, in christian bonds,

WILLIAM J. THORP.

REPLY.—As a friend of education, we would not object to schools taught on the

first day of the week, if conducted on the principle on which they were first originated by Mr. Rakes of England—that is, merely to teach neglected children, in manufacturing towns, who have no other opportunity, to learn to read, or to acquire any other branch of useful education; but such are not the objects or design of what, in the present day, are denominated Sabbath Schools. They are now used to teach religion, or to allure into sectarian traps, the unsuspecting and confiding children of our country, and therefore we object to them.

2. They are now called *nurseries of the church*, a means of grace—an open thoroughfare to the portals of immortal glory, thus calculated to deceive the simple, by implying that men have found out a way to heaven which is not revealed in the scriptures, was not sanctioned by the apostles and primitive church, and which was unknown in the world until the present century; and therefore we object to them.

3. They are based upon the false theory that the religion, which is essential to salvation, is a mere science which can be taught and learned in schools, as lessons in grammar, mathematics or geography are taught and learned; and consequently, they assume to supercede the work of the Holy Spirit in quickening, regenerating and saving lost sinners; and therefore we object to them.

4. They are totally incompatible with the provisions of the New Covenant, under which the Church of God is established; as that covenant expressly provides that those embraced in it "Shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord." The grand object of Sabbath Schools, openly avowed by their advocates at this day, is to teach the unregenerated to know the Lord. Therefore we object to them.

5. For as much as God has declared in the scriptures of truth, "I am God, and beside me there is no Savior," every institution of man claiming to possess a power to promote the salvation of the children of men, is contradictory of what God has said, and in claiming to do what God declares none but himself can do, they become an idol; and all who look to them for the salvation of themselves or their children, or who countenance or sustain them in their infidel and blasphemous pretensions, directly or indirectly, are, in the scriptural sense of the word, idolaters. Therefore we denounce them.

6. Sabbath Schools, as patronized at the present time, are bringing into a religious profession thousands of graceless hypocrites, who neither know, or even profess to know anything of the work of the Spirit in the new birth; and who have been invariably taught in their schools to despise, hate, and ridicule the doctrine of God's sovereignty, as exemplified in election, predestination, and effectual calling; and to boldly repudiate the doctrine of the total depravity of all mankind in a state of nature, and to rely upon the fatally delusive doctrine of free-will and human ability to direct their own everlasting destiny. And therefore we object to it.

7. Sabbath Schools, instituted under the General S. S. Union, for the professed object of saving souls, which work, as we have shown, Jehovah declares, that none but himself can accomplish, are idols set up in rivalry of Jehovah's throne, defiance

of his law, which forbids that we shall set up any other god, and in open contradiction of his express word, are hostile to the cause of truth and holiness, God-dishonoring, heaven-daring, and productive of hypocrisy, deception, and idolatry. And therefore we discard them.

8. In the organization of the gospel church, the wisdom of God has been displayed in the institution of all her ordinances, rites, usages, doctrine, discipline, laws, and provisions. And Jesus Christ, who is given to be the Head over all things to his church, has sent his angel to testify these things in his churches, with the solemn warning, If any man shall add unto these things, God shall add unto him the plagues which are written in this book. Therefore we reject them.

9. Sabbath Schools, in the present form of their organization, drive a trade of religious stock-jobbing—selling dignified titles of memberships, life-memberships, directorships, with many other high-sounding titles, for stipulated sums of money, thus making a religious aristocracy, and even promising a title to mansions in heaven, to those who will invest their money in their support. Therefore we object to them.

10. We belong to a kingdom which is not of this world, the laws of which require us to acknowledge no Savior but Jesus, to trust in him, and in him alone, to come out and be separate from anti-Christ, to touch not their unclean things. And as it is impossible that we should stand in the Sabbath School Union, and yet obey the command to be separated from them, we therefore stand aloof from them.

11. Zion, in distinction from Mystery Babylon, is the city of the Great King. Beautiful for situation, the joy of the whole earth, is Mount Zion in the sides of the north. God is in the midst of her. She, therefore, has no need of Sabbath Schools or any other human inventions, or anything whatever which her God has not supplied, either for helps or for ornaments. In the simple comeliness which God has put upon her, she is now the perfection of beauty, and that which is perfect cannot be improved. As the sun in the natural heavens can only be seen in its own radiance, so the church of God, which he has set as a city on a hill, must be seen only in the light and glory of God which has arisen upon her. The Lord God and the Lamb are the light of this city: therefore we have no use for Sabbath-Schools.

12. So far as our observation extends, the proselytes made by the Sabbath-school machinery and its kindred institutions, like those made by the Jews, who, in their blinded zeal, compassed sea and land to make one, are two-fold more the children of hell after being made. The statistics of our country, the records of crime of every revolting name and class, have increased in our country within the last half century in proportion to the increase of Sabbath-schools and the like modern religious institutions. And although we readily admit that these modern institutions have brought many thousands into a profession of religion, who have swollen the professed churches of all the workmongrel orders, it is also lamentably true that our penitentiaries, prisons and gallows have been very liberally supplied with

subjects from the same source. And the very contentions, strife and treason which at this moment shake the foundation of our States, threaten a disruption of our Federal Union, and the overthrow of all our liberal institutions, as a nation, has been occasioned by the spirit of fanaticism nurtured and matured under the clerical influence of the managers of the American Sabbath-School Union and their kindred institutions. For these and many other reasons which we could name, we refuse to recognize Sabbath-schools as having any claims upon the kingdom of Christ or the saints of God.

My Own Place.

Whoever I am, wherever my lot,
Whatever I happen to be,
Contentment and duty shall hallow the spot,
That Providence orders for me;
No covetous straining and striving to gain
One feverish step in advance,
I know my own place, and you tempt me in vain,
To hazard a change or a chance.

I care not for riches that are not my right,
No honor that is not my due,
But stand in my station, by day or by night,
The will of my Master to do.
He lent me my lot, let it be humble or high,
And set me my business here,
And whether I live in His service, or die,
My heart shall be found in my sphere!
If wealthy, I stand as the steward of my King,
If poor, as the friend of my Lord,
If feeble, my prayers and my praises I bring,
If stalwart, my pen and my sword;
If wisdom be mine, I will cherish His gift,
If simpleness, bask in His love,
If sorrow, His hope shall my spirit uplift,
If joy, I will throne it above.

The good that it pleases my God to bestow,
I gratefully gather and prize;
The evil—it cannot be evil, I knew,
But only a good in disguise;
And whether my station be lowly or great,
No duty can ever be mean;
The factory-cripple is fixed in his fate,
As well as a King or a Queen!

For duty's bright livery glorifies all
With brotherhood, equal and free,
Obeying, as children, the Heavenly call
That places us where we should be;
A servant—the badge of my servitude shines
As a jewel invested by Heaven;
A monarch—remember that justice assigns
Much service, where so much is given!

Away, then, with "helpings" that humble and harm,
Though "bettering" trips from your tongue;
Away! for your folly would scatter the charm
That round my poor poverty hung;
I felt that I stood like a man at my post,
Though peril and hardship were there,
And all that your wisdom would counsel me most
Is—"Leave it;—do better elsewhere."

If "better" were better indeed, and not "worse,"
I might go ahead with the rest,
But many a gain and a joy is a curse,
And many a grief for the best;
No! duties are all the "advantage" I use,
I care not for praise nor for pelf,
And as for ambition, I care not to choose
My better or worse for myself.

I will not, I dare not, I cannot! I stand
Where God has ordained me to be,
An honest mechanic—or lord in the land,
He fitted my calling for me:
Whatever my state, be it weak, be it strong,
With honor or sweat on my face,
This, this is my glory, my strength and my song,
I stand like a Star in my Place!

HOPE.

From the Religious Herald.

When darkness and gloom o'er the spirit are stealing,
When sinks the sad heart over-burdened with care;
Hope, like the rainbow, bright promise revealing,
Points to the future, and conquers despair.
But alas! earthly hope, evanescent and fleeting,
As the dew of the morn, as the bow in the sky,
When, with fond expectation, the young heart is beating,
Disappoints like a shadow, and leaves but a sigh.

But one hope, is steadfast, it never deceiveth—
Unchanging its lustre, unclouded its ray,
He who in Jesus, the Savior, believeth,
Faints not, nor falters, in life's weary way.
This hope is a solace, unfailing in sorrow—
An anchor which moves not—though storms may assail,
It points through the gloom, to a far brighter tomorrow,
It lights even the darkness enshrouding Death's vale.

Yea, e'en to the grave, on this hope we relying
The Christian, unflinchingly, calmly, descends,
He enters its portals, all terrors defying,
For Christ, the Redeemer, his pathway attends.

His glorified spirit, the skies now ascending,
In triumph arises to regions of light,
A convoy of angels, in bright robes attending,
Will waft him where hope will be merged in to sight.

N. S. C.

Locust Hill, Feb. 11, 1860.

Associational Meetings.

Delaware Association will be held with the Old School Baptist Church, in the city of Wilmington, Delaware, to commence on Wednesday preceding the last Sunday in May, 1860, at 10 o'clock, A. M., and close on the Friday evening following.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Wallkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The Warwick Association will be held on Wednesday, Thursday and Friday, the 6th, 7th and 8th days of June, at our Meeting-House, 2½ miles North of Middletown. Public Worship to commence on each day at 10 o'clock, A. M. Preaching may be expected on Tuesday, Wednesday, Thursday and Friday evenings, at 7½ o'clock, at our Hall in this village. Preachers are expected from several distant States of the Union, as the ranks of the Church of God have not been broken by the sectional strife that agitates Anti-Christ.

The three above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met, (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles,—from Hopewell via New York city to Middletown, (this place) is a little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out, and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Notice.

The Chemung Association will be held with the Charleston and Sullivan church at Mainsburg, Sullivan Township, Tioga Co., Pa., on the 16th and 17th days of June, 1860, where we hope to see a general attendance. Our brethren in the ministry are affectionately solicited to meet with us, especially Elders Beebe, Conklin, Smith, Hill and Hollister. This Association has but two ordained ministers; those faithful servants of the Lord, who formerly gladdened the hearts of the children of the Most High, have gone to dwell with Jesus, and see him as he is.

The brethren coming from the East will call on Wm. Ludington and P. W. Doud. Those coming from the West, will call on James M. Rose and James Cudworth, and those coming by Railroad, (Blossburg Branch,) will leave the cars at Massfield, where they will find teams to convey them to the place of meeting.

By order and in behalf of the Church,
P. W. DOUD.

Notice.

Lancaster Co., Pa., March 31, 1860.

DEAR BROTHER BEEBE:—Will you please publish in the *Signs of the Times*, that brother Barton's stated time for preaching at the Rock Springs will be on Saturday afternoon and Sunday, between the times of holding the Baltimore and the Delaware Association. And as it is expected that there will be ministering and other brethren at the Baltimore Association, who will also attend the Delaware Association, they are invited by the brethren to come by way of the Rock Springs and attend our meeting, as there will be time plenty. They can get tickets at Baltimore for Port Deposit, and come on Saturday forenoon by railway to Havre de Grace, and there take steamboat for Port Deposit, about five miles up the river, at which place they will arrive about noon, where they will be met by the friends and conveyed to the meeting, about ten miles. Should any come by private conveyance, from Baltimore, they can come more direct and cross the river at Conowingo bridge, about four miles from our meeting-house.

Yours, in love, for the truth's sake,
SAMUEL WICKS.

Notice.

BROTHER BEEBE:—Please give notice through the *Signs of the Times* that brethren coming to the Old School Baptist Conference of Western New York by railroad, either way, will stop at Blood's Station on the Buffalo, Corning and New York Railroad.

Those coming from the vicinity of Geneva, Syracuse, Westmoreland, &c., can take the cars to Canandaigua, and from thence the steamboat on Canandaigua Lake to Naples Landing, and from thence the stage to the Hotel at Naples, which is much nearer than to go around by way of Rochester or Avon.

It is desirable and necessary that they should reach the Station and Hotel as early on Tuesday as possible, (in order to be early to meeting on Wednesday,) where carriages will be in readiness to convey them to the place of meeting, a distance of about five miles.

Those coming by their own conveyance from the East will enquire for Eber Hill, Harvey Weld, or Dwight Graves. Those from the West for Augustus Weld.

We hope to see many here from the East and West, from the North and from the South; and O may God send his ministers who will not shun to declare the whole counsel of God before a gainsaying world; and may they come like clouds full of rain, and may they preach the unsearchable riches of the Lord Jesus Christ.

A. WELD.

Notice.

New Castle, Del., April 25, 1860.

BROTHER BEEBE:—I wish to say to the brethren and friends who may attend the Delaware Association at its approaching session, that such as come by the cars or steamboat will do well to call on sister Mary Riley, Market street, between First and Second, West Side, where they will receive directions from brethren and friends prepared to entertain them. Sister Riley's is but a short distance from where they will land.

Those who come in their own conveyances from the adjacent churches had better stop the previous evening with brethren J. R. Rees, John McCrone, or myself, as they can from either of these places reach Wilmington in good time on Wednesday morning. The morning train of cars from Philadelphia, leaving Baltimore Depot about eight o'clock, will arrive in time for the meeting.

We hope to be able to entertain and make comfortable all the friends who may feel disposed to attend.

In behalf of the church,
E. RITTENHOUSE.

Associational Notice.

Hopewell, N. J., May 1, 1860.

DEAR BROTHER BEEBE:—For the information of brethren and friends who anticipate attending Delaware River Association, I will state: Those who come by way of Philadelphia can leave that city on Tuesday, May 29, at 12 o'clock, M., or at 2 o'clock, P. M., for Trenton, N. J., where they will find stages waiting the arrival of the trains; take stage to Pennington from Trenton, and at Pennington they will find friends to bring them to this place.

Those coming by way of New York can take the 12 o'clock M. train for Princeton, N. J., from foot of Courtlandt street on Tuesday, May 29. They will be met at Princeton by friends prepared to bring them to Hopewell.

Brethren and friends in general are invited to attend.

Yours, in Christ Jesus,
PHILANDER HARTWELL.

Associational Notice.

Bloomville, Seneca County, Ohio }
March 28, 1860. }

BROTHER BEEBE:—Please to give notice, through the *Signs*, that the Sandusky Association will meet at Van Buren, Hancock Co., Ohio, at 10 o'clock, A. M., on Friday before the second Sunday in June, 1860. Brethren of our faith and order are invited to attend.

Those who come by the cars, should come to Findley, which is seven miles from Van Buren. Those coming from the East and West, can come by the Cleveland and Toledo R. R. to Fremont, there change cars and come directly to Findley. Those from the South, can come by the Cincinnati and Sandusky R. R. to Cary, and there change cars and come direct to Findley.

All who arrive at Findley on Thursday, will find brethren with teams to convey them to places of entertainment, and to the Association.

Your brother,

LEWIS SEITZ.

Record of Marriages.

At North Berwick, Me., May 6th, 1860, by Eld. Wm. Quint, Mr. NATHANIEL B. LIBBEY, of Berwick, and Miss SUSAN JANE LIBBEY, of Sanford, Me.

Obituary Notices.

Departed this life, on Monday, May 7th, at the residence of his parents, 368 Atlantic st., Brooklyn, N. Y., Mr. WM. A. FREELAND, Jr., eldest son of Mr. Wm. A. and Frances M. Freeland, in the 23d year of his age.

Deceased was a nephew of the editor of this paper, and a young man of much promise, greatly beloved by the entire circle of his acquaintance. Although of rather a feeble constitution which had been considerably reduced by disease, his firmness of mind seldom permitted him to complain. Surrounded by numerous loving friends and relatives, with flattering prospects before him, and just blooming into manhood, he was prostrated by sickness, and after a few days of confinement to his bed, yielded up his spirit to God who gave it, closed his eyes upon the vanities of this transitory world, and as we humbly hope, to enter upon that state of immortal blessedness which can only be enjoyed by virtue of the abounding grace of God, through the blood and righteousness of our Lord Jesus Christ.

The hearts of his fond parents, which seemed peculiarly wrapped in tenderest affection and highest hopes for their first-born, are rent with sorrow, while the surviving sisters and brother, seem crushed down with grief.

On Wednesday, the 9th, his funeral was very numerously attended,—hundreds of weeping friends were present to show how greatly they esteemed and loved him. His remains were interred in the Greenwood Cemetery, to repose until the voice of the arch-angel, and the trump of God shall awake the slumbering nations of the dead.

"His languishing head is at rest;
His thinking and aching are o'er;
His quiet, immovable breast
Is heav'd by affliction no more—
His heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat;
It never shall flutter again."

Montgomery City, Kentucky,
March 4, 1860.

ELDER BEEBE:—Please publish, in the *Signs of the Times*, the death of my beloved mother, Mrs. SARAH THOMPSON, consort of Horatio Thompson. She departed this life November 2d, 1859, aged 68 years, 1 month and 12 days.

She was born in Culpepper County, Virginia, September 22d, 1791, and, when three or four years old, emigrated with her parents to Kentucky, where she lived during her life. She had been a member of the Old School Baptist Church from early life, and continued to live a worthy and devoted member of that denomination until her death. She had been a subscriber and reader of the *Signs of the Times* for several years. She took great delight in reading them. The Bible and the *Signs of the Times* furnished the principal part of her reading matter.

Her disease was dropsy, and for several months of her last illness, her sufferings were extremely great, until released by death, all of which she bore with Christian fortitude and resignation. I was with her during the whole time of her affliction, and I never heard her complain that she suffered one pain too much; but would often say she felt that it was all right, and would ask for more patience to bear her affliction. She was blessed with a sound mind, and clear intellect to the last; a blessing I often heard her express a hope she might always retain as long as she lived. I have satisfactory evidence that she enjoyed bright prospects of a happy eternity. She seemed to have deep and lasting impressions, from the time she was taken ill, that she was never to recover; and frequently conversed about dying, with great calmness and composure, and often desired the time to come that she might depart and be with Christ. But a few hours before her departure she exclaimed, Oh! that happy land!

She has left an aged husband, two sons and three daughters, to mourn the loss of an affectionate companion and parent. Oh! may the Lord be our portion, and reconcile us to his righteous judgment. Oh! may this heavy bereavement and the infirmities of age, admonish my dear father that he shall soon follow her. May the Lord enable him to finish his course with joy, and be ready to depart hence when he shall be called.

Yours, in affliction,

EMILY JONES.

Litchfield, Ky., April 30, 1860.

BROTHER BEEBE:—Please publish, in the *Signs of the Times*, the death of sister ELIZA ANN KOBERTS. She departed this life on the 19th day of April, 1860, aged about 34 years.

The professing portion of her relatives all seem to belong to some other persuasion than that of the Old School Baptist, but when she became more acquainted with them, she related her experience to the Sucklick Church of that order, in Grayson County, Kentucky, on the third Sunday in October, 1859, and there being no place for the christian mind to doubt her belonging to God's family, (proclaiming her entire confidence rested alone in a crucified Jesus,) she was therefore most cordially received, and on the third Sunday in November following she was baptized by brother J.

H. L. Cobb, and seemed to rejoice in the discharge of duty. Nothing can be said of her conduct from that time until her death, but that of a christian, a good member, a kind mother, and a kind and affectionate wife; so she has left many friends to mourn their loss.

Her disease seemed to be a deep seated cold and measles. She was of a weak constitution, but bore her sufferings with the fortitude of a christian; and when the time of her exit came near, she said she would like to remain with and rear her six dear little children. As to death, there was nothing in the way, and she expressed her willingness for the will of the Lord to be done, having full assurance of her deliverance on Canaan's bright shores, in the embraces of her blessed Redeemer.

We feel to sympathize with friend Roberts and his children in their great loss and state of bereavement, and would say to them, Remember the all-sufficiency of an all-wise Providence, to take care of and console in every time of distress, and if the Lord's will, may he and they have the same like precious faith when they shall leave this earth below, that he and they may join sister Roberts in songs of eternal deliverance with all the redeemed of the Lord, where all sorrow will cease and parting be no more.

HENRY DENISON.

North Berwick, Me., May 7, 1860.

DEED, at North Berwick, May 3d, 1860, Mrs. SUSAN G., wife of Mr. Caleb Ford, aged 32 years, 11 months and 3 days.

Her disease was the lung fever, and she was sick about twelve days, during which time her sufferings were great. She never had made an open profession of the religion of Christ, but she seemed to be firm in the doctrine contended for by the Old School Baptists; and I gained an evidence, by conversing with her a number of years ago, that she was a quickened person, and she gave evidence of the same while sick. Her death at first seemed to be more than her husband could endure. It can truly be said that a good neighbor, a loving companion and kind neighbor has gone the way of all the earth. She has left 7 children, the youngest about two weeks old.

WM. QUINT.

Old School Meeting.

Sparta, Michigan, May 8, 1860.

BROTHER BEEBE:—By the request of the Baptist Church of Fairfield, will you publish that the said Church will, if the Lord permit, hold a three days' meeting, commencing on Friday (the 15th) before the third Sunday in June, A. D. 1860, at 10 o'clock, A. M. Brethren and sisters, of the Old Order of Baptists, are invited to meet with us, and as it is the Annual Meeting of the O. S. Baptists of Southern Michigan, the Ministers of our Order are especially invited to attend with us.

The meeting will be held about twelve miles South-Southwest of the City of Adrian, at or near brother Sheldon Wyman's, for whom enquire.

Those coming from the East or West, by the Michigan Southern Railroad, will stop at Adrian, enquire for brother E. S. Carpenter, or his father, Samuel Carpenter, who live two miles Southwest of the Depot, who will convey them to the meeting, if they arrive there on Thursday or before.

Yours, in love,

JAMES P. HOWELL.

Old School Meeting.

New Milford, Pa., March 26, 1860.

BROTHER BEEBE:—Please publish, in the *Signs of the Times*, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held at New Milford, in Bradley School House, about three miles west of New Milford Depot, in Susquehanna Co., Pa., to commence at 10 o'clock, A. M., on Wednesday before the third Sunday in June, 1860, and we desire a general attendance, especially of the Elders. Those who come from East or West by the New York & Erie Trains, will change cars at Great Bend Depot, where the Scranton trains will connect at 8 o'clock, A. M., and at 4 P. M. for New Milford—at which the friends will be met with conveyance to take them to and from the Meeting.

Yours, as ever,

LEMUEL HARDING.

Notice.

BROTHER BEEBE:—It is the request of Bethel Church, which is held at their meeting-house, near Clay village, on the Louisville and Frankfort Turnpike, in Shelby County, Ky., that you publish in the *Signs of the Times* a three days' meeting, to be held with them, commencing on Friday (11 o'clock) before the fourth Saturday in June next.

Their brethren generally, and their preaching brethren particularly, are cordially invited to attend with them.

By request of the brethren,

J. P. JOHNSON.

Receipts for Subscriptions.

New York—W. P. Haviland 2, Perry West for T. Ripley 3, Mrs. Kilpatrick 1, J. George Bender 1 50, Gabriel Horton 1, E. Kimball 2, I. B. Whitcomb 1, Mrs. Anna Beakes 1, A. Near 1, George Barnes 1, Mrs. H. N. Vail 1.....	\$15 50
MAINE—Elder Wm. Quint.....	3 00
VIRGINIA—Early Corbin 2 12, S. R. Powell 1, Eli Kittle 1.....	4 12
GEORGIA—B. C. Mitchell.....	1 00
FLORIDA—James H. Knight.....	6 00
TEXAS—John Cranfill 90c., Elder S. Clark 2 50.....	3 40
MISSISSIPPI—Elder B. Temple (N. C.) for B. R. Wade.....	1 00
ARKANSAS—Tho. Peterson 2, Elder W. F. Bates 2 50.....	4 50
KENTUCKY—James Terry.....	1 00
OHIO—B. Jones paid for this year, 1860, Isaac Thompson 1 50, John West 1.....	2 50
INDIANA—S. McDonald 1, Peter Dunkin 3, W. H. Beck 1.....	5 00
ILLINOIS—Elder William Stephens.....	3 00
MISSOURI—D. W. Woolf.....	6 00
IOWA—Mrs. Eliza Harrison 1, E. W. Moore 2 50.....	4 50
CANADA WEST—D. T. McColl.....	6 00
Total.....	\$66 25

Agents for the Signs of the Times.

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ARKANSAS—Elders Wm. F. Bates, Tho. Dodson, CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

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CALIFORNIA—Elder Thomas H. Owen. DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cubbage, John McCrone.

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Agents for the Signs of the Times.

penter, Henry Thompson, Stearns S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odear, M. P. Lee, Eli Kittle, John J. Philpott.

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RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians." A new and beautiful edition, containing both the above named works, has recently been published in pamphlet form, by William L. Beebe, at the office of the *Southern Baptist Messenger*, in Covington, Newton County, Georgia, at 30 cents per single copy; four copies for \$1, or twenty-five copies for \$5. Address Wm. L. Beebe, Covington, Newton Co., Georgia; or, if more convenient, orders with the cash enclosed may be addressed to us.

CLUB RATES OF SUBSCRIPTION.—The *Banner of Liberty*, a weekly paper, published at this place, by Gilbert Judson Beebe, at \$1 25 per year, we will send with the *Signs of the Times*, one copy each, for one year for \$2, if paid strictly in advance; or one copy each of the *Signs of the Times* and the *Southern Baptist Messenger*, published semi-monthly, at Covington, Newton County, Georgia, at \$1 per year; we will send these two papers for one year for \$1 50, if paid strictly in advance; or we will send the three papers—*Signs of the Times*, *Banner of Liberty* and *Southern Baptist Messenger*—for one year, for \$2 50, if paid in advance.

H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country. He is supplied with complete sets of surgical instruments and splints, and will carefully attend to all cases entrusted to his care, either in surgery, the practice of medicine, or obstetrics.

C. M. YULEE, Attorney and Counselor at law, and General Agent, Washington, D. C., Office No. 474 Seventh street, between E and F, opposite the Post Office Department, offers his services to the public in all branches of his profession. He will prosecute claims before Congress and the Court of Claims, attend to the settlement of accounts in any of the Departments, and collect debts throughout the District; also advise inventors of the patentability of their inventions, attend to Patent Cases in all stages of their progress, and to extensions, re-issues, interferences, appeals, &c., &c. Correspondence invited in relation to the foregoing subjects, and correspondents will please enclose a postage stamp to insure an answer.

REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala., U. S. S.; G. N. Fitch, Ind., do.; Joseph Lane, Oregon, do.; L. W. Powell, Ky., do.; Wm. M. Gwin, Cal., do.; A. G. Brown, Miss., do.; G. E. Pugh, Ohio, do.; Wm. Pennington, Speaker H. R. of U. S.; Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do.; Lansing Stout, Oregon, do.; John O. Burch, Cal., do.; Charles L. Scott, Cal., do.; W. R. W. Cobb, Ala., do.; Burton Craig, N. C., do.; Thomas B. Florence, Penn., do.; Charles H. Larrabee, Wis., do.; A. J. Hamilton, Texas, do.; Joseph Craig, Mo., John G. Davis, Ind., do.; J. C. Robinson, Ill., do.; John S. Jones, Ga., do.; J. R. Barret, Mo., do.; E. S. Martin, Va., do.; A. Rust, Ark., do.; W. H. English, Ind., do.; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida, Prof. Theophilus Parsons, Cambridge, Mass., Prof. A. D. Bache, U. S. Coast Survey, Hon. Prefton King, of New York, Hon. Humphrey Marshall, Ky., Hon. G. W. Jones, Tenn., Hon. A. B. Greenwood, Conn. Ind. Affairs, Hon. F. Bigger, U. S. Register, J. E. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas, S. S. Rundall, Esq., Supt. Public School, N. Y., Wm. Patton, Esq., Washington, D. C., F. A. Benjamin, Esq., California.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., JUNE 1, 1860.

NO. 11.

Correspondence.

Crawfordsville, Indiana, Jan. 5, 1860.

BROTHER BEEBE:—I have very much admired a letter which was published in the *Signs* some years ago, over the signature of "Gera Gether." Not long since, I was showing it some of our friends, your new subscribers, when they expressed a wish to have it in their paper—and that I should request you to re-publish it.

You will find it in year 1846—Vol. 14, No. 23. Perhaps when that brother learns that he has many sisters in Indiana, who are interested in his letters, he will write again, and tell us of his whereabouts at this time.

We claim him as a dear brother in the Lord—and the Hill Country of Judea, which he describes as having vallies as well as hills, we think we have seen, and are willing to testify with him that he has described the country correctly and edifyingly.

Yours, in full fellowship, ANN JOHNSON.

Hill Country of Judea, Nov., 1846.

TO THE EDITOR:—I have understood that at this season of the year, when the volume of the *Signs* is drawing to a close you are not apt to be crowded with as many communications for publication, as in the earlier part of the volume. If my information be correct, perhaps you can find a spare corner, for this communication, without excluding something of more importance.

You will perceive by the place of my date that I write from the *hill country of Judea*, but I beg you not to conclude that I am high upon the mountain, for such is not the case: you are sufficiently acquainted with geography to know that where there are hills, there are also vallies which lay along between them: it is certainly so in the land of Judea, as every well taught Israelite can testify. For my own part I am neither permanently located on the hill, nor in the valley; and sometimes I have entertained serious misgivings whether I have not mistaken the country altogether. But if in the country at all my present place is in the Valley of Kidron, hard by the Wilderness, and in one of the most barren parts of the country. It is now many years since I trust the mark of circumcision was made in my heart without hands, and I admitted to mingle with the congregation of the Lord; but it is but seldom that I am permitted to go up to Jerusalem to worship, or to witness the presence of the Lord in his Holy Temple. But when, even from the low grounds where I spend the greater portion of my time, I am enabled to pray, with my face toward the Temple, although from the lowness of my position I have to look upward, yet if the Temple be in sight, I always find deliverance from my distress and relief from all my burdens. And I have even sometimes thought that I could most gladly glory in mine infirmities, if I might only enjoy a full view of the city and the Temple. But there are seasons when the sight is hidden by intervening mountains, and then instead of contemplating the delightful privileges I have at

other times enjoyed, I am very prone to murmur and complain of such inconveniences as I find myself perplexed with in the valley. My disquietude arises from the following, among other disadvantages which I labor under, and which I cannot easily surmount:—First, this valley seems such a lonesome place, although some parts of it are in sight of the Temple and not very remote from the Tower of David, which was builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men; yet, from other parts, more obscure, I have often had to cry out, —I am like a pelican of the wilderness; I am like an owl of the desert: I watch, and am as a sparrow upon the housetop. I have eaten ashes like bread, and mingled my drink with weeping. My days are like a shadow that declineth; and I am withered like grass." So lonely and depressed do I sometimes feel, that I can hardly think myself suitable company for any society. Too unclean for the congregation of the Lord, and yet the vanities of the Gentiles have no charms for me.

But another affliction attends me, away down here in this gloomy place, I sometimes experience such chilling damps, and fogs, that freeze my zeal for God, and love for my brethren. If I would sing a song of Zion, I am admonished, that I am in a strange land; if I would call upon the name of the Lord, the fog is so dense in this valley that I lose the points of the compass, and hardly know which way to look for the Temple: and for me to pray, without some assurance that my face is toward the Temple, is sorry work indeed.

But it is not meet that I should dwell altogether on the disadvantages of my situation, although I am very prone to do so, especially when in certain moods and temperaments of mind. There are advantages here which should also be duly considered. I am amazing heady, highminded, and much inclined to vanity, and should I be permitted to have my own way, perhaps I might soon think even Jerusalem itself hardly good enough for me. There have been times since I came into this valley, that before I was aware my soul made me like the chariots of Amindab. I have sometimes mounted up with wings, like an eagle, have run without weariness, and have walked without fainting. But these exercises, few and far between, as they have been, have generally raised me up quite out of the valley and set me on Mount Olivet where I have enjoyed a most commanding view of the city of my God. And O, how transporting, to see her foundations and gates, to mark her bulwarks, and tell her towers, to consider her palaces and report to the generations to come. I have sometimes thought I could judge of the emotions of Peter and John, when they said, "It is good to be here," and like them, I have

longed for permission to prepare for a lasting residence upon the mount. But my Lord, who knows infinitely better, what I can bear of prosperity and of tribulation, what is for my good and for his declarative glory, causes the vision of the mountain to pass, and I at once settle again into the valley below.

I have spent so much of my time for the last thirty-four years in the valley, if it were not that I am a most unaccountably dull scholar, I might give the readers of the *Signs* a statement of some of the advantages, and of the discouragements of this location. But alas! for me, when for the time I have spent in learning, I should be able to teach others, I need myself to be taught more perfectly the first principles of the faith of God's elect.

It is consoling sometimes to remember that Jesus used, in the days of his incarnation, frequently to visit this valley; and often, when he would impart to the saints some special lessons, he took them out of Jerusalem, led them into this valley, crossed over the Brook Kedron, and ascended with them into the Mount of Olives, where he was wont to sit and teach those things which his Spirit, which he promised to send after his ascension, should bring again to their remembrance.

And when I remember that on the very night in which he was betrayed, he selected this spot for his agony; here he entered the garden; poured out his supplications, with bitter groans and crying; that here he sweat, as it were, great drops of blood falling down to the ground, I feel mortified and ashamed that I cannot watch with him here one hour. I find it profitable, however trying to spend my time in this consecrated spot; for here my proud spirit is reproved, my heart is melted within me, and here I am led to rejoice in the assurance that Jesus, the High Priest of our profession, has been tempted in all points as we are, and that he knows how to succor them that are tempted. But then again, how soon my unstable mind forgets all the advantages of my situation, and I become again dissatisfied and my soul is disquieted within me. In my low estate, in this valley, I have sometimes been permitted to "Drink of the brook in the way, and my Head (Christ) has been exalted."

—Psa. cx. 7. For the Brook Kedron runs through this valley; but there are seasons of drought, when this brook yields no supply to my thirsting soul. In my solitude such visions flitter athwart my mind, as to lead me to doubt the reality of my hope in God; my interest in the blood and righteousness of the Redeemer of sinners, and of my having ever been in reality born again. These trials sometimes overwhelm me with lamentation and wo. And then there are other times when the evidences of my adoption by grace are no brighter, but instead of sorrow and

grief, I seem to be as insensible as steel; so easy, stupid and careless, that I shudder to think that I cannot shudder! and I mourn because I do not mourn.

But I have in this valley many serious conflicts; and the most potent adversary that I ever encountered, is known to every Israelite by the name of UNBELIEF. I have often been astonished at my own weakness to resist his crafty insinuations. Many a time after I have enjoyed a banqueting season with my Lord, when he has strengthened my confidence in him as *my* Lord and *my* God, and when my faith has arisen so as to triumph over all my doubts and fears, old Unbelief has dropped in, with such sleight and deception, as has led me to regard him as an angel of light; all my powers of resistance have been at once paralyzed: and I have been led by him a captive at his will. Through his influence, I have been led to doubt all the promises that my Lord had ever made to me, and indeed that he had ever made any, and even that he had ever taken me into his banqueting house, or spread the banner of his love over me. "What a delusion," says he, "for you to think that a Holy God can love so vile a creature!—What have you ever done that looks like following the meek and lowly Lamb of God? True, you have had some pleasant exercises of mind, have felt some zeal, and have fancied yourself in his presence and embrace, but if these impressions and emotions were real and genuine, why do they not continue? Where is your gratitude? If you were a saint you would feel, act, and walk as one. You said your mountain stood firm and strong; but where is your mountain? Do you call this *valley* a *mountain*? How preposterous! Your hope is only suited to sun-shining weather; but you see it will not serve you in the dark!" He often points me to the world, and demands of me, "Are the children of God, as worldly minded, as carnal, craving, and desirous of the flattery, and vanities of time and sense? Why are you so glued to earth, that you can scarcely find time to visit your closet, or attend the public worship of God? Why is it that you can easier spend dollars for the vain decoration of your body, which shortly shall feed the worms, than shillings to relieve the pressing wants of suffering humanity, or meet the requisite expenses of the church of God? And why so frequently does a little rain, or snow, or mud, or heat, or cold, serve as an apology for absenting yourself from the company of the saints, if you in reality prefer Jerusalem above your chief joy?" To this language, I often find myself unable to reply; and Unbelief shuts me up in the castle of old Giant Despair, where I fret, and mourn, and weep, until my gracious Lord comes to my relief, and renews the pledges of his unchanging love; bids me look away from

all my vileness, and look alone to him. I confess that I have felt mortified and ashamed, that after proving by more than thirty years' experience, the veracity of my God, and the deception of the lying adversary, that I should still be persuaded to discredit the oath and testimony of my faithful Lord, and listen to the lies of Satan. Often have I resolved in my heart that I would never again be guilty of the like fault; but as often have I found my own strength to be weakness and my wisdom folly. To my cost, I have learned the truth of the declaration, "They that observe lying vanities, forsake their own mercies."

But perhaps I have written enough, in my allegorical style; as I do not wish to burden your readers; but it would afford me satisfaction to know of your readers if a person can, in their opinion, be exercised as I have been, and yet be a child of God, and an heir of glory?

GERA GETHER.

[The following letter should have appeared at an earlier date, but it had been mislaid and forgotten, in consequence of the absence and illness of the editor.]

McConnellville, Morgan Co., O.,
August 15, 1859.

DEAR BROTHER BEEBE:—According to my promise, I venture to give my views of the experience of the new creature in Christ Jesus. The subject is of vast importance. To obtain a correct knowledge of what Christians, experience is, and I am fearful whether I shall rightly distinguish between the sensations of the flesh, and the spirit of life in Christ, which only induces to spiritual acts, produced by a spiritual mind. However, to be a new creature in Christ Jesus is a spiritual blessing that confers on such many estimable rights and privileges in the kingdom of our Redeemer and Lord.

The poor condemned sinner who has become dead to the law by the body of Christ, having received an evidence of the spirit of adoption from his Heavenly Father, who hath written his name in heaven, and his gracious Redeemer hath redeemed him from all iniquity, and has purified him unto himself, through which the Holy Spirit, as the testifier of the covenant of peace, which was between the Father and the Son, bears witness to the transaction, and writes it on his heart; this being his experience, through the knowledge of him that hath called him to glory and virtue, he becomes desirous to follow his Lord in the way he has commanded him, to give evidence of his high, holy and heavenly calling. To enjoy the inheritance with the saints in light, he now being dead to sin, the world and its allurements, he is willing, and desires to put on Jesus Christ the Lord, by baptism, by which he avows to his friends, or foes, his saintship in Christ Jesus; he is now identified as a member of Christ's body, who is his life, his glory, and his all; he attends to the ordinances of his Lord's house, in the assembling with the household of faith, with delight, and his constant desire is to enjoy the grace of his Heavenly Father, with the fellowship of his Savior Jesus Christ, and the communion of the saints of God. Whatever may be his condition in this world, whether he is rich or poor, bond or free—yea, in every relative connection in which he stands through divine providence, he duly appre-

ciates as a blessing from God; but he holds them in subordination in his affections, for to enjoy durable and substantial blessings which are in his Lord. Such was my experience in my first love to God, nearly forty years ago. At that time I had no conception of my backslidings, denying or forsaking my Lord. If it had been told me that you will deny the Lord by backsliding from his path, I would have replied, like Simon Peter, "I never will, though others may." The Christian, when a babe in Christ, lives from day to day on his sensible enjoyments, which he receives through his spiritual senses, and often these are mixed with his human sympathies. He measures his state by his feelings; if he feels joyous, he thinks his interest in Christ is safe; but if sad, he is fearful that he has been deceived, and is almost ready to give up to despair. He seeks for some fresh evidence that he might know that he is pardoned and accepted through grace; but he seeks to find it only in the enjoyment which he once felt, and not only and exclusively in the Lord Jesus Christ his Savior. Is it the case of the babe in Christ, when in darkness and distress, to desire to obtain the burden of his guilt again, which once laid so heavy on his conscience? I remember when the Lord withdrew his presence from my soul. Then I cried to him, that he would grant me the burden of my guilt again that I might know, by experience, whether I had been deceived or not. This the babe in Christ experiences; but it is not from the principle of life of the new creature, although concomitant with it; for the life of the new creature is the life of faith, which causes to seek deliverance from darkness and distress, through Christ, and him alone; but the babe, being unskilled in the word of righteousness, resorts to obtain his enjoyments through, and by his spiritual senses, which are at times in a degree abated, and not in Christ alone. Our gracious Father, in his sovereign acts, displays his wisdom in teaching and leading his children to stand and walk by faith; some he weans from the breast of consolation, while others are permitted to continue, and be delighted with the abundance of her (Zion's) glory. The Prophet said, Whom shall he (the Lord) teach knowledge? And whom shall he give to understand the doctrine? Them that are weaned from the milk and drawn from the breast.

—Isaiah xxviii. 9. Many of the Lord's children have enjoyed much indulgence, and have experienced much of his love, and by partaking largely of the sincere milk of the word, they have become strong by the sensible presence of their Lord. But at this stage of the Christian maturity, he has more zeal than knowledge of the mystery of the gospel, and fancies he can do wonderful exploits in defending the mystery of the kingdom of heaven. But, when the Lord puts him on his feet in the field of combat, and commands him to fight the fight of faith with the surrounding foes, while he has to contend with enemies within him, and if the Lord should withdraw his presence and strength from him, down he falls, like a little child, who is too weak to stand alone; but while the nurse has hold of it is pleased as if it could run a race, but as soon as the nurse withdraws her hands from the child and tells it "You are alone, take care, or you

will fall," the child starts with glee but soon falls, and cries because it can't get up. So I think it to be with the little children of God, and they learn by woeful experience that they cannot get upright by their own strength. "I will extol thee, O Lord," said David, "for thou has lifted me up."—Ps. xxx. 1.

But it is to be feared that many of God's children, having fallen, have got up by themselves, and by the fall have become lame, and while limping along they have turned into crooked ways, and have become strangers to the light and peace of the gospel of Christ.

Brother Beebe, I deem that these figures are not too extravagant or inappropriate to illustrate the experience to some extent of the children of God. At this period of the Christian life he is brought into great straits, by being foiled by his adversaries, and the spiritual element of his soul, which was its delight, has become clouded; his affections are cold and his mind barren, and concludes from his state of feeling unfavorable conclusions against himself; but he will contend earnestly for the faith of the gospel, his mind being so strongly impressed with its power that he considers every believer in Christ to be an Arminian who does not believe in every point which he contends for; and he becomes a complainer of the ways of salvation more than a believer in its word, and by indulging his fleshly propensities his soul becomes sickly and lifeless in the salvation of God, which is an evidence that he is living in the flesh and not by faith. Although the new creature has to combat with the world, the flesh and the devil, yet he overcomes them by faith in his Lord; for he can do all things through Christ who strengthens him; instead of complaining, he rejoiceth in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in his heart by the Holy Ghost which is given unto him. He has faith in the record of his heavenly Father's will, and the word is the man of his counsel, and the ordinances of the gospel he attends to with delight; his faith is in God; on his promises he lives, and he is well acquainted with the Way, the Truth and the Life, by his frequent visits to his heavenly Father.—Jno. xiv. 6. He being connected with human nature, while dwelling in a body of death, he experiences much of the opposition of the flesh that wars against his soul; therefore he has to go through deep waters of tribulation, and often when without the least rays of spiritual light, his faith is weak and the temptation strong, which damps his hope and brings him almost to despair, and with the muse he sings:

"Temptations everywhere annoy,
And sin and snares my peace destroy;
Although my soul for God is born,
An absent God I often mourn."

You, my brothers and sisters, who are thus tried, do not complain; remember your heavenly and faithful God is with you; wait patiently for his deliverance, he will come, and not tarry; he says to you, "I will uphold you with the right hand of my righteousness," and his veracity cannot be impeached. Oh, my brethren, what a blessed thing it is to know that our times are in his hands, and that he rules all persons and things, and makes all work for the good of his chosen; but take care

what you do and how you do it; be not impatient, but wait on your God, he will send deliverance in his own time, and that will be soon enough for your good. He has a purpose to accomplish in your trials for your good; and perhaps you have experienced how good it is to be made humble and teachable, so as to become as a little child, for to enjoy the kingdom of heaven. This is a blessing which no one could do for you on this earth, but your heavenly Father who is in heaven. When the hand of God is on us, whether in body, mind or circumstances, we know them; we are but men, and every man at his best estate is altogether vanity; therefore I would say to those tempted and tried ones, who are not comforted by the things of this world, nor are trusting in man, nor leaning on his arm, for whosoever does will be cursed, but is waiting on the Lord only, who hath said, "I will deliver you out of all your troubles, for I never will forsake nor leave you." It is by fiery trials that the Lord teaches his people to live by faith on his promises, and to show them the emptiness of all things which are transitory and which fade away. The believer in Jesus has no cause to put his trust in the things of this world, and even not in his own work; for he hath a witness in himself that he hath eternal life in Jesus Christ, and the record of it is in his heart, which answers to that which is in heaven. "A record among men is an authentic testimony in writing, entered by authority in one of the King's courts, in order to preserve the proceedings had upon any suit. This record contains the final determination of the Judges in that cause, and is their memorial of it, and therefore imparts in itself such uncontrovertable evidence as to admit of no proof to the contrary. The matter of the record is never allowed to be tried by a jury; but is of such credit as not to be questioned in any instance." This is the nature of a record in law; and if we receive the witness of men, certainly the witness of God is greater; for this is the witness of God, which he hath given of his Son. He hath given to us eternal life, and this life is in his Son; to which the Spirit beareth witness, because the Spirit is truth. Some may say I believe this, but I do not feel that I am interested in it. You are as safe in the hands of God at the lowest ebb as at the highest spring tide of sensible comfort, because your safeguard is almighty, and he is equally concerned about your peace, whether you feel it or not. Your sense may vary, but he varies not. There is in him no variability, nor shadow of turning. How should the belief of this stay your mind upon your God and keep guilt out of your conscience, even when you are walking in darkness and have no light, do not forget the injunction of your Savior, Have faith in God; for you are called to walk by faith, and not by sight. To have a spiritual belief of the gospel is to have faith in what it declares to the chief of sinners, "There is no condemnation to them that are in Christ Jesus—they are freely forgiven all trespasses—they are justified from all things. Thy sins and iniquities, says God himself, will I remember no more." These are the immutable words of truth; they cannot be broken; and our God hath said, The just shall live by faith. Now the new creature rejoices in hope of the glory of God; his faith re-

lies on the truth of what God hath promised, and hope waits for the enjoyment of the good in the promise; but more especially for the glory which is to be revealed. This hope of glory is full of rejoicing, because everything which hope looks at and draws its joys from, depends on the truth and faithfulness of a covenant God; there can be no failing on his part, therefore on the believer's there can be no disappointment. The new creature, when acting spiritually, is always under the teaching and guidance of the Holy Spirit, being actuated by faith in Christ Jesus, whereby he does not commit sin; if he should be governed to act otherwise, it arises from the influence of the flesh; and the result is death; the spirit of the new creature can soon detect it in the motive of the action, whether it be of the Spirit or of the flesh. Examine yourselves, said Paul the Apostle, whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?

These views, brother Beebe, I submit to the consideration of the brethren. If the Lord will permit, I will in my next state my views of the government and laws by which the new creature is governed and defended. I remain yours in the bonds of the gospel, JAMES JANEWAY.

West Point, Bates Co., Mo.,
April 3, 1860.

DEAR BROTHER BEEBE:—Since the date of a communication which I wrote in February last, which was published in the *Signs of the Times*, requesting brethren of the Old School Baptist order to look at this part of the country before settling elsewhere, &c., I have moved my residence from Rovella, Kansas, to West Point, Bates County, Mo., to which place my friends and brethren will please direct their letters, &c. This place is immediately on the line, 15 miles from my former residence.

I have received a great many letters from brethren in different States and from Canada, making enquiries respecting the country in South-west Missouri and South-east Kansas; and as all the brethren wish information on the same subject, and ask so near the same questions, I, by consulting some of the brethren, have concluded to answer their numerous letters through the *Signs of the Times*, if it meets your approbation, particularly as we are very anxious for our brethren to see this country, and, if they can find it to their interest, to settle with us, as we are but few in number, but, we hope, sound in faith. There are several churches in Bates County, Mo., and some four or five preachers, to wit: Elds. Tyre Berry, Martin White, and ——— Bridgewater, whose Post-office address is at Butler, Bates County, Mo. John Barnet and the writer, Post-office West Point, Bates County, Mo. I do not know of any Old School Baptist preacher in Kansas, south of the Kansas River, since my removal to this place, nor

is there any organized church in Southern Kansas; there are several members scattered over the country, mostly females; hence our anxiety for our brethren to come to this part to locate.

This is a very pleasant climate, at least it has been so for the last three years. The cold of winter has never been down to zero in the last three winters, nor has the mercury rose above 96 or 98 Fahrenheit in summer; seldom have any frost later than the 15th of April or earlier than the 15th of October or 1st of November; sometimes not so late as above in spring, or so early in fall, by two or three weeks; seldom feed cattle until December or later than 15th of March or 1st of April. Cattle do as well for seven or eight months out on the range as they can do on any pasture; and hay made from the wild grass is quite sufficient to winter dairy or stock cattle; sheep, also, do as well here as anywhere in the United States. About all the attention they need is to guard them from wolves, which are quite numerous. Horses and mules can do no better anywhere than here; will keep fat and slick on the range for eight or nine months in the year. The most trouble with them is to watch them from the jayhawks. Hogs here, as almost everywhere else, must be made on grain, but have not had any disease among them that I ever heard of.

The face of the country is moderately rolling; no entirely level land (up land) or very little steep land. Almost the whole country can be cultivated; the soil is quite fertile, some neighborhoods sandy and some clay—almost all shades of color, such as black, gray, red, &c., &c.; some farmers prefer one kind and some another.

The staple growth of all this country is Indian corn, oats and wheat, though fall wheat is not considered a sure crop, but I am certain the cause is bad farming, as there is too little pains taken in its cultivation. Spring wheat is considered a pretty sure crop. Buckwheat grows to perfection, and all the grasses do first rate, but some are of opinion that the land is generally too dry for timothy to endure well. Hemp and tobacco will do well here, and, doubtless, be much cultivated when our railroads are completed—too far now from market to cultivate crops that are so heavy to haul.

There is a large portion of this country prairie, but there is timber sufficient to improve the country, as thick as it ought to be for a stock country.

There are no orchards yet in Kansas old enough to bear, and not many in this part of Missouri; but there is no country in the Union in which fruit trees grow faster or bear better than they do here. Grapes of all kinds thrive remarkably well, so far as tried. In fact, I see nothing to prevent this from making one of the best fruit-growing countries in the United States or anywhere else.

Stone, both limestone and sandstone, is in great abundance, and of good quality. Stone coal is also plenty, almost everywhere, and is sold at from four to ten cents per bushel at the bank, and from ten to twenty cents delivered, &c.

The timber is oak of all kinds, (except chestnut oak and live oak,) hickory, pecan, black walnut, elm, hackberry, maple, (hard and soft,) cotton-wood, &c., &c.

Mechanics of all kinds find work to do

at fair prices for these hard times. Wages are not as high as they were a few years since, but are pretty well up yet. Stone masons have from \$1.00 to \$2.50 per day; carpenters \$1.00 to \$3.00; other mechanics in proportion. Plows sell from \$6.50 to \$16.00, for old ground plows; prairie plows \$15.00 to \$45.00, &c. Horse-shoeing \$1.50 to \$2.50. The demand is greater than the supply.

Land, improved, from \$4.00 to \$15.00 per acre, as per quality, improvement, convenience, &c. There are not many first-class houses yet in the country; buildings are mostly of logs, some few frame houses on farms; but from 20 to 100 acres, fenced and in cultivation, is not uncommon. Unimproved land rates from \$2.50 to \$10. Prairie timber and prairie can frequently be had together—not always. On the Missouri side of the line the land is all entered. On the Kansas side, some entered, and some not; but about all claimed that is worth anything. The country is much thicker settled on the Kansas side than on the Missouri side.

Some neighborhoods are well supplied with springs; others have none. Good water is easy found in wells; stock water is plenty. We have no water power improved; all our machinery is driven by steam. We have plenty of steam mills—particularly saw-mills—in operation all over this country.

Horses and mules rate from \$25 to \$150 per head; oxen \$40 to \$80 per yoke; milk cows \$15 to \$30 per head; beef 2 to 5 cents per pound; pork, in fall, \$3.50 to \$5 per hundred; bacon, now, 10 cents per pound; flour \$4.50 per hundred, &c.

Kansas City is now our nearest navigation, which is fifty miles from this place. There is a railroad surveyed through this county, which will probably be finished in two or three years.

New comers are liable to have the chills or ague the first season in this country—not always the case; not so bad as the first settling of Illinois or Northeast Missouri. Upon the whole, this is as healthy as any part of the West.

Horses, or mules, are the best teams to bring to this country, and good two-horse wagons. Such stock can almost always be put in on land, at a fair price. Cattle from the North or East do not do well here, and should not be brought.

Times are hard here now, and money scarce; so now is a favorable time to make locations here, as a little money will go a long ways.

Farms can generally be found to rent for a year, by those who prefer to rent; the first year one-third of the crop is rent, is the custom; houses in town rent quite high.

Now, brethren, I have tried to give you the information asked for in your letters, to the best of my abilities; but let me enjoin on you to come and see this beautiful country for yourselves, as it may look different from what you expect, and the sooner you can come the better; come this summer, if possible; the best way will be to come to Kansas City, either by the river from St. Louis, or by the Hannibal and St. Joseph Railroad; then to West Point, Missouri. Call at my shanty, and I will assist all I can in getting you homes. I hope the good Lord will enable a goodly number of his chosen ones to come out and help us to contend for the faith once

delivered to the saints; and may he bless you on your way, and prosper your journey, is the prayer of your unworthy brother.

J. E. GOODSON, M. D.

Schuyler Co., Mo., Feb. 8, 1860.

BROTHER BEEBE:—Having finished the business part of my letter, I will give you and your numerous readers an outline of my travels of mind. I was born in Cumberland county, Ky., and like all the race of Adam, I was born an Arminian; this was my inheritance from my earthly father, and I grew up in it, and was well pleased with my first estate. The doctrine of *getting religion*, I loved much, because it was agreeable to the corruptions of my depraved nature; but the doctrine of rich, sovereign and reigning grace, I suppose I hated as badly as any man ever did. I not only hated it, but I persecuted those who held it, and who taught it. In the mean time I married, and my wife belonged to that order of people; she loved the doctrine and the people with whom she was identified. This was a severe wound to my feelings. But I determined to break them down if possible, and let myself out for the diabolical purpose. I was like Saul, persecuting them wherever I went. I shall never forget one time; I went with my wife to meeting; I persecuted that people all the way, and my wife with them. Her poor soul was made to weep and to beg me to think of what I was doing. She reminded me that I was born to die, and after death there was a judgment to come. But her admonitions and entreaties seemed to enter one ear and pass out at the other without making any impression. We reached the meeting-house, and I went in to hear the preaching, that I might gather something from it, with which to fight with on my way home; for I intended to whip out the whole crowd of Baptists which were going my road. But, to my great astonishment, before the preaching got through, something took hold of me, such as I had never before felt; my mind was so uneasy that I could not tell what was the matter with me. About this time the preacher closed his sermon, and a young man, about my age, rose up to close the meeting. As he arose something seemed to me like an audible voice saying to me, "Look! what a young man that is, and what a hell-deserving sinner you are. At that moment I saw that I was a sinner of the deepest dye. I was constrained to weep aloud. The young brother before alluded to, sung "How firm a foundation, ye saints of the Lord," and came and took hold of my hand while he was singing the song. It seemed to me that in justice I must sink down to hell. I had not only trampled the mercies of God under my feet, but had persecuted the saints. My weapons were all taken from me, and instead of fighting the saints of God, as I had intended to do, I was not worthy to ride in company with them. I rode away behind them. Dear brethren and sisters, this was the first time I ever saw any beauty in the tents of Jacob. These same dear brethren and sisters now appeared to me like a company of horses in Pharaoh's chariot. Their faces were all Zionward, and I was sinking down to woe. I begged my wife to pray the Lord to have mercy on me, a poor condemned

sinner. I then went to work, under my legal system, and tried hard to make myself good, but was all the time getting worse in my own estimation, until my own righteousness failed me and all my own doing powers were prostrated. Then, and not till then did I come, stripped of all creaturely ability to the lovely Savior, begging that he would do for me what men nor angels could do. I could not see how God could save such a hell-deserving sinner, and his throne remain untarnished. I saw myself justly condemned, and could say,

"And if my soul were sent to hell,
Thy righteous law, approves it well."

I shall never forget the time when I hope the Lord delivered my poor soul from sin and bondage. The sun appeared to rise in the eastern horizon in awful gloom upon my guilty head, and the heavens above seemed to frown upon me. I felt that I had no friend in earth or heaven. While in that condition, I thought I would once more try to pray, for the last time, that I should ever be permitted to ask God to have mercy upon me.—Whether I prostrated myself upon the earth or not I cannot tell, but the first thing I recollect, I was praising God aloud for salvation through the Lord Jesus Christ. If this is not the way that grace saves sinners, I am gone forever.—I can truly say, if ever saved, I am a sinner saved by grace, and by grace alone.

Dear brethren and sisters, you who write for the *Signs of the Times*, you all speak the same language. I cannot discover any of the language of Ashdod in your communications. I rejoice that your dialect is so pure, and hope it may ever remain so. I believe that the two horned beast which John saw, Rev. xiii., which rose up out of the earth, in my judgment represents two powers consolidated, and these two powers are Church and State, and when this is fully effected you will not be allowed to write and preach as you now do; for the two witnesses must be trodden under foot. But I have prolonged my letter to a greater extent than I intended. Brother Beebe will dispose of it as he may think best. Now may the all-wise God bless and support you in your arduous labors, and bring you off conqueror, and more than conqueror, through the blood of him that hath loved us, is the prayer of your unworthy brother, if a brother at all.

ISAAC D. SIDWELL.

Lewisburgh, Pa., October 10, 1859.

DEAR AND MUCH ESTEEMED EDITOR:—I wish in this sheet to inform you that I have been reading your valuable paper, the *Signs of the Times*, and can truly say it contains that which my soul has thirsted for for the last thirty-two years, which was, if I mistake not, about the time the great work under Mr. A. Fuller, for raising the Baptists to a level with other denominations, commenced in these parts, and I was drawn into some of the schemes. As my old pastor had departed this life and, as I trust, gone to his long rest, I had no one to confer with, or soul-consolations, for I longed for these heavenly blessings, but found none around me to impart them to me, except the Scriptures, which were, I regarded, as the man of my counsel, and believing the Baptists to be the only peo-

ple who obeyed the precepts of the Savior, I was very desirous to be with them, and hearing of a church about fifty miles from where I then lived, I concluded to move and settle among them. I was desirous to throw in my mite among them. I had heard of a great number joining them; but did not know anything about their new schemes, which Mr. Fuller set agoing to raise the Baptists, as he said, from the dung-hill to a level with other denominations. I felt much pleased with the success the church seemed to have in the ingathering of souls. They said, all could do something; even the giving of their money was a great help to the cause. I now began to wonder within myself, how money can convert souls, and I began to enquire of the members how it was, for I had not become familiar with the new plans of men for making christians. I had always read in the Scriptures that Jesus Christ alone was the only Savior of sinners, and that he was to ride forth with his bow and his crown, conquering and to conquer, until all things should be subdued under his feet. My own experience also told me that I was rebellious, that I did not love his law, until he, in great mercy subdued me, and opened the eyes of my understanding, to see his method of saving sinners; and I had to say with the Psalmist, "Just and righteous art thou, O Lord." Save me, a poor sinner. I had not been in my new location long before big meetings, as they were called, were gotten up, and all sorts of people invited to pray with them. This I had not been acquainted with before, for my old preacher, under whose ministry I had sat, was constantly warning us against arminianism and self-righteousness. This, with my own experience, brought me to look more closely into the scriptures, and finding there that the Lord had abhorred his own people, Israel, for departing from him, I was often brought to a stand, and made to inquire, Can these things be so? And I say to the brethren, Beware of delusion; for they used swelling words in regard to what they were doing in converting and bringing so many souls to the Savior. Then I would oppose them; but they would say, Oh, you can't see their hearts, to their own master they stand or fall. So I was left without any one to confer with on these things, which made me very unhappy, and if I had not had a number of old writers to read, I should have been deprived of my reason. But I would see how God saves by the operation of his Spirit, and that would comfort me, and raise me up, as it were, to his throne. Time and paper would fail me, to tell the half that passed in the church while I was with them. But they chose me for a deacon in the church, but they could travel so fast I could not keep up, and I had to resign the office, but still traveled along for more than twenty years, but very unhappily. Still they treated me with a great deal of kindness, in relation to the things of the world, but I was starving for soul comforts. Their anxious benches, their prayers and their money, seemed to me to constitute the great idol to which they were bowing down, for they entirely concealed the Savior's work in their views of salvation, as I think, and ascribed it all to men. So now, for the last six or seven years, I

have lived alone, and have not communed with any church; for the members which they have taken in do not appear to me to have any knowledge of the way of salvation through the crucified and risen Savior. I have now moved back to where I formerly lived, in the village of Lewisburgh; and have lived here some five years, where there are six splendid Meeting Houses, but of the churches I will say nothing; the great day will test what they are. Those where I have been have poor food for me; for it appears to me they put themselves in the place of the blessed Redeemer, in converting souls for Christ, as though he were looking to see how finely they are working for him. Such teaching as theirs reminds me of what a father said, that the white devil is worse than a black devil, being more sly and artful to deceive.

Dear brethren, I feel to rejoice that I was led to the house of a neighbor, where I saw a paper which was headed, "Signs of the Times." I was anxiously inclined to read it, as I had heard the editor spoken evil of by the ministers of the reformation, who said that he would exclude any member who would send a child to a Sabbath School, but if any member got drunk, he paid no attention to it, because they were all elected, and would all be saved. This made me feel very desirous to read the paper; so I opened the paper, and nearly the first I read was what I had so long desired and longed to see and hear: it was that God had a people yet in the world who were determined not to know anything religiously save Jesus Christ and him crucified. And I read the experiences through; they corresponded so exactly with the scriptures, and with my own experience, I sent and ordered it to be sent to my address, and I have been reading it ever since, as it comes to hand, and I do not wish it to come any slower, or less frequently, for I could read it all the moments that God allows me. So now, as two years have run their round, I herein enclose you another dollar for the next year, for in them I find food that strengthens and comforts me. The Savior says, "Feed my sheep and feed my lambs."

I hope you will not tire in reading my scribble, and as I am a very old man, you will excuse any mistakes you may find in it. As soon as I read your paper, I longed to see your person, and to have some serious talk with you on the subject of our souls' salvation. I wrote letters to you before I received the paper, hoping to have some communications in that way.

When I began to write this, I did not think of writing so much; but as I am old, I may never have the opportunity to trouble you again, so I will fill out my sheet. To return: You did not answer my letter, which I very much desired you to do; but as you have so much to attend to, you cannot have much time to correspond. I then learned you was to be at Delaware River Association; there I would see you, face to face, but there I missed my desire, for you started for home before I could have any opportunity for conversation with you in private. As I saw that you as a good soldier stood your ground, undaunted by the foes of truth, I was the more anxious to receive a communication. There are so many lo here's, and lo there's, and so many who are wise

above what is written, I long for some dear brother to help me in the truth of the gospel. The Savior says, If therefore the Son shall make you free, ye shall be free indeed. But as I have no one to open my mind fully to, for they are all so much engaged for the Lord, that they have no time to read of what the Lord has done for them or for others. The students of the college often come in to see me, and I hand them your paper to read, they take it and cast their eyes over its excellent doctrine; but they have got their lessons to learn, and have no time to lose. I tell them sometimes that their teachers' lessons are more precious with them than the lessons which were taught by the Lord Jesus on the subject of salvation. Dear brother, I hardly know what to do or say. I have a little of this world's goods, and these men who labor so hard to do the Lord's work, laboring to save souls, say the Lord has given wealth to be laid out for him, and I am keeping it back from him. I think, if I know my heart, I am willing to part with some of what I have, where it is necessary; but to sustain loafers and loungers, it would make me responsible. They go on through the country, holding meetings for days and nights together, as they say, for the Lord, at which they frighten the people, and raise their animal feelings, and then, in with them. Next they report: The Lord was there, and so many souls were converted. Then a fine Meeting House must be built, and those who are glib with the tongue will start out and report, The Lord has done so much in such a place, and no place for preaching; now what can you do for us? if you withhold, then you are keeping back from the Lord. I have come to the determination, until I am better satisfied, at least to stand aloof from them; and I hope to see some good brother of the old order come through this part of the country; for I think there are some even here who love Jesus.

Yours in bonds of love,

JOHN LEWIS.

Grahamsville, N. Y., May 8th, 1860.

ESTEEMED ELDER BEEBE: I believe it is time to renew my subscriptions to the *Signs of the Times* and *Banner of Liberty*. All the preaching I have is thro' the *Signs*. If I know anything of the truth as it is in Jesus, they advocate that truth, and so plainly, that it seems as though men could understand; but how can they understand without a new heart? They call me a *Cast Iron Baptist*, a *Hard Shell*, &c., and denounce our doctrine; but these things do not move me, for I firmly believe Salvation is of the Lord.—It is "By grace we are saved, through faith, and that not of ourselves: it is the gift of God." And we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them. The scriptures present to me a harmonious chain of testimony which cannot be broken by all the devices of Satan. The doctrine of the foreordination of all things is what bears me up. God has declared that not one jot or tittle shall fail. I rely on his promise, which I believe is sure and steadfast. But when I look at myself, I find there is no soundness in me, from the sole of my foot even to the head. I often have to exclaim, Wo is me, for I am a man of un-

clean lips. Who shall deliver me from the body of this death? Again, I seem to be lifted up and am enabled to rejoice in the Lord, and to praise him for his goodness to me. Again, I am admonished to come out from the world; and I have had the following lines on my mind for several days:

"Christians, if your hearts be warm,
Ice and snow can do no harm:
If by Jesus you are prized,
Rise, believe, and be baptized."

Thus I have been going on for nine years—sometimes weeping on account of my barrenness, and often crying out, "My leanness! my leanness! O! who shall deliver me?" Still I cannot give up my hope in Christ, for there are times when I can call on my soul, and all that is within me, to bless and magnify my Lord and Master.

If you can understand this imperfect scribble, tell me what I am, and what is my duty? I should like to see you, face to face, and to converse with you on the glorious theme of Salvation by grace. At any rate, send me the *Signs of the Times*, for I am often refreshed in reading them. May the Lord sustain and abundantly bless you in the arduous labors which you have to perform, and save you with an everlasting salvation, for Jesus' sake.—Amen.

W. P. HAVILAND.

REPLY. — The ability to search the hearts and try the reins of the children of men, belongs exclusively to God, and we rejoice that the foundation of God standeth sure, having this seal: "The Lord knoweth them that are his." As far, however, as we are permitted to judge, we feel inclined to answer the question addressed to us by our correspondent, in the words of the patriarch Isaac: "The voice is Jacob's voice, but the hands are the hands of Esau." The language of the writer is that of all the saints of God, and what none but the Lord's chosen Jacobs can truly understand. We infer from his language that he is a regenerated subject of grace. But his *hands*—where are the works meet for repentance? Where is his obedience to the King of Zion? Can a quickened, heaven born child live nine years in disobedience to the Savior's command, and not have the *smell* of the forest upon his hands?

As to pointing out his duty—has not the Lord made it plain to him? He says he has been admonished to come out from the world, &c. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." "If ye love me, keep my commandments."

We would be happy to receive a visit from our enquiring friend. Can he not come and spend a day or two with us?—Our stated days for Church Meetings are: At New Vernon on the first Saturday, and at the Middletown and Wallkill Church, on the last Saturday in every month; at either of which times and places he will be a welcome guest.—[Ed.]

Lockhart, Caldwell Co., Texas,
August 1, 1859.

BROTHER BEEBE: I am not qualified to write anything for publication that would be edifying to your readers; but I will say that I am a poor, old, weak and afflicted brother, if a brother at all. If I live to see the fifth day of next October,

I shall be sixty years old. I united with the Old Regular Predestinarian Baptists in Tennessee, in the year 1831; my wife had joined a short time before; since that time four of our children have united with the same people, and have a desire to live in the service of their divine Lord and Master; but I find myself too often in the service of the wicked one. I believe I do love God, and desire to spend my life in obedience to him. I have not enjoyed as much for the last three or four years as I had before, in consequence of a disease in my head, which has caused me to be hard of hearing; so that I have but little satisfaction in the preaching or in company. If in this life only I had hope in God, I would be of all men most miserable. But my inch or two of time on this earth will soon close, and I frequently feel desirous for the time of my departure hence to come, when I shall be done with the troubles of this vain world. There is no church of our order near our new home, hence the *Signs of the Times* and *Messenger* will be the more interesting to us. I will close by subscribing myself

Your unworthy brother,

JOHN DOLLAHITE.

Texas Co., Mo., Sept. 18, 1859.

BROTHER BEEBE: I have often thought of writing for your columns, but a sense of my weakness and inability has thus far prevented me from doing so. Whether I shall now be able to write anything to edification or profit, the Lord knoweth. I live in a section of country which is destitute of gospel preachers: There are, it is true, many pretenders, but they make such *linsey woolsey* garments, and plow with the ox and ass contrary to the law of the Lord. They mix up grace and works, which is no food for me. They say that election is true, but the prophets and apostles only were the elect. But the Savior, in speaking of the destruction of Jerusalem, said: "Except those days should be shortened, no flesh should be saved; but, for the Elect's sake, those days should be shortened." The prophets and apostles were all dead when this was fulfilled in the destruction of Jerusalem; so that their cavil is unfounded. O, that the Lord would send one of his chosen servants here to lift up the standard of truth, and proclaim a full Savior; one that is able to save unto the uttermost and who will save his people, and that too without the aid of poor, puny man. Sometimes I feel as though I can scarcely keep my seat, when a poor, weak and helpless being is set forth for men to trust in for salvation. I desire a full and almighty Saviour, who is able to conquer my stubborn, stony heart with his love, and to keep it subject to his will in all things. Such a Savior I think every new-born child of grace desires and feels the need of.

The *Signs of the Times* contains all the preaching I receive. I will say to your correspondents, I am often made to rejoice when reading their communications in your paper. Sister M. H. E. has expressed my own exercises and feelings better than I could. I am also pleased with your editorials. Your reply to brother Bartley was so full and complete, I was greatly pleased with it. The Church of God seems to me so much above all other societies, that when one joins it they should willingly forsake all others. Let me say

to the brethren and sisters that Mrs. B. and myself are hungering to hear the true gospel in its purity. You know our address, and when you have leisure do write to us. Our situation is lonely, but the Lord knows what is best for us, and we desire to be in subjection to his will. He may have good in store for us that we know not of, and in his own good time will make us to rejoice in his love.

Do with this, brother Beebe, as you think best, and all will be well with me.

Yours in the love of the truth as it is in Jesus,

ALBERT BACON.

Middletown, Del. Co.,
N. Y., Jan. 24, 1860.

BROTHER BEEBE:—Once more I will attempt to give my views briefly on a portion of scripture. From time to time my mind is led in this way to some portion of the word, and when I am so impressed it is a consolation to me to express my views to my brethren and sisters, in my poor broken way, when I assemble with them. But it is very trying to my carnal nature, and I have as much of that as any one has, and it is still more trying to me to speak to them of Jesus when I feel my own unworthiness. But unworthy as I am, I do bless the name of God, that Jesus lives to make intercession for his people, whether I am one of them or not. I know he will do right, "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments, contained in ordinance; for to make in himself of twain one new man, so making peace. It must be evident to every intelligent reader of the Bible, that the above language was addressed to the saints at Ephesus, by one who had been called and set apart to preach the unsearchable riches of Christ among the Gentiles. He had reminded them in the preceding part of this chapter, that they had all of them had their conversation according to the course of this world, when their greatest delight was in following after the rudiments of this world, and that they were by nature children of wrath, even as others. But, he says, God who is rich in mercy, for his great love, where-with he loved us, even when we are dead in sins, hath quickened us together with Christ, &c., that in the ages to come, he might show the exceeding riches of his grace. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them. I understand by this, that God has set up a kingdom, and placed his king upon his Holy Hill of Zion, which is his church in her gospel organization, and as Christ the King, is the only law-giver in Zion, and he has set the pattern, and opened the door, his subjects are to come in by the door which he has opened, and be governed by the laws which he has enacted, taking his word as the man of their counsel. Whereupon remember that ye being in times past, Gentiles in the flesh, who are called in circumcision, by that which is called the circumcision in the flesh, made by hands; and at that time ye were without Christ; being aliens from the

Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. As the Ephesians were Gentiles, by nature, and there was a time when those who were commissioned to preach the gospel, were forbidden to go in the way of the Gentiles, but commanded to go to the lost sheep of the house of Israel. Under the Jewish dispensation, they had to be circumcised in order to inherit the promises, and as the Gentiles were not under that covenant, or dispensation, they were called uncircumcision by the Jews. But when it pleased God to reveal himself to the Gentiles, and to call them by his grace; as the apostle says, Unto me was this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. But now, says the apostle, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. As Christ is revealed to and in them as the hope of glory, then are old things passed away, and all things become new.—Then they can realize the sweetness of the text. He is our peace. Many hundred years before the birth of the Redeemer, his coming was predicted by the prophets. Isaiah says, For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. This is then the same Jesus which was to come at the appointed time of the Father, as the scriptures testify. In the fulness of the time, God sent forth his own Son, made of a woman, made under the law. And in his coming and perfect work, the middle wall of partition was broken down which was between the Jews and Gentiles, so that there is now no more a remembrance of sins every year as under the law of commandments. Jesus has come in the end of the world, (the Jewish dispensation or world) to put away sin, by the sacrifice of himself. Under the old dispensation there was a remembrance of sin every year, as the priests under the law offered their offerings on Jewish altars, for sin every year, and still there was a remembrance of sin. But the words of our Great High Priest are, "Sacrifices and offerings, thou wouldst not; but a body hast thou prepared me. Lo, I come, as it is written of me in the volume of the book, to do thy will, O God." By one offering he has perfected forever them that are sanctified. For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who, all their lifetime were subject to bondage, through fear. He then is truly our peace, who hath broken down the middle wall of partition between Jews and Gentiles, having abolished in his flesh, the enmity, even the law of commandments, contained in ordinances (embracing all the Jewish rites and ceremonies) for to make in himself of twain, one new man, so making peace. God is not a respecter of persons. The believing Gentile is on a level with the believing Jew, all one in Christ Jesus. Here is a subject worthy the profound consideration of all the children of God. The subjects of grace who have seen themselves sink-

ing down in guilt, without hope, and without God, when Jesus is revealed to them can well say, He is our peace. He is the one altogether lovely, and the chiefest among ten thousand. I understand, that as Christ came in the end of the world, and put away sin, that all the Jewish rites and ceremonies were then brought to an end, and abolished. All the types pointed to Christ, and all the blood shed upon the Jewish altars signified that Jesus must die upon the cross, as the only sacrifice for the redemption of his people; for without the shedding of blood, there could be no remission of sins. How often does this subject melt the hearts of the redeemed, and lead them to say with the poet,

"Alas and did my Savior bleed,
And did my Savior die?
Would he devote that sacred head,
For such a worm as I?"

Was it for crimes that I had done,
He groan'd upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

But at times the children of God can feel that degree of confidence, that they can claim a relationship with Jesus, and hail him as their Lord and Master; and when he lifts on them the light of his countenance, and they are enabled to look away to Calvary, they behold him as the Lamb without spot and without blemish, who verily was before ordained for us who by him do believe in God; and they see him as the Lamb slain from the foundation of the world. Then they can say with the apostle, Thanks be to God for his unspeakable gift.

Dispose of this, brother Beebe, as you think best. May the Lord bless you and yours, is the prayer of your friend and brother.

JOHN D. HUBBELL

Near Belleville, Michigan,
February 15th, 1860.

DEAR ELDER: I am well pleased with the communications and the doctrine published in the *Signs of the Times*. The *Signs* and my bible contain all the preaching and instruction I have, properly speaking. I know of no gospel preacher within reaching distance of me, and I am better contented at home, for it hurts my feelings to hear the Scriptures perverted. There were a number of years when I did not know that there was any order of people on earth who preached, practiced or believed what I believed. The reason of my belief is, I have a little hope that I was more than forty years ago taught in the School of Christ. I have often been deceived by Baptist ministers who professed to be of the Old School, but who never dealt out any food to feed the hungry or refresh the thirsty soul. To me, the present appears to be a day of trials, within and without. As the seasons roll around, exciting meetings are got up by the different denominations, and they have become so common that, positively, the youth of the whole place rejoice when they are commenced, and they all rush to them for sport. After the meetings, next come on Donation-parties. Dear Elder, the state of things seems dreadful to me. The people certainly are becoming worse and worse—more hardened in sin and more immoral. A cause will have its effect: crime increases throughout our land and world; for the prevailing religion is the religion of the world. It may go under different names and in different guises, but it is the

same old, self-righteous spirit which has opposed the truth of God from the beginning, and for which there can be no cure but that which was pointed out by John the Baptist when he said, "Behold the Lamb of God which taketh away the sin of the world."—John i. 29. Not the sins of the world, as is generally quoted by the do-and-live people. All rational men who read the scriptures while in their unregenerate state, believe two things:—First: they firmly believe that man has ability enough of his own, if put in exercise, to carry him to heaven. And second: that himself and others, when they become christians, can live without sin; can perfectly obey the law, and love the Lord with all their mind, might and strength, &c.; but the law is much broader than they suppose. But the young christian soon finds this out, and the greatest trouble of the dear lambs of Christ's fold is, that while they so greatly desire to be perfectly holy, they find that in their flesh there is no good thing. These modern self-righteous teachers and believers are the same kind of people that the blessed Savior reproved, saying to them, "Ye hypocrites! ye can discern the face of the sky, but ye cannot discern the signs of the times."

For the edification, comfort and strengthening of such as are situated like myself, and hedged in on all sides by Arminians, let me say—Although there is more than fifty million dollars expended yearly for religious purposes—for writing, printing, buildings, religious education, supporting the modern institutions, ministers of various orders, in every form and shape—still wickedness of the most revolting kinds triumphs over the whole, and bids defiance to all their protracted meetings, Sabbath-schools, Tract, Temperance and other societies, and all the schemes of men for religionizing the world. These signs of the times they do not, they cannot see; they are hidden from their eyes.

Secondly: When the United States numbered but eight millions of inhabitants, the number of murders, according to the official criminal calendar, then was a fraction less than two per year; and to be in ratio with the present population, would be eight in a year. But instead of eight, it is probable there will be this year not less than a thousand! And fifty years ago over ten Arminian preachers to one hundred now.

Again, there never was a day in which the arts and sciences have been brought to a higher state of perfection, than at the present time. And why? Because man is seeking with all diligence for self-aggrandizement. Self-Righteousness and Self-Aggrandizement are joined in bands of wedlock, to cherish each other till death shall them part. Therefore we find men of all grades and professions, who have not the fear of God before their eyes, tasking their wits to find out some new thing that will be popular with those of their craft. Even thieves, robbers and burglars have improved in their own spheres. The little good resulting from these improvements is overbalanced by the much evil produced. Self-righteousness is the fountain from which all manner of abomination flows which darkens the earth and envelopes in gross darkness the people. And it is now like that of Egypt—a

darkness that may be sensibly felt by all who are born and taught of God.

When they get up their revivals, if you will not go with them in their extravagances, you must be denounced by them, and all manner of evil will be said against you falsely for Christ's sake. All these things are signs of the present time. To the law and to the testimony. Read 2 Tim. iii. 1—8. This know, also, that in the last days perilous times shall come. (That is, the last days of the gospel to the nations of the earth; not the end of time.) For he gives us the key of this 7th verse in the 8th verse: "Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." Now, when men preach up free will, human power and agency in religious matters, means, money, &c., it is the very food which is congenial with the carnal heart and depraved appetite of carnal men, they love it and will fight for it. In chap. iv. 3, He says: "For the time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers having itching ears." The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. When the gospel is first introduced into any nation by the Almighty, and converts are multiplied, such converts are living witnesses of God's work. They are the light of the world, and carry a conviction to the minds of all men that it is the work of God; and it also carries an influence with it in favor of vital godliness. But when men introduce their gospel, which is not the gospel, but is error and delusion, a counter action is produced. The more proselytes they make, the more natural unbelief is manifested against true religion; and from that cause those perilous times are brought on, which will and must come, according to the declaration of God's word.

Nevertheless, the saints may rely on the truth of the Savior's words: "All that the Father giveth me shall come to me." Wicked men or wicked angels cannot prevent it. When has there ever been so much wickedness in the world as at the present time? And when have the predictions of the inspired apostles been with more exactness fulfilled? Never! Have not men become lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than of God? Having a form of godliness, but denying the power thereof—from such turn away; for of this sort are they that creep into houses and lead captive silly women, laden with sin and led away with divers lusts; ever learning, and never able to come to a knowledge of the truth.—Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate, concerning the faith. But they shall proceed no farther, for their folly shall be known to all men (all christians) as theirs was.—How? "By their fruits they shall be known." The abominations of wickedness of the present day are the natural fruits of their labor. And the greater the error, the greater the wickedness, and the greater the diversity of delusions, the

worse are the consequences resulting to the people. A small cloud will not so much obscure and shut off the light of the sun, as an accumulation of clouds.

Elder Beebe, if you think it best you can give this a place in your valuable paper; but by no means to crowd out more useful matter.

Yours, in hope of eternal life,
JOHN WHITEACRE.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1860.

Georgetown, Texas, Jan. 10, 1860.

DEAR SIR:—Will you do a subscriber the favor to give your views, through the *Signs of the Times*, on Matthew x. 34-36. I have had much meditation on the subject, and shall be very much pleased to hear from you on it. A compliance with this request, at your earliest convenience, will much oblige your Baptist brother.

A. H. CHALMERS.

REPLY.—The text proposed for consideration reads thus: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

The carnal Israelites in regard to the predictions in the Old Testament, of the coming of the Messiah, and of his character and work, had, from the letter of the word, inferred that he was coming to set up a temporal kingdom—to restore Israel to her national independence, and to preside literally on the throne of David, forever, and by his power and majesty would awe the hostile nations to peace, or destroy them as independent nations, and consecrate their gain unto himself, for the enlargement of his own dominion. When they read that his name should be called the Prince of Peace, &c., they seemed naturally to infer that the peace which he should command, was such as they had enjoyed under the old covenant when the Lord delivered them from the sword, the pestilence and the famine, that is that it should be of a temporal nature. But when he explained this matter to the disciples, they were astonished; and, although instructed by him on the subject, were very slow to comprehend the precise meaning of his words. At one time they asked him if at that time he intended to restore the kingdom to Israel, and at a still later period they said, "But we trusted that it had been he which should have redeemed Israel," that is from the Roman government.

It is very true that Jesus Christ is, in a spiritual sense, the Prince of Peace, and that of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever—Isa. ix. 7. And that he is the peace-maker and giver to his people. Having come to redeem them from the curse and dominion of the law, to satisfy the claims of Eternal Justice on their behalf, to carry their sorrows, bear the chastisement of their peace, that with his stripes they should be healed. He has made peace by the blood of his cross. That is, he has made reconciliation or atonement for them, and he has broken down the wall of partition which was between the Jews

and Gentiles. Of twain to make one new man, and so making peace.

Also, in an experimental sense, all subjects of his saving power and grace, when they receive the atonement, experimentally, do have peace with God, through our Lord Jesus Christ—Rom. v. 1. And truly great peace have they that love his law, and nothing shall offend them.

But in the sense of the text on which our views are called for, he did not come to send peace on the earth; but his coming was unavoidably to have an opposite effect. The work which he came to do would certainly draw out against him the most virulent opposition and persecution. He came to judge and to make war; and with his bow and his crown to ride forth conquering and to conquer. But as his kingdom is not of this world, neither himself nor his subjects were to use carnal weapons in their warfare. For our weapons are not carnal, but spiritual, and mighty through God to the pulling down of the strongholds. No war was made by him upon the persons or property of the enemies of his cause and kingdom; but instead of rendering to them evil for evil, when he was reviled he reviled not again; and he taught his disciples by his precepts and by his example to love their enemies, to do good, or act kindly towards those who should persecute and spitefully use them. This doctrine he exemplified when on the cross; he prayed for his murderers, saying, Father, forgive them, for they knew not what they do.

Still his coming was designed to send a sword, or to send divisions upon earth; and such division as should develop the awful depravity of the human heart, and expose its enmity against God. "Think not that I am come to send peace on earth." He had not come to new-mettle earthly governments, nor to interfere with secular affairs of the kingdoms of this world, nor to authorize any of his subjects to usurp authority or vicegerency over the political institutions of this world. He had not come to decide the rights of Cæsar to demand tribute from the citizens of his provinces, nor to regulate the relations of earthly thrones and powers one to another so as to place them upon more amicable terms with each other; nor to give directions or models for human governments, so as to avoid the contentions and strife of conflicting nations. Neither had he come to so change the arrangements of heaven, or so modify the providential government of heaven, as to suit it to the taste and feelings of the children of this world. He had not come to reconcile the world or the devil to his cause or kingdom, to his doctrine or the institutions of his spiritual kingdom. Neither his doctrine, nor his examples, were calculated to please or satisfy the carnal sons of men, but rather to irritate and draw them out into opposition.

"I am not come to send peace; but a sword." Not such a sword, however, as earthly warriors use: for he admonished his disciples that those who used that kind of sword should perish by it. But the sword which they were to use is "The Sword of the Lord." It is described as a very sharp sword, and having two edges, so as to cut both ways; and it is mighty, through Christ, in putting to flight the armies of the aliens. This sword cannot

be obtained from the armory which produced those *rifles* for which Mr. Beecher and others took up contributions in the Puritanic churches of New England and Brooklyn, a short time since; for we are informed that it proceeds out of the mouth of him on whose head were many crowns, and on whose vesture and thigh was written, King of kings, and Lord of lords; whose name is called, THE WORD OF GOD. This sword was considered indispensable by the inspired apostle, when he admonished the saints, saying, "And, above all things, taking the sword of the spirit, which is the word of God." Above all things. Whatever else we may lack, we cannot do without this sword. As David said of the sword which he found in the House of God, we may also say in truth, "There is no other sword like it."

In the immediate sense of the text, we presume that our Lord used the word sword, figuratively, to signify that his coming to earth, and his work, and the commission which he would give to his servants should occasion great and violent opposition, contention and separations among men. As he himself encountered the wrath of wicked men and devils, so his followers should endure the same. These things had been done to him, in the green tree, and should be repeated on his disciples, in the dry tree. The opposition which he encountered was not unexpected. He knew full well, and told his disciples before hand, that he should be delivered into the hands of the wicked, and of what they would do to him. And "Truly against the holy child Jesus, whom thou hast anointed, were gathered together both Herod and Pontius Pilate, with the men of Israel and the Gentiles, for to do whatsoever thy hand and thy counsel determined before to be done," and as Peter charged on the Jews, "Him," Jesus, "being delivered up by the determinate counsel and fore-knowledge of God, ye have taken and by wicked hands have crucified and slain."

So also did he fully understand to what extent his children should be persecuted, harassed and opposed by the dragon, the beasts, and the false prophets, and all that they should endure from the world, the flesh and the devil. He came not to prevent this, but to be the occasion of its development.

"For I am come to set a man at variance against his father, and the daughter against her mother," &c. Not that christianity, or the spirit of Christ in his people, will make children less dutiful, obedient or affectionate to their parents, by any means; for that is not the case, as we see by the admonitions which are given by the apostles, to children to honor and obey their parents, servants their masters, and subjects their superiors in authority.

And the inspired writer portrays the most unchristian character to be one who is *without natural affections*. How then does his coming set a man at variance with his father, &c.? The version of this given (Luke xiii. 52, 53,) may serve to illustrate, viz.: "For from henceforth there shall be five in one house divided—two against three and three against two: the father shall be divided against his son, and the son against the father; the mother against the daughter, and the daughter against the mother; the

mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law. See also Micah viii. 6. From these passages we learn that families will be divided by the discriminating grace of God, in calling some of them to a knowledge and love of the truth, and leaving others in their enmity to oppose them. In this application, we have very many examples where those who are born of God and taught by the Spirit, have to encounter the opposition of fathers, mothers, and near and dear kindred in the flesh; and in some instances, according to the word, some have literally delivered up their own children to be put to death for their faith in and fidelity to Christ; but great has been their reward in heaven. Whether by the mother-in-law and daughter-in-law anything allegorical or figurative is intended, we will not presume to decide; but of this we are certain, that families have often been divided, and have become embittered against those of their number who, for the sake of truth, have renounced their traditions. "And a man's foes, shall be they of his own household?" Not only in the division and alienation of families; but every child of God has more or less experience of this last expression in his own person—the flesh warring against the spirit and the spirit against the flesh. The world, with its alluring vanities, Satan with his temptations—but more than either of them, does the christian stand in fear of himself. O, says he, my carnal, wicked nature, my wretched, wandering mind: the pride of my heart and my proneness to depart from the precepts of the Lord, are foes of my own household; more potent, more subtle and mischievous than all others combined. O, wretched man that I am; who shall deliver me from the body of this death?

In connection with this subject we probably ought to offer a remark on Luke xiv. 26. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. This passage, of course, cannot mean that we are literally to hate those of our kindred whom God has commanded us to love and honor. But we are to loathe that corrupt depraved nature of which we are born of the flesh. Our love to God will centre only in that which is pure and holy; and that love which only cleaves to the earth and earthly things cannot qualify us to be disciples of Jesus. We hate fallen, polluted, depraved human nature in our nearest and dearest relations, even as we hate it in ourselves: not in a manner that would lessen our filial affection and kindest regard for them, as parents or husbands, wives or children. When we learn what it is to hate our own lives, from a deep-felt sense of our human depravity, we shall the better understand in what sense we must hate those who are our flesh and our blood. To be a disciple of Jesus, we must love him supremely, and be ready to forsake all, however near or dear, by the ties of affinity or consanguinity, and to make any other sacrifice if it be necessary to follow him. We should be ready to part with every fleshly gratification, and prefer Jerusalem above our chief joys. We cannot serve two masters: we cannot serve God and mammon. If we sow to

the flesh, we shall of the flesh reap corruption; but if we, through the Spirit, mortify the deeds of the flesh, we shall live: and if we sow to the Spirit, we shall of the Spirit reap life everlasting.

To our "Baptist brother" we will say, according to your request we have given such views as we have on the subject of your inquiry. If they shall, under the blessing of God, serve to elucidate the subject to your mind, or to edify others, we will have occasion to be humble, and to give thanks to God. Should any others have a more clear light on the subject, we hope they will let it shine.

Obituary Notices.

The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for he is clothed with majesty and with strength, and his throne is established of old, even from everlasting. He reigns in righteousness, over heaven and earth, working all things after the counsel of his own will. Not a sparrow falleth on the ground without his notice. For behold! the heaven, and the heaven of the heavens, is the Lord's, the earth also, with all that therein is. The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. In his glorious reign of divine providence, he has taken from the shores of time, our much esteemed young friend, JOHN ABNER WHEELLESS; and as we believe, from the evidence given before his departure, his immortal spirit was borne on wings of everlasting love, to a world of peace and joy, where it will forever remain in the bosom of its redeeming Lord. This is indeed a glorious consideration, from which the troubled and bereaved mind may take sweet consolation, and from which, under divine influence, may be raised into aspirations of praise to God.

John Abner was the second son of Thomas and Lucinda Wheelless, and was born Oct. 1, 1803. He lived under parental guardianship until about the age of seventeen years. His mother died when he was about this age, leaving her family in very destitute circumstances. He, with his three brothers and five sisters, were taken by William and Tabitha Wyatt, (his grandfather and grandmother,) with whom he lived the most of the time, until the day of his death. He was kind and affectionate to his grandparents, and waited on and served them faithfully, as an obedient son. He was married Dec. 29, 1859, to Miss Hannah Jane Garrott. On Tuesday, Jan. 31, 1860, (one month and two days after his marriage,) he was violently attacked with what was called, by his attending Physician, the Peripneumony, and departed this life on Tuesday following, Feb. 7, 1860, at 8 minutes past 2 o'clock in the morning. During the last two years of his life, he devoted a large portion of his spare time to the reading of the Bible, *Signs and Messenger*, frequently coming to his grandmother, with the Bible, to get her to explain to him certain texts of Scripture. He was, while in this life, a good singer, and seemed to enjoy a great deal of delight and pleasure in singing.

May the Lord comfort the dear companion, together with the relations and friends of deceased, with the gracious assurances of the gospel of the Son of God, if in the counsel of His will, and to his name be glory and honor forever. GEORGE W. WRIGHT.

April 8, 1860.

Receipts for Subscriptions.

NEW YORK—Alfred M. Horton 1, Elder J. P. Smith 1, Thomas Richardson 1, D. W. Stevens 1, M. T. Cole 1, A. M. Douglass 1, Elder H. Alling 1, Elder C. B. Fuller 1.....	\$8 00
NEW JERSEY—Elder P. Hartwell (collected at the Baltimore Association).....	40 00
PENNSYLVANIA—Levi S. Reynolds 2½, J. W. Dance 2½.....	5 00
DELAWARE—Elder E. Rittenhouse 2, Mrs. Mary Riley 6, H. Messimer 1, Alex. Frazier 10½, Wm. E. Riggs 2, Elder Thomas Barton 15½, Alex. Coulter 1, Wm. B. McCrory 1, Adam Dady 1, Delaware Association 13, John Brady 1½, J. R. Reese 3½.....	59 00
MARYLAND—James Hanna 1, James Jenkins 2.....	3 00
VIRGINIA—Miss Harriet Duncan 1, M. W. Atkinson 1, Mrs. Mary Downs 1.....	3 00
NORTH CAROLINA—I. L. Trussele 1, Mrs. E. Ward 1.....	2 00
GEORGIA—James Sikes 1, Wm. Bennett 1, E. McCrary 2.....	4 00
ALABAMA—D. W. Gafford 1, B. Rogers 2, W. Ward 1.....	4 00
TEXAS—John D. Cleris.....	1 00
MISSISSIPPI—Elder E. A. Meaders.....	12 50
ARKANSAS—O. A. Mabrey.....	1 25
TENNESSEE—M. Mobly 3½, Mrs. E. Box 1.....	4 75
KENTUCKY—J. H. Wallingford.....	1 00
OHIO—H. J. Hagan 1, Elder James Jane-way 3½, J. Siple 1, Elder L. Seitz 1.....	6 50
INDIANA—Thomas Mizer 1, George Priest 2, Mary C. Stoner 1, John S. Sawins 1.....	5 00
ILLINOIS—Mary Harper.....	1 00
IOWA—C. C. Wilkie, M. D. 1, Elder J. H. Flint 2.....	3 00
WISCONSIN—D. Niel Bicknell 2, Eld. Moses Morehouse 2.....	4 00
Total.....	\$128 00

AN IMMENSE DEFAULTER.—The frauds committed by W. E. Pullinger, chief cashier of the Union Bank of London, amount to the enormous sum of £260,000, (nearly \$1,125,000.) The entire loss will be met from the Bank's profits. The delinquent carried on unsuccessful stock operations for years, and his frauds were carried on by means of a forged pass-book, representing an account of the Union Bank with the Bank of England.

Associational Meetings.

Delaware River Association will meet with the Church at Hopewell, Mercer county, N. J., on Wednesday preceding the first Sunday in June, 1860, at 10 o'clock, A. M., and continue until the Friday evening following.

The Warwick Association will be held with the Middletown and Wallkill Church, commencing on Wednesday after the first Sunday in June, 1860, at 10 o'clock, A. M., and continue in session three days.

The Warwick Association will be held on Wednesday, Thursday and Friday, the 6th, 7th and 8th days of June, at our Meeting-House, 2½ miles North of Middletown. Public Worship to commence on each day at 10 o'clock, A. M. Preaching may be expected on Tuesday, Wednesday, Thursday and Friday evenings, at 7½ o'clock, at our Hall in this village. Preachers are expected from several distant States of the Union, as the ranks of the Church of God have not been broken by the sectional strife that agitates Anti-Christ.

The three above named Associations are on a direct line of Railway, beginning at Baltimore, and extending to this place. Wilmington, Del., is about three hours ride on the cars, from Baltimore. From Wilmington, passing through the cities of Philadelphia and Trenton on the New York line, we come within about seven miles of Hopewell, where brethren will be met, (we presume,) with conveyances to take them to and from the Delaware River Association. Distance from Wilmington, Del., to Hopewell, N. J., by Railroad, about 70 miles,—from Hopewell via New York city to Middletown, (this place) is a little more than 100 miles, and Railroad all the way through, to within a few rods of our door, where the string of our door-latch will be out, and ready for all our brethren and friends who may favor us with a call. Those coming from the Western or Southern States will never find our meetings better arranged, to save distances, time and expense. Come first to Baltimore city, and come on in company with an host of brethren all the way through—and those from the Western States will at this place be nearer their homes, or as near, as when in Baltimore. Taking the New York & Erie cars westward via Niagara Falls if they choose—they will pass on by a direct route to any western State.

Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Notice.

The Chemung Association will be held with the Charleston and Sullivan church at Mainsburg, Sullivan Township, Tioga Co., Pa., on the 16th and 17th days of June, 1860, where we hope to see a general attendance. Our brethren in the ministry are affectionately solicited to meet with us, especially Elders Beebe, Conklin, Smith, Hill and Hollister. This Association has but two ordained ministers; those faithful servants of the Lord, who formerly gladdened the hearts of the children of the Most High, have gone to dwell with Jesus, and see him as he is.

The brethren coming from the East will call on Wm. Ludington and P. W. Doud. Those coming from the West, will call on James M. Rose and James Cudworth, and those coming by Railroad, (Blossburg Branch,) will leave the cars at Mansfield, where they will find teams to convey them to the place of meeting.

By order and in behalf of the Church,
P. W. DOUD.

Notice.

BROTHER BEEBE—Please give notice through the *Signs of the Times* that brethren coming to the Old School Baptist Conference of Western New York by railroad, either way, will stop at Blood's Station on the Buffalo, Corning and New York Railroad.

Those coming from the vicinity of Geneva, Syracuse, Westmoreland, &c., can take the cars to Canandaigua, and from thence the steamboat on Canandaigua Lake to Naples Landing, and from thence the stage to the Hotel at Naples, which is much nearer than to go around by way of Rochester or Avon.

It is desirable and necessary that they should

reach the Station and Hotel as early on Tuesday as possible, (in order to be early to meeting on Wednesday,) where carriages will be in readiness to convey them to the place of meeting, a distance of about five miles.

Those coming by their own conveyance from the East will enquire for Eber Hill, Harvey Weld, or Dwight Graves. Those from the West for Augustus Weld.

We hope to see many here from the East and West, from the North and from the South; and O may God send his ministers who will not shun to declare the whole counsel of God before a gainsaying world; and may they come like clouds full of rain, and may they preach the unsearchable riches of the Lord Jesus Christ.

A. WELD.

Associational Notice.

Bloomville, Seneca County, Ohio
March 28, 1860.

BROTHER BEEBE—Please to give notice, through the *Signs*, that the Sandusky Association will meet at Van Buren, Hancock Co., Ohio, at 10 o'clock, A. M., on Friday before the second Sunday in June, 1860. Brethren of our faith and order are invited to attend.

Those who come by the cars, should come to Findley, which is seven miles from Van Buren. Those coming from the East and West, can come by the Cleveland and Toledo R. R. to Fremont, there change cars and come directly to Findley. Those from the South, can come by the Cincinnati and Sandusky R. R. to Cary, and there change cars and come direct to Findley.

All who arrive at Findley on Thursday, will find brethren with teams to convey them to places of entertainment, and to the Association.

Your brother,

LEWIS SEITZ.

Yearly Meeting.

Middletown, Del. Co.; May 15, 1860.

BROTHER BEEBE—Please publish the following notice of our Yearly Meeting, to be held with the Old School Baptist Church of Middletown and Roxbury, Delaware County, N. Y., at our Meeting House, on the first Saturday and Sunday in July, 1860, to commence at 10 o'clock, A. M., when and where we hope to be favored with the presence of our brethren and sisters from sister churches of our order; especially our ministering brethren are desired to attend.

Brother Beebe, try and meet with us, if possible; we need and desire advice of our fathers in Israel.

Yours, in affliction,

JAMES T. STREETER.

Old School Meeting.

Sparta, Michigan, May 8, 1860.

BROTHER BEEBE—By the request of the Baptist Church of Fairfield, will you publish that said Church will, if the Lord permit, hold a three days' meeting, commencing on Friday (the 15th) before the third Sunday in June, A. D. 1860, at 10 o'clock, A. M. Brethren and sisters of the Old Order of Baptists, are invited to meet with us, and as it is the Annual Meeting of the O. S. Baptists of Southern Michigan, the Ministers of our Order are especially invited to attend with us.

The meeting will be held about twelve miles South-Southwest of the City of Adrian, at or near brother Shelden Wyman's, for whom enquire.

Those coming from the East or West, by the Michigan Southern Railroad, will stop at Adrian, enquire for brother E. S. Carpenter, or his father, Samuel Carpenter, who live two miles Southwest of the Depot, who will convey them to the meeting, if they arrive there on Thursday or before.

Yours, in love,

JAMES P. HOWELL.

Old School Meeting.

New Milford, Pa., March 26, 1860.

BROTHER BEEBE—Please publish, in the *Signs*, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held at New Milford, in Bradley School House, about three miles west of New Milford Depot, in Susquehanna Co., Pa., to commence at 10 o'clock, A. M., on Wednesday before the third Sunday in June, 1860, and we desire a general attendance, especially of the Elders. Those who come from East or West by the New York & Erie Trains, will change cars at Great Bend Depot, where the Scranton trains will connect at 8 o'clock, A. M., and at 4 P. M. for New Milford—at which the friends will be met with conveyance to take them to and from the Meeting.

Yours, as ever,

LEMUEL HARDING.

Notice.

BROTHER BEEBE—It is the request of Bethel Church, which is held at their meeting-house, near Clay village, on the Louisville and Frankfort Turnpike, in Shelby County, Ky., that you publish in the *Signs* a three days' meeting, to be held with them, commencing on Friday (11 o'clock) before the fourth Saturday in June next.

Their brethren generally, and their preaching brethren particularly, are cordially invited to attend with them.

By request of the brethren,

J. F. JOHNSON.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

THE EVERLASTING TASK FOR THE ARMINIANS—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Tho. Dodson, Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

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REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala., U. S. S.; G. N. Fitch, Ind., do.; Joseph Lane, Oregon, do.; L. W. Powell, Ky., do.; Wm. M. Gwin, Cal., do.; A. G. Brown, Miss., do.; G. E. Pugh, Ohio, do.; Wm. Pennington, Speaker H. R. of U. S.; Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do.; Lansing Stout, Oregon, do.; John O. Burch, Cal., do.; Charles L. Scott, Cal., do.; W. B. W. Cobb, Ala., do.; Burton Craig, N. C., do.; Thomas B. Florence, Penn., do.; Charles H. Larrabee, Wis., do.; A. J. Hamilton, Texas, do.; Joseph Craig, Mo., do.; John G. Davis, Ind., do.; J. C. Robinson, Ill., do.; John J. Jones, Ga., do.; J. R. Barret, Mo., do.; E. S. Martin, Va., do.; A. Rust, Ark., do.; W. H. English, Ind., do.; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida, Prof. Theophilus Parsons, Cambridge, Mass., Prof. A. D. Bache, U. S. Coast Survey, Hon. Prefton King, of New York, Hon. Humphrey Marshall, Ky., Hon. G. W. Jones, Tenn., Hon. A. B. Greenwood, Com. Ind. Affairs, Hon. F. Bigger, U. S. Register, J. S. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas, S. S. Randall, Esq., Supt. Public School, N. Y., Wm. Patton, Esq., Washington, D. C., F. A. Benjamin, Esq., California.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Sidera."

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MIDDLETOWN, N. Y., JUNE 15, 1860.

NO. 12.

Correspondence.

Nacogdoches, Texas, May 16, 1860.

DEAR BROTHER BEEBE: As several of the brethren have given their views respecting the washing of one another's feet in the *Signs*, and as I do not recollect of any who have advocated it as a church act, I feel a desire to show my opinion also; as I believe that no injury to the cause of Christ can result from a candid and brotherly expression of our sentiments on any subject of christian faith and practice, even where we may differ one from another. And I feel sure that what I am about to write is not for the sake of the mastery, or a wish to dictate to my brethren, but solely with a desire to effect, so far as in me lies, a oneness of sentiment and uniformity in practice among the brethren, on a subject upon which we have long been divided in opinion.

That the washing of the disciples' feet, as narrated by John (chap. 13), was a literal act, is, I believe, admitted by all; that it took place in their assembled or congregational capacity, is beyond doubt; and that it followed immediately after the Lord's supper is, to say the least, highly probable, if not absolutely certain. When we compare the language of John introductory to feet-washing, where he says, "That Jesus knew that his hour was come, when he should depart out of the world unto the Father," with that of Paul, introductory to the supper, where he says, "That the Lord Jesus, the same night in which he was betrayed, took bread," &c., (John xiii. 1, and 1 Cor. xi. 23), we are, I think, bound to the conclusion that both refer to the same point of time. And when we add to this the fact that all the evangelists agree that the apostacy of Judas was foretold during the Passover Supper, and that John connects the same occurrence in his narrative of feet-washing, there seems to be but little room for doubt on this subject. And I further suggest here, that if it is contended that John's account of his rising from supper, in verse 2d, did not refer to the same supper spoken of after the washing of feet, but to some other supper antecedent to it, then how shall we reconcile this with the statement in verse 1st, that the Savior knew his hour was come, while it must, on this supposition, have been at least two days before the Passover?

There is, I admit, some difficulty in reconciling this with the supposition of the disciples, that the Savior, in addressing Judas in the language, "What thou doest, do quickly," intended for him to buy those things needed against the feast; but when it is remembered that the eighth or last day of the Passover was equally a holy convocation with the first day of the feast,

the difficulty will, I presume, be sufficiently accounted for. But as the main point as to the congregational character of the act is settled beyond doubt, I deem it unnecessary to pursue the argument as to the precise time, further at present; and will proceed to examine how far, and in what sense, it is still binding on the disciples of Christ "to wash one another's feet."—That it is still binding, in some sense, seems beyond doubt, for the Savior, immediately on resuming his seat, after having performed the act of humility, condescension and love, told his disciples that "As he, their Lord and Master, had washed their feet, they ought to wash one another's feet;" adding that he had given them an example that they should do as he had done to them: "For the servant was not greater than his Lord, nor he that was sent greater than he that sent him. Was any example ever consecrated by acts and words more striking and appropriate? or could its perpetuity have been enjoined by arguments more forcible and direct?—Nor is the perpetuation of the ordinance more forcibly set forth in the Savior's language, above quoted, than the manner in which it was to be done—(I speak this with all due deference for the views and feelings of the many esteemed brethren who, I know, differ from me on this point). For, as he had washed their feet literally, as an example, and then enjoined them to wash one another's feet, as he had washed theirs, in that example, I can see no way of escape from a literal feet-washing, corresponding with this pattern or example.

Before examining the arguments usually brought against feet-washing, as a church act, I will notice what I conceive to be the doctrine contained in it or signified by it, and to which the Savior referred when he said to Peter, "What I do thou knowest not now, but thou shalt know hereafter." That Peter knew what the Savior was doing, literally, is certain; but there was something signified in that act which he did not then fully realize, but which was manifest to him in his after experience. This, I think, was the total depravity of the old man—the flesh—through which he was constantly subject to temptation, lust and sin, and by reason thereof needed daily cleansing and pardon. That Peter and the other Apostles, except Judas, had a revealed knowledge of Christ as the anointed of God, and of the value of that cleansing of which he spoke when he told Peter, "Except I wash thee, thou hast no part in me," is evident from Peter's reply: "Lord, not my feet only, but also my hands and my head." And that this washing referred to the washing of regeneration or cleansing from sin is also manifest, from Judas being an exception to it; for as to literal washing, he was no doubt as clean as any of the others. But

they were then babes in the knowledge of divine things, and had many hard lessons yet to learn relative to their own weakness, frailties, infirmities, and the manifold temptations which would beset them from the world, the flesh, and Satan, and which would drive them daily to Christ for pardon and cleansing; and to encourage them to come to him in all their need, he stooped down to wash their feet, though contaminated by contact with the world,—by this, signifying his love toward them, and his readiness to forgive and cleanse them from all sin. And here I remark, that a knowledge of our own individual sins and need of daily cleansing, begets that sympathy in us for our brethren who, like us, are wrestling with their fleshly corruptions, which qualifies us to bear their burdens and imitate the Savior's compassion by fulfilling his command, "To do to them as he has done to us"—forgive their transgressions, as he forgives ours, and love as we are loved. And when, dear brethren, we sit at each other's feet and wash them, and in this literal act really show forth what we appreciate in heart—the love and pardoning mercy of our blessed Savior toward us, and our readiness to forgive one another, as he has forgiven us—then we shall surely experience that happiness of which he spoke, when he said, "If ye know these things, happy are ye if ye do them."

I am aware that many of the brethren think we have fulfilled the injunction, "To wash one another's feet," when we exercise that meekness and charity which the literal act was intended to signify. To such I would respectfully suggest, that if a command to perform a literal act can be fulfilled by teaching and practising those things signified by that act, then may I not claim to have baptized every believer to whom I have taught the death, burial and resurrection of the Savior, and our cleansing in his atoning blood?—these being the things signified in a literal baptism—or that I have administered the Supper to those to whom I have taught his expiatory sacrifice on the cross? Were I to ask a brother if he believed in the washing of the saints' feet, and he were to answer, Yes, and that he practiced it daily in acts of kindness, love and forbearance toward the brethren—these being the things intended to be signified by the literal act—might not another brother, with equal propriety, claim to have been baptized, because he believed in the death, burial and resurrection of the Savior? or to have partaken of the Supper, because he believed in his vicarious atonement?—these being the things chiefly signified in the literal acts of baptism and the Lord's Supper: and thus, in contending for a figurative feet-washing, in place of the literal act, I overthrow Baptism and the Supper.

Again, it is contended by many that feet-washing, though literal, is but an act of hospitality to strangers, travelers, &c. Had this been its intent, then surely Peter and the other disciples would have needed no after experience to enable them to understand its import and meaning; besides, those were neither strangers, travelers nor visitors who were the subjects of the first feet-washing, but the little flock, in their assembled capacity, with their Shepherd in their midst, while the command was limited to the household of faith, "Wash one another's feet." Furthermore, it is evident that the simple act of washing the feet, as an act of common hospitality, could have no suitable identity with that washing of which the Savior spoke to Peter, in connection with feet-washing: "Except I wash thee, thou hast no part in me."

It is further objected, that we have no account that any of the disciples who participated in the first feet washing, either taught or practiced it afterward; both of which they were bound to have done, had they understood the Savior's injunction in a literal sense. To this I reply that one of them at least, and he a chief one too, while sitting on that "Throne" to which he was designated by the King of Zion, not only gave a plain, literal and full account of the institution, but in language equally plain and precise, enjoined its after observance, enforcing obedience by that touching and never to be forgotten appeal, from the Savior's own lips, "If I, your Lord and Master, have washed your feet, you ought to wash one another's feet." The assurance that the Savior instituted an ordinance and commanded its perpetuation, is a sufficient guaranty to us that the Apostles both practiced it themselves and enjoined it on the church, whether we have any after account of it or not, else we must impeach their faithfulness to the highest trust ever imposed upon men. Besides, had they understood the washing of feet in some mystical sense, they would surely have given us some explanation leading us to that conclusion, or else how could we know when we have done an act, which it is declared we ought to do? I need hardly ask, where any inspired writer has ever denominated works of charity and kindness, "washing one another's feet."

Further, as regards the fact that John stands alone among the evangelists in his history of this institution; Luke also stands alone among them, in enjoining the perpetuation of the supper; for although Matthew and Mark both give a short history of its celebration by the Savior, yet neither of them says a word about its observance, or that it was to be ever again practiced. But this does not vitiate Luke's testimony, "This do in remembrance of me." True, Paul, the Apostle, to the

Gentiles, gives us an orderly and methodical account of its institution, and the obligation resting on the church to perpetuate it, according to the pattern given in the original. But it is worthy of notice here that this account was called forth by the gross abuse of that holy ordinance by the Corinthian Church, in turning the solemn simplicity of the ordinance into an idolatrous feast; to correct which, the Apostle wrote his plain and touching account of the design and manner of the institution; closing his account with a notification to them that "The rest will I set in order when I come."—1st Cor. ii. 34. This word rest, pre-supposes that there were other things pertaining to their church order, not included in his letter, which he would attend to in person when he came among them. May we not conclude, without much doubt, that feet washing was included among the rest? especially when the same Apostle elsewhere classes "Washing the saint's feet," among those good works that evidenced christian faithfulness and piety.—1 Tim. v. 10.

* That John, in the very close of the apostolic age, after the last of the inspired Judges in Israel, (himself alone excepted,) had been called from their thrones of judgment, on reviewing their writings and finding no recorded testimony setting forth the institution of feet washing, should have affixed his apostolic seal to it, that none might question its divine authority after he was gone, and when inspired authority could be no longer invoked in its favor, as had till then been the case, is reasonable. But that he should, thirty-four years after all other inspired writers had closed their testimony, have given us a plain, full and touching account of the washing of the disciples' feet by the Savior, with an emphatic injunction to them to do to each other as he had then done to them—to wash each other's feet, in token of their love and forbearance one toward another, as he had manifested his for them by the same act, knowing, at the same time, that the apostles and primitive churches had never practiced it, neither intending the churches after him to observe it, would have been strange indeed. Nor would it be less strange to suppose that John would have given a plain, concise narrative of a simple literal act, and enjoined its future observance, when he intended nothing more than a sentimental or figurative fulfillment, and yet gave no intimation of such fact.

I will close my remarks with a brief summary. First, The Savior washed the disciples' feet literally, and in their assembled capacity, and enjoined them to do to each other as he had in that example done to them. Second, Neither he nor the apostles after him have explained away the literal act, or abrogated it. Third, No acts of money, love or charity are anywhere characterized as synonymous with washing one another's feet. Fourth, The literal act is positively enjoined by one of the enthroned judges, and recognized by the apostles to the Gentiles, while the Supper is enjoined to be perpetuated by one of the evangelists only, and recognized in the same order by the same apostle. Fifth, If one literal ordinance is to be done away by a figurative fulfillment, without special inspired authority, then all literal ordinances may be dispensed with upon the same principle.

The above is submitted to the consideration of the household of faith, I hope and believe, in the spirit of christian love and fellowship. And while I have endeavored to contend earnestly for what seems to me a command of our blessed Lord, I hope no brother or sister will construe my earnestness into a spirit of dictation or censure. On the contrary, I think my heart's desire and prayer to God is, for the peace, union and prosperity of Zion.

May her watchmen see eye to eye, and all her inmates be of one heart and one mind. May they all be brought to harmonize in faith and in practice, and, as brethren, live in peace, abound in love to God and each other, and thereby manifest their heavenly birth and parentage.

Brother Beebe, I am aware that I may be trespassing too much on your space of late, and feel therefore to apologize for asking you to publish this lengthy epistle. Grace be with you and yours.

HOLLOWAY L. POWER.

Near Moravia, Iowa, May 15, 1860.

BROTHER BEEBE: Having concluded the business portion of my letter, I will send you a few remarks in relation to the Two Witnesses, for the consideration of the brethren. I am always unwilling to predicate a sentiment upon a figure, unless I can find some portion of scripture that satisfactorily leads my mind to what that figure was intended to represent. As it regards who the two witnesses are, my view is that the Comforter, the Spirit of Truth, is one, and the revelation of which Christ and the apostles were the embodiment, the other; and hence, the apostles being the embodiment, through Christ, of this glorious revelation of the New Covenant, are spoken of as one of the witnesses. And now for the scripture that leads my mind to the above conclusion.—John iii. 11: "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness." Notice, the Savior says, "I say." What? He is going to say, *We* speak, know, have seen; and calls it, *our witness*, (Christ and the Apostles), and is doubtless the same "which at the first began to be spoken by the Lord; and was confirmed unto us by them that heard him." But look at John xv.; in the 26th verse Christ says: "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." Then, here is one witness; and in the next verse he says: "And ye also shall bear witness, because ye have been with me from the beginning."

Here, then, is another. Now, these witnesses being the spirit of truth, and the apostles as the embodiment of the revelation of the new covenant, we can see all the power belonging to them, that is attributed to the two witnesses in the revelation to John, 11th chap., verses 3d, 5th and 6th. A difficulty may exist in the minds of some how the beast can make war against them, and overcome and kill them; but I think a little reflection will remove that difficulty. We are not to understand that they are to be killed, &c., in their real existence, but as witnesses.—Now, for a witness to be killed, &c., as a witness, is for his testimony not to be believed, for wherever his evidence is not believed, as a witness, he is dead. Where is the great city spiritually called Sodom and Egypt? Is it not the followers and worshipers of anti-Christ, who make great pretensions to religion, having a great zeal, but not according to knowledge bitter enemies of the truth, and endeavoring to destroy the validity of the testimony of these witnesses, thereby killing them. By their not suffering their dead bodies to be put in graves, I understand that they will not let their testimony alone, but will be continually presenting their testimony falsely, and will re-

joice at their overthrow, because their testimony tormented them. Here, then, was the place "where also our Lord was crucified." From this place all opposition to the truth comes. But after three days and a half, the great falling away spoken of by Paul in 2 Thess., 2d chap., and the man of sin being revealed, the son of perdition. Paul says the mystery of iniquity doth already work; and, brethren, we feel its working in our flesh as also we see it in the impenitent. But after the three days and a half that the wicked shall be revealed, the spirit of life from God shall enter into his witnesses; then that wicked shall be consumed with the spirit of his mouth, (his witnesses), and him whose coming is after the working of Satan, shall be destroyed by the brightness of the Lord. Yours truly,

JOSEPH ARMSTRONG.

Salem, Ill., Dec. 22, 1859.

BROTHER BEEBE:—I have been taking the *Signs of the Times* for three years, and have not, until now, written to you. I am highly pleased with your paper; it is a welcome visitor at my fireside. Perhaps a brief history of my life might not be uninteresting to you. I was born in Caswell County, North Carolina, 1781. My father emigrated to Tennessee when I was in my 12th year, and two years after to Barron Co., Ky., where my father and mother both died in the Baptist faith; they were baptized in Caswell Co., N. C. They left seven children—myself the oldest—four boys and three daughters; four of us have professed religion, two sons and two daughters—all Baptists. I professed a hope in Christ, Oct. 25th, 1801. I was baptized on the third Sunday of March, 1805. I have been trying to preach fifty-four years. Dear brother, I would never have tried to preach if I could have helped it. About one year after I was baptized, I was ordained. The same hope I professed the 25th of Oct., 1801, I yet possess; *it is all I have*, and I sometimes feel that it is very small. I am still trying to preach. I am the pastor of one church, and attend several other churches occasionally.

Dear Brother Beebe, I want to let you know some more of the events of my life. I have been married five times. My first wife was a Baptist; second and third, Cumberland Presbyterians; my fourth wife was not a professor, and my present wife is a Baptist; I baptized her after we were married, about ten years ago. She was born in Pittsylvania County, Va., Oct. 8, 1813.

Dear Brother, if it does not conflict with your business too much, I wish you would give me your views on 2 Cor., 12th chap., 16th verse. I try to preach two or three times a week. I profess to believe that the gospel is the power of God unto salvation, to every one that believes. I profess to believe that the life of God's children is hid with Christ in God; that all that is saved, or all that will be saved, was given to him before the foundation of the world; and all the glory that ever God's name is glorified by, is the glory that Christ had with the Father before the world was made.

Dear Brother, myself and wife would not know how to do without the *Signs of the Times*. We are gratified to hear from the brothers and sisters, far and

near, or as far as your columns reach. I often think of what the Savior said, So is every one that is born of the Spirit.

Dear brothers and sisters, pray for us. I am afraid of wearying your patience with my requests and remarks.

Now, brother Beebe, do as you think best with this, and you will please me. Nothing more at present; but remain yours,

SAMUEL DICKENS.

Rockport, Ill., May, 1860.

BROTHER BEEBE:—Although I never saw you in the flesh, I hope we have been taught by the same Spirit. I think I will submit to you a few lines for publication, if you think them worthy of a place in your valuable paper. I wish to write on what I sometimes hope the Lord has done for me, a poor helpless sinner. I was born in Washington Co., Ia., Sept. 28, 1838, and was raised by pious parents, both of whom were Old School Baptists; but I, like the rest of mankind, was born in sin, and in that element I ran on, until in the spring of 1857, when I hope the Lord plucked me as brand from the burning, and showed me that I was living without hope and without God in the world. Like all the fallen sons of Adam, I had a way planned in my mind, in which I intended, after I should become older, to get religion, as it is called, and whereby to obtain heaven and immortal glory. But when to the law and to my good deeds I looked for salvation, I found that God was holy, just and good, but I was a poor, blind, helpless, guilty and undone sinner, and that there was nothing good that I could do. I tried to pray the Lord to have mercy on me, a poor, helpless and hell-deserving sinner, and often took the bible to try to read; but there seemed to be nothing there that would apply with any comfort to me. I thought my case was an *outside case*. When going to labor, I would often find myself standing still and calling upon the Lord for mercy. Thus I continued until Sept. 27, 1857, at which time it appeared that my doom was sealed, and I must sink down in everlasting misery and woe, which I viewed to be perfectly just; and with the poet I could say,

"And, if my soul were sent to hell,
Thy righteous law approves it well."

At the feet of Jesus I fell; all hope was banished from me, and I could only cry, Lord, if thy mercy can flow to one so vile, let that mercy come to me, but—

"Here, Lord, I give myself away,
'Tis all that I can do."

At that time, my dear brethren and sisters, I hope the Lord was graciously pleased to unveil himself unto me, as the one altogether lovely and the chiefest among ten-thousands. I could then only say with one of old, He hath taken me up out of the horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings, and put a new song into my mouth, even praises unto his name. Then I thought I never should have any more trouble, that I should enjoy uninterrupted peace all the rest of my days. But these expectations were soon banished and I was left to mourn; but it was a different mourning from what I felt before. But soon again my clouds were driven away, and I again was permitted to rejoice in the hope of immortality through the blessed Jesus. I thought, of all people on the

earth, the company of christians was most delightful. I remained in this situation until the summer of 1859, when I went forward to the church, at the September meeting, and was received and baptized. But I often feel that I am unworthy to meet and worship with the saints of God, at the Savior's feet. But I think I can say, my affections are there, and my desire is there, and I pray that I may never bring reproach upon the blessed cause of God; but that I may live to the honor and glory of God.

Brother Beebe, do with this as you think best, and all will be right.

Yours, truly,

THOMAS N. ROBERTSON.

Near Newark, Del., May 1860.

DEAR BROTHER BEEBE:—I have often felt a desire to send you something for the *Signs*, and have frequently begun to write, but had to stop from some cause or other. And now I have nothing arranged in my mind to say; but I feel as though I would like to talk a little about him on whom my hope of eternal life rests. I know that in him there is an infiniteness, affording matter to fill our minds to all eternity. In him dwelleth all the fulness of the godhead bodily, and if I am so happy as to get to heaven, all of God that I expect to see, will be in him. I do not expect to see three individualities;—the Father in one place, the Son in another, and the Holy Ghost in still another, presenting three distinct tangible objects; but I expect to see all of the personal distinctions in the godhead shining forth through Christ in glorious refugence. I believe I will try to talk a little of him as revealed to us in the bible as the Redeemer of his Israel. I have thought I could see him in the Tree of Life, in the midst of the garden, and in this I have been strengthened by a passage in Revelations, "To him that overcometh will I give to eat of the Tree of Life, which is in the Paradise of God," Rev. i. 7. If we view Paradise as intending heaven, it will hold good. Christ is the centre of attraction to all the hosts of heaven. If we apply it to the church, Christ is in the midst of her. "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee. Christ as the Tree of Life is rich with fruits of the most healthful and delicious nature. This prolific Tree bears twelve manner of fruit, yielding fruit every month, and the leaves were for the healing of the nations. Not only is it fruitful, but it yields a most delightful shadow. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." In this we have a beautiful cluster of ideas. I sat down under his shadow with great delight,—what can be more welcome to the way worn traveller when pressed with fatigue, exposed to the beams of a scorching sun, than a cooling shade? Add to this an abundant supply of the most delicious fruit, so that when the poor sin-burdened sinner, feels pressed down with a load of guilt, too heavy for him to bear, and exposed to the burning heat of the sun; the law thundering its awful curses upon his guilty head, if he can sit down under this shadow and partake by faith of this fruit, how inexpressably delightful! It affords joy that is unspeakable and full of glory. And how refreshing

it is to the weary pilgrim, burdened as he is with a body of death under which he often groans, being burdened, when he can sit down under this regaling shade, and partake of the fruit of this Tree. It makes him, at least for a season, forget his sorrow, and affords him a sweet antepast of that rest and that feast which awaits him at the termination of his journey, when he shall sit forever under the shadow of this delightful Tree, and without interruption partake of this fruit unto eternal life.

I have thought also that I have seen him, in the provisions made for our apostate parents, directly after the fall.—"Unto Adam also, and his wife, did the Lord God make coats of skins and clothed them. Here the innocent suffered for the guilty. The beasts from whom the skins were taken, had to suffer; and so Christ, although perfectly innocent, suffered for the guilty. He had never offended either the laws of God or man. Various attempts were made to convict him of some violation of the law of Moses, and of the laws of Cezar, but all in vain.—Pilate, when he gave him up to be crucified, said, Take him and crucify him, for I find no fault in him. A strange reason for sentencing one to death. In no instance did he offend the law of God. At the waters of Jordan and on the Mount of Transfiguration, God, in an audible voice, declared him to be his beloved Son, in whom he was well pleased; and after his death exalted him with his right hand to be a Prince and Savior, to give repentance to Israel, and forgiveness of sins. Here we have a full acknowledgment of the validity of the sacrifice of Christ.—True, he suffered for sin, but not for his own, but for the sins of his people. Their iniquities were laid on him, and he had to suffer the penalty to the uttermost; yea, he drank the cup of trembling to its very dregs. He did not leave a sediment behind. His sufferings were two-fold. The spirit of a man will sustain his infirmities; but a wounded spirit who can bear? But Christ had to sustain the excruciating pains of the cross, and the hiding of the Father's countenance; and hence his pathetic lamentation, My God! My God! Why hast thou forsaken me? All this suffering did Jesus endure for his guilty people; and that, too, when they were enemies. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans v. 10.

God did not bring the skins to our fallen parents and set them to work to make themselves garments; but, "The Lord God made coats of skins." And that righteousness with which his people are clothed was not made by them; they did not put one stitch in it. If they had made it, it would have been as worthless as the fig-leaf garments. But God claims that righteousness in which the saints are justified, as his own. "Hearken unto me, ye stout-hearted that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion, for Israel, my glory."—Isa. xlv. 12.

When the garment was made it was not thrown down at their feet, and they told to put it on; but God himself clothed them: and so with the righteousness of

Christ: it is not thrown down at our feet, and we told to put it on; neither is it held up to the highest bidder; but as Isaiah has said, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation: he hath covered me with the robe of righteousness." God has done all, and not left one particle for us to do. What! nothing for us to do? Not the least thing for us to do in our salvation. "Not by works of righteousness which we have done; but of his own mercy hath he saved us, &c. And, for myself, I can say, Had the Lord left anything for me to do, it would have been left undone. And had I attempted to do it, it would have marred the beauty of the whole. I know that God's dear children do not wish to see any of their own filthy rags stitched on to that beautiful robe of Christ's righteousness. That robe in which they will be prepared to mingle with the society of heaven; yea, to stand before the throne of God with acceptance.

But I have talked enough for once, and will add no more, only to say I remain, as ever, yours, in the joys and afflictions of the gospel,

THOMAS BARTON.

May 24, 1860.

BROTHER BEEBE:—Being asked to write to you on business, I thought I would drop you a few lines for the *Signs*.

I live in a neighborhood where nearly all are Campbellites, or Christians, as they call themselves, and sometimes they take me to task, even their preachers; and here I will give you some of the questions put to me:

Question—Do we expect to be saved by our good works, keeping the law?

Answer—Romans, chap. 3d. For what the law could not do in that, it was weak through the flesh. God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

Q.—If you are not baptized, and join the church, you must be lost.

A.—Romans, chap. 4th, verse 2d. For if Abraham were justified by works, he hath wherefore to glory, but not before God.

Q.—Is not God wooing and beseeching the sinner to come all the time?

A.—Romans, chap. 9th, verse 15th. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Q.—Wasn't Adam a good man and fit for heaven, just as he was placed in the garden of Eden?

A.—1st Corinthians, chap. 15th, verse 45th. And so it is written, The first Adam was made a living soul; the last Adam was made a quickening spirit. Verse 46th, Howbeit that was not first which was spiritual, but that which is natural, and afterward that which is spiritual.

Q.—Well, then, if God makes some to be saved and some to be damned, he is an unjust God.

A.—Romans, chap. 9th, verse 20th. Nay but, O man, who art thou, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Verse 21st, Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?

Q.—We believe every rational man could be saved, if he would.

A.—John, chap. 15th, verse 16th. Ye have not chosen me, but I have chosen you. John, chap. 5th, verse 65th, And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Now, Brother Beebe, I joined the church last August, and was baptized, but I do not believe that joining the church, and being baptized, will save me, but, if ever saved at all, it will be by sovereign grace, and grace alone, not for any good works that I have done, or ever expect to do; for if my salvation depends on my good works, I know I am gone forever. James, chap. 1st, verse 17th, Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Now, I do not doubt the way the least bit, how we are to be saved. Romans, chap. 8th, verse 17th, And if children then heirs; heirs of God, and joint heirs with Christ, then brethren and sisters, what manner of men and women ought ye to be, if heirs with Christ? Ought we not to strive together for the peace and comfort of each other as christians. Romans, chap. 6th, verse 14th, For sin shall not have dominion over you: for ye are not under the law, but under grace. Then, brethren, we should be careful not to do anything to wound the feelings of our brethren, but try to walk orderly, as christians should in the present world. Ephesians, chap. 2d, verse 8th, For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Now, brethren, it is a free gift, a free donation, without the will or aid of man. God commenced the work, and he will carry it on without the help of man.

Now, brethren, some say men can fall from grace; here is the grace they fall from. They put on a form of Godliness, but deny the power thereof. Yes, they say, they can get religion when they please. Now hear what Jesus says. John, chap. 10th, verse 16th, And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Now, does that look like they could get grace if they would? Neither would they have it, if they could get it, for it would be foolishness to them. Romans, 4th chap., 4th verse, Now to him that worketh is the reward not reckoned of grace, but of debt. Now, when they look for it, and get it, it will not be grace; it will only be debt. And there are some that say they can get religion when they please. See Acts, chap. 15th, verse 18th, Known unto God are all his works, from the beginning of the world; but if it is left to man to choose whether he will be saved or not, it is not known of God.

Also they say the infant is pure. See Luke, chap. 5th, verse 32d, I came not to call the righteous, but sinners to repentance. Now if they were righteous, God did not come to save them. See Luke, chap. 19th, verse 10th, For the Son of Man is come to seek and to save that which was lost.

I have written more than I expected, and leave this to your better judgment. Hoping you may stand up under the many troubles and trials of this unfriendly world, is the prayer of your unworthy brother, if one at all.

A. R. HAMILTON.

Rough & Ready Mills, Va.,
May 21st, 1860.

BROTHER BEEBE: We were in great hope of seeing you at our last session of Pig River Association, and of hearing you preach, as it was reported that you were to be there. It was held with the church at Town Creek. I think you would have enjoyed the meeting well, if you had been there. There was a large concourse of people, and a band of loving, warm-hearted brethren and sisters present. We had several preaching brethren with us who were never with us before. I think we had the gospel of the Son of God preached to us in its purity by the Lord's messengers, who all seemed to be laden with the glad tidings of great joy. There was no uncertain sound; not a jarring note was heard: all preached Jesus and him crucified, and that Salvation is of the Lord. By grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast.

We would be glad, brother Beebe, to have you visit us, at least, once, if no more. Our next Associational meeting will be held with the Camp Branch, in Henry County, and commences on Friday before the fourth Sunday in August next; some eight miles from the Court-House in Henry Co., Va. If in your power, will you be present? You will find a good many Baptists in this part of the country.

Yours, in the love of the truth,

MILES W. ATKINSON.

REPLY.—We had given brother Martin and others encouragement that we would attend your last meeting, and had greatly desired to do so; but at the time of your semi-annual session, we were just recovering from an illness by which we had been disabled for several weeks. It is very uncertain, now, whether it will be in our power to attend your August meeting; but, should the way be open, we shall most gladly embrace it.—[Ed.]

Wagon Knob, Mo., May 21, 1860.

DEAR BROTHER BEEBE: As my pilgrimage upon this earth, according to the course of human events, must soon come to a close, and as I have been a member of the "Old Regular Baptist Church" for nearly fifty-nine years, having joined the church in Kentucky, and as I have a good many relations who belong to the same order and faith that I do, from whom I have not heard for many years, I feel it a duty incumbent upon me, in my declining years, (I am now in my 78th year), to inform them through your paper. I presume a good many of my relatives are aware that I am still a member of the same order that I was fifty-nine years ago, and hope to continue the same so long as I am an inhabitant of this world. Owing to my feebleness of health, I am not permitted to attend meeting as often as I desire; nevertheless, I find it consoling to have the faculty of seeing how to read the Word of God; and it is also cheering to me to read the sound truths contained in your excellent paper: and may the Lord bless you in your good work, in promulgating His word to a dying people.

Yours in Christ,

THOMAS PROCTOR.

Circular Letters.

[BALTIMORE.]

The Baltimore Baptist Association (called Old School) in session with the Ebenezer Baptist Church, in the City of Baltimore, May 16th, 17th and 18th, 1860: To the several churches of whose messengers she is composed, send love in the Lord:

DEAR BRETHREN:

In accordance with our usual custom, and as an expression of love and fellowship, we address you this our annual Circular, through which you may hear of the welfare and steadfastness in the faith of some of your heavenly Father's children. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto him be glory in the church, by Christ Jesus throughout all ages, world without end. Amen.—Eph. iii. 20, 21.

The great apostle to the Gentiles, is in this chapter speaking of the hidden mystery, which was from the beginning hid in God who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God. That in the fulness of time this ministry should be known unto the Gentiles; and that the middle wall of partition should be broken down, which had been between Jews and Gentiles, and of twain making one new man, and so making peace.

This the apostle claims was made known to him by revelation: "How, by revelation he made known unto me the ministry, as I wrote afore in few words. These things are a hidden mystery, known to the church of God, only as the Lord is pleased to reveal it. The existence of the church in Christ Jesus her Head, in connection with all spiritual blessings which were given her in him before the foundation of the world—their visible existence in the first or earthly Adam, and their spiritual existence in the second Adam, and all their spiritual blessings flowing to them, which were given them in their living and spiritual Head before time began: we say these things are a mystery. And the apostle says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Jesus Christ. Jesus says, "I am the vine; ye are the branches." This figure shows the union of Christ and his people, and exhibits something of the mystery of Godliness. Literally, all the branches of a vine had their original existence in the vine; and as Christ has applied this figure to himself and his members, it proves that his members or branches had a prior existence in him as the true Vine or as the Head of the church, which is his body. And it also shows that as the branches of a vine naturally derive all their life and nourishment from the vine of which they are the branches: so also it is with Christ and his people. He says, therefore, "Because I live, ye shall live also."

By a birth of the Spirit the children of God, as such, are manifested: hence the apostle says—"As many as are led by the Spirit of God, they are the sons of God." Again: "If any man have not the Spirit of Christ, he is none of his." He thus

shows that the Spirit of Christ bears witness with our spirits; giving evidence of our being united to Christ. To those living members exclusively the apostle is writing, and setting forth to them the mystery of God in the salvation of his people. And he concludes this epistle to the saints at Ephesus, and to the faithful in Christ Jesus, saying: "Now unto Him that is able to do." O! it is a consolation to the saints of the Most High God, that, although in themselves they are poor and helpless, and without Jesus they can do nothing, yet being united to Jesus, they can do all things; for it is God who worketh in them both to will and to do of his good pleasure. The desires of the heaven-born are great, and their wants are many, and they can only be supplied by Jesus Christ. Having had a foretaste of the joys to come, their earnest desires and their longing appetites crave brighter and more constant manifestations of the grace of God, and of their interest in him. How shall all these wants be supplied?—Are these riches and power with God to supply them? Paul says, "He is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." This brings to view the fruits of the Spirit.—It is to be feared that there are many in the religious world whose only hope rests upon the works of the creature to merit the favor of God.—Such have never been able to discern between the fruits of the Spirit of God in them, and their own works. All in whom the Spirit of Christ dwells, will show the fruits of the spirit. A good tree cannot bring forth corrupt fruit; and hence, that which is born of God cannot commit sin, because his seed remaineth in him; and while the saints are possessed of mortal and sinful bodies of flesh, in which dwells no good thing, there is, nevertheless, dwelling in them that incorruptible and living principle which, like its Author, is sinless and pure, which cannot sin, because it is not born of or produced by the flesh or fleshly powers, but because it is born of God; then let us, with one voice and heart, say, "Unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end." To the church only are the riches and the glory of God made known. His great love is made known to them in bearing their sins in his own body on the cross, in satisfying for them the demands of the law, in quickening them to a newness of life, and in keeping them by his power, through faith unto salvation, ready to be revealed in his church, where

"God moves in a mysterious way," adding unto her such as he has and will own and bless in the last time. Then, unto him be glory in the church, as it is in her that God is praised. As saith the Psalmist, "Praise waiteth in Zion for thee." There the work of his own hands praiseth him: the church, being his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we shall walk in them; and as God works in them to will and to do, and hath wrought all our works in us, according to Job, God will have respect to the work of his own hands. As it is, in the church the Lord says he will dwell forever, for he hath desired it for an habitation; he is therefore known in her palaces for a refuge. Here the Psalmist desired also to

dwell forever, to enquire in his temple.—Christ is the Head of his church. He is a wall of fire around about her, and the glory in her midst. Her children are all taught of the Lord. The prophet, by faith, saw them as a solemn assembly, and in a peaceful habitation. They are clothed in the righteousness of Christ, and covered with garments in which he has adorned them. That righteousness which is of God, by the faith of Jesus Christ, of whom the whole family in heaven and earth is named.

Seeing then, brethren, that we have this hope, let us not be discouraged by the trials of the way, though they be many; though foes assail without and fears prevail within. The apostle commends us unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us; unto him that is able, may the Lord's people come in every time of need. To him let us come, for he is God and changeth not; therefore the sons of Jacob are not consumed. His arm is not shortened, that he cannot save, nor is his ear dull, that he cannot hear. We therefore conclude that all the blessings which are treasured up in the great Head of the church, are designed for Zion, which is his body, to whom they were given in him before the foundation of the world, and in her militant state they will flow down to her and to all his members or branches: for they have a vital existence in the true and living Vine. "And by virtue of this union to and identity of branches and Vine, members and body, they shall be saved in the Lord with an everlasting salvation." Although these blessings are not at all times enjoyed to the extent we may desire, yet in the unerring judgment of God, who keepeth Israel, they are sure to come in his wisely appointed times. Truly, Zion sometimes seems to languish, and but few come to her solemn feasts, and she is called to experience dark and trying things; still God has hitherto sustained her, and he assures us that his grace is sufficient for her. And God will make her an eternal excellency: as her days, so shall her strength be. Although she is chosen in a furnace of affliction, when he hath sufficiently tried all her children or members, they shall come forth as gold; and be made more than conquerors through him that hath loved them and given himself for them.

Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—Unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen.

W. J. PURINGTON, Mod'r.

JAMES BLIZZARD, Clerk.

[DELAWARE RIVER.]

The Elders and Messengers composing the Delaware River O. S. Baptist Association, in session with the first Hopewell O. S. Baptist Church, May 30, 31 and June 1, 1860, to the Churches whose Messengers we are, send Christian salutation:

BELOVED IN THE LORD—God, who is rich in mercy, has graciously spared us another year, and has permitted us once more to meet in an Association; and as it has been the custom of this Association in former years to address a Circular to

the several churches represented in the same, we send you this our Annual Letter. And as all subjects presented in the scriptures are important and suitable for contemplation at all times, we have selected as a subject on which briefly to dwell in this letter, *The Order of the Church of God.*

All that can be known by mortals of this church and its order is what God has been pleased to reveal in the scriptures; the same also is revealed in the hearts of his children, by his Spirit which dwelleth in them. God is in one mind—none can turn him. The same things which were revealed to the holy men of God, who wrote as they were moved by the Holy Ghost, are now revealed by the same Spirit unto the heirs of promise. None of these things can be known by man in his natural state, but as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us (his children) by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. The Christian religion is revealed from heaven, but all other religions may be received by men in the state of nature, may be taught by man to man, taught by the precepts of men. The church of God and its order was prefigured by the tabernacle in the wilderness, by the temple in Jerusalem, and by the various rites pertaining to the Patriarchal and Mosaic or law dispensations. God commanded Moses to make all things in the tabernacle according to the pattern showed him in the Mount. The things showed to Moses in the Mount were heavenly things, consequently the tabernacle, temple and temple worship, together with all the Jewish rites composing the yoke which they (the Jews) were not able to bear, were but a shadow of good things to come—the heavenly things shown to Moses the servant of God and to the prophets, even before Christ's kingdom or church of God was set up in gospel order in the world.

It is concerning the order of this kingdom or church that we would now write, even of the heavenly things which have been shadowed forth by the things going before. They were a shadow of good things to come, but the body is of Christ. Christ is King in Zion; to him we look for order in his kingdom; he is the Fountain and Source of all law and order in his kingdom. He has said, Upon this Rock will I build my church; and the gates of hell shall not prevail against it. The church of God rests upon a firm foundation, against which all the powers of darkness may rage in vain; it cannot be moved, and all the members composing this church are safe. Saith Jesus, I give unto them eternal life, and they shall never perish. Jesus is Head over all things to his church, which is his Body, the fulness of him who filleth all in all. They are built up a spiritual house, a holy temple in the Lord, and are declared to be the temple of God. God dwelleth in them. The members of this church are born of God; Christ dwelleth in them, and he is their life, they are one with him, even as he is one with

the Father. Christ, as Head of the church and King in Zion, has definitely established the order of the church, which is his body; to him we look for all things connected with church building and order. To the law and to the testimony, if any man speak not according to this rule, it is because there is no light in him. We are not at liberty either to add to or take from the law of Christ, but are to be wholly governed by it, but all things whatsoever he has commanded we are to observe and do. The primitive disciples were born of God, and could see the kingdom of God; to them was given a commission to teach all nations—to teach them to observe all things whatsoever he (Christ) had commanded them; and that this might be fully executed, he promised that the Holy Ghost, or Comforter, whom the Father would send in his name, should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. There were many things said by Christ, when here on earth, that were not fully understood, even by the apostles, until after the resurrection of Christ; but when the Holy Ghost came upon them, they were made to understand the scriptures; and the sayings of Christ were brought fresh to their minds, and they were given to understand the spirit of his words, and to teach the same as commanded by Christ, and we are not at liberty to suppose that there was any thing commanded by Christ omitted by them, but that they taught all things that he had commanded, and made a faithful record of the same. The apostles were bidden to tarry in Jerusalem until they were endued with power from on High, and when that power came upon them, they were fully qualified to teach, and were prepared to sit upon the thrones that they were appointed to sit upon, to judge the twelve tribes of Israel. This power came upon them on the day of Pentecost. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts ii. 1-4. Thus were the apostles endued with power from on High, and immediately entered upon the great work whereunto God had called them. That the apostles now understood the prophecies, concerning Christ and his kingdom more fully than they did before they were endued with power from on High, appears evident from the sermon preached by Peter on the day of Pentecost. It was at the close of this memorable discourse that Peter by the Holy Ghost laid down the order of the church of God. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts ii. 41-42. In the 47th verse of the same chapter, this body of baptized believers is called the church. And the Lord added to the church daily such as should be saved. May we not safely conclude that the church set forth

in the above quotation is the church of God, and that the order here presented is the order of his church as set up, and that order established is to be observed by the church throughout all time. Had there been any other ordinances taught by Christ and brought to the remembrance of the apostles by the Holy Ghost, we might expect to find them in connection with this precious cluster. But as none others are recorded, we feel sure that the church observing this order is to be recognized as the church of God in the world. Let us examine the order here set forth: *They gladly received his word.* This clearly shows that they were not natural, for the natural man receiveth not the things of the Spirit. They were such as had been pricked in the heart, and made to feel their need of a Savior; so that when Peter preached Jesus the Savior, they could gladly receive his word; and as baptism was the first step for repenting believers to take, *they were baptized.* This shows that they had become dead to the law by the body of Christ, and that they were married to him—that is, risen from the dead. Being born of God, they loved the lowly way marked out by Jesus, and were willing to deny themselves and to take up their cross and follow him. *They continued steadfastly in the apostles' doctrine.* This was essential to gospel order. The doctrine is taught to the children of God in their experience, and if kept humble they will continue steadfastly in the apostles' doctrine. Without this continuing in the doctrine there could be no gospel fellowship, but they continued unwaveringly in the apostles' doctrine and fellowship. Fellowship is companionship, society; mutual of persons on equal and friendly terms; familiar intercourse. It also brings to view partnership, joint interest, &c.—These brethren continued in fellowship. Disorder in any shape would be a breach of fellowship. It is possible that the fellowship amongst brethren may be weakened, and even so far broken that they cannot consistently unite in worship, when this breach exists it would be inconsistent for them to come to the table of the Lord together, for at the table we declare that we are one body and one bread, that we have the same interests, the same hopes, and the same fears, and that we have no other support or sustenance than Christ. To continue in fellowship, it is necessary that the discipline of the church should be strictly attended to. No church will long remain in fellowship, or in a healthy condition, if gospel discipline is neglected or disregarded. Discipline is necessary in all organized bodies; armies and navies would not be formidable without discipline.—But in the church of God we see cause for maintaining discipline, not only that we may present an unbroken front to our enemies, which is very essential, but that we may be at peace among ourselves, and that we may show our love one to another.

Love and faithfulness are both essential to gospel fellowship. Christ's kingdom is not of this world, yet she has many enemies in the world, who are seeking to distract the church, to sow discord among brethren, and to destroy the fellowship of the saints.

But may we, like the church at Jerusalem, continue steadfastly in the apostles' doctrine and fellowship. *And in the*

breaking of bread. The ordinance of the Supper is designed to bring fresh to our minds the sufferings of Christ, his broken body and his shed blood, and as often as we eat this bread, and drink of this cup, we shew forth the Lord's death, till he come.

And in prayers. Prayer is the act of asking for a favor, or for favors. But, in worship, something more than mere form of words is implied. Prayer is the desire of the heart, and that desire is indited by the Spirit of God. *We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.* Without the intercession of the Spirit, all our prayers would be but vain repetition; no better than the prayers of the heathen. But the church at Jerusalem continued in prayers, and no body of people can be identified as the Church of God that do not continue in prayers as well as in fellowship. There is fellowship in prayers. Jesus prayed, and all his disciples prayed. The pure desire of the heart is prayer, whatever position the body may be in. Whether we open the mouth or not, the desire put in our heart by the Spirit will come up before God. He heareth the cries of his children who cry day and night unto him, and will answer in due time; so if the vision tarry, we are to wait for it, for he will come, and will not tarry. Perhaps, public or social prayer was more particularly intended, in the order set forth. That the saints assembled for prayer is evident, from the record given by inspiration, and as long as the Church of God remains on earth, they have need to pray. May God grant that we may continue in prayers! In this order, set forth by the judges or apostles, everything relative to the order of the church is expressed or implied. May we be enabled to continue steadfastly in them. When Christ was with his disciples, he gave to them a new commandment, that they should love one another. This is implied in the order; for without love there can be no gospel fellowship.—Love is of God: he that loveth is born of God. Love is one of the characteristics that distinguish the church of Christ from anti-Christ. "By this shall all men know that ye are my disciples, if ye have love one to another."—John xv. 35. Love is also evidence to us. "We know that we have passed from death unto life, because we love the brethren."—I John iii. 14.—Paul wrote to the Hebrews: "Let brotherly love continue." Love is a heavenly grace—one that shall never cease; while faith and hope shall cease, yet will love remain; and, instead of diminishing, it shall expand when death shall end the other graces with us. May we receive the exhortation or injunction of an inspired apostle: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honor preferring one another."—Rom. xii. 9, 10. "Beloved, these things have been written for our learning and for our instruction and consolation.

God has left on record many great and precious promises. He has promised to be with his church always, even unto the end of the world. Having loved with an everlasting love, therefore with loving kindness doth he draw them. Jesus, hav-

ing loved his own which were in the world, he loved them to the end. The church of God, standing in gospel order, can never be overcome by her enemies, for one shall chase a thousand, and two shall put ten thousand to flight.

The royal Psalmist has beautifully set forth the blessedness of the unity of the church of God standing in gospel order. Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more. Truly, we may say, in the language of the same writer, Happy is that people that is in such a case: yea, happy is that people whose God is the Lord. May we be made to realize that we are the brethren that dwell together in unity, and may the precious oil flow forth, that we may be strengthened and encouraged to stand fast in the liberty where-with Christ has made us free, and not be again entangled with the yoke of bondage.

Beloved brethren, may God bless and guide us into all truth, and keep us from all evil, and his name shall have all the glory.

CORRESPONDING LETTER.

The Baltimore Association of Old School Baptists in session with the Ebenezer Church, in the City of Baltimore, Md.—To sister associations with whom we are in correspondence, sends greeting:

DEAR BRETHREN:

We have been permitted to meet once more, without molestation or fear, and enjoy one of those seasons of christian union and fellowship, which none but christians can appreciate. Your messengers have come to us from the east and from the west, from the north and from the south,—not to discuss any of the exciting political questions that distract and threaten to divide our highly favored country, and separate chief friends—not to legislate for the churches and devise ways and means for the advancement of the Redeemer's Kingdom—not for the purpose of attempting to raise the Church of Christ from the dunghill to a state of respectability, by inventing a new gospel, or softening down the doctrine thereof, to suit the views and notions of carnal men; but to see how the vine flourishes, and whether the pomegranates give a good smell. The flourishing of a vine consists in its sending forth branches, yielding its leaves, and blossoms and fruit in its proper season; but if we see a vine in the season of winter putting forth its buds and blossoms, we conclude at once that it is sickly and but blooming for death. The seasons do not come at our bidding. If the sun shines, or the rain falls, it is the result of God's fixed and unalterable laws. So in regard to the vine of Israel. God has planted it; God must water it,—and all her flourishing is at his appointed seasons. His showers of grace must fall; His Sun of Righteousness must shine, and then his vine will flourish. God has been proclaimed as a Sun and Shield. His doctrine has seemed to drop as the rain, and, from the indications, seen and felt, we

would fain hope that soon we shall hear the voice of the Beloved, saying, "Behold, the winter is past, the rain is over and gone, and the time of the singing of birds is come, and the voice of the turtle is heard in our land." The churches in their letters breathe a spirit of peace and brotherly love, and speak of some accession to their numbers.

We have appointed our next Association to be held with the church at Black Rock, commencing on Wednesday, before the second Sunday in May, 1861, when and where we hope again to meet your messengers, and receive your minutes.

WM. J. PURINGTON, Mod.
JAS. BLIZZARD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1860.

What Is Faith?

Webster defines the word as signifying "Belief; assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence." And what he denominates *Evangelical faith, justifying and saving faith*, he says is the "assent of the mind to the truth of Divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will, or approbation of the heart." And this definition is established by the colleges and universities of our country generally, and endorsed by all Arminians and legalists everywhere. But the definition of the term as used in the scriptures, as defined by the inspired apostles, differs very widely from the popularly received definitions of men. The apostle John speaks of it as a child from heaven, born of God, and inspired with heavenly life, and triumphing over the world. "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world: even our faith." That faith which is the creature of the carnal mind of man, the mere assent of the judgment of our fleshly mind, although cordially received and confidently relied upon, is but, at best, a creature of our own, born of the flesh, and can no more overcome the world, than can the flesh itself; because no stream can rise above its fountain. Differing then, in parentage and birth as widely as the distance between earth and heaven, these two kinds of faith have no vital relationship with each other. The faith produced by the convictions of our natural judgment, however cordially assented to or endorsed by the will of man, is nevertheless a child of earth, which, could it overcome the world, would overcome itself, as it is an element of the world. But that faith which is of God, and in God, is the faith of the Son of God; and the Lord Jesus Christ is himself the Author and the finisher of it. This is the faith of God's elect. By it, all the saints are distinguished from the world, as none can possess it unless they be born of God, and as without it no man can please God. We do not understand that the birth of faith is distinct from the birth of the saints; but an element of the new, heavenly and spiritual birth, which is not of blood, nor of the will of the flesh, nor of the will of man; but of God. That birth which is of an incorruptible seed, by the word of God which liveth and abideth forever; and,

therefore, unlike the flesh, which is grass, and the goodness thereof, which is the flower of grass, for they must wither and fall away; but the word of the Lord, the source, fountain and origin of true faith, liveth and abideth forever. This true and living faith is, then, an element of the heaven-born child of God, and only by it can we overcome the world, the flesh and the devil; only by it can we approach the throne of grace, draw nigh unto God, or cry Aba Father. For he that cometh unto God must believe that He is, and the belief in God's being and perfections is the act of vital faith.

This heaven-begotten and heaven-born faith, is the substance of things hoped for, and the evidence of things not seen. It is more than a shadow; for a shadow is not the substance of anything; though shadows do prove the existence of substances which cast them, and to some extent may portray the outline or shape of the substance of which they are the shadows, yet they have no substance in themselves. Thus in the ceremonial law, the meats, drinks, sabbath days and new moons, were the shadow of good things to come; but the body, or substance, is Christ. And as the faith of the gospel is the faith of Jesus Christ, and as the righteousness which alone can justify us before God, is by the faith of the Son of God, who hath loved us and given himself for us, so it must be a substance, in distinction from all shadows, passions or exercises of the natural mind, or energies of unrenewed men. The christian's faith and hope are inseparably associated, and must operate together in the spiritual exercises of the saints while in their pilgrimage state. Faith is not the substance of hope, but it is the substance of the things hoped for, by the christian. The things hoped for by the new man are spiritual, heavenly and eternal, for it enters within the veil, and is fixed on things which are not seen by the natural perceptions of men. Nothing short of the faith of the Son of God can make real, or give substance to, the things thus hoped for. Eye hath not seen, nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love him; but he hath revealed them unto us by his spirit; and all the revelations of the spirit to us are made to our faith. Hypocrites may hope, but their hope shall perish; for it is ideal, having no substance. But the hope of the christian is a reality, and faith points to Christ as the Hope of Israel, and the Savior thereof, and gives reality to the things hoped for; and until hope shall yield to fruition, it is the substance of the things hoped for, as well as the evidence of things not seen; of eternal things, which are imperceptible to the eye or intelligence of unregenerated men. "While," says Paul, "we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." We could not hope, in a gospel sense, for spiritual and eternal things which are not seen, if faith did not present them; hence faith is the substance on which hope is sustained, and just in proportion to the development of faith in us, will be the steadfastness of our hope, so far as christian experience is concerned. When our faith is not in manifest exercise in our

hearts, our hope flags, and we approach the borders of despair, and in great anxiety cry out, My hope is perished from the Lord! But the renewed manifestation of our faith, obtaining victory over the world, says, Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. The faith that is born of God will lay hold of and endorse no other doctrine than that of God our Savior, it will point out no other path for the saints to walk in but that which Christ has marked out by his precepts and examples, and it will admit as genuine no other experience than that which is led by the Spirit of God. And while all other kinds of faith may be attainable by the powers of the flesh, and when attained, can join affinity with other kinds of the faith, that of which we speak can only come from God, and never can be known or felt by any while in an unquickened state, and when implanted in the heart, will not amalgamate with the faith of men nor of devils.

Another peculiarity of this faith is that it will endure trials of the greatest severity, and God has ordained that it shall be tried. All the sore afflictions, tribulations, persecutions and temptations to which the saints of God are subject, are designed for the trial of our faith, and when it shall be sufficiently tried, they who possess it shall come forth as gold, purified and refined, the power of faith shall be known by all the saints, in its victories over the world, the flesh and the devil. It shall triumph over death, and vanquish the gloom and terror of the grave. As in times past it has quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, caused the saints to wax valiant in fight, turned to flight the armies of the aliens, women receiving their dead raised to life again, and others were tortured, not accepting deliverance, that they might receive a better resurrection. Others had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy. And what shall we more say? for time would fail to tell of Gideon, of Barak, and of Sampson, and of Jephthae, of David also, and Samuel, and of the prophets. This invincible, almighty faith by which all these victories were gained, is directly ascribed, in this very connection, to our Lord Jesus Christ, who is the Author and the Finisher of it. Into the unity of this faith all the saints of God thus far developed have come; and into it all the redeemed of the Lord shall ultimately be brought; for, There is one faith, even as there is one Lord, one baptism, one God and Father of all, one body, one spirit and one hope of our calling.

Having briefly treated on the nature, the origin, the peculiarities, the power and vitality of this faith, and labored to discriminate between it and all other kinds of faith, we will close by enquiring whether we, dear brethren, are in possession of it, and by pointing out some of the reliable evidences of its existence in our hearts.

The apostle has said, "Examine your-

selves whether ye be in the faith." How important is this investigation; in nothing can we be more deeply interested. Without this faith, we may please men, we may gain the applause of the world, we may gratify the lusts of our carnal nature; but without it we cannot please God. In its absence we cannot know God, nor approach him. Only by it can we rest upon the provisions and gracious promises of the gospel, find access to the throne of grace, understand the truth, endure the trials of the way, quench the fiery darts of Satan, overcome the world, have communion with God, fellowship with his saints, or finally pass the chilling terrors of death and the grave without fear or dread. What are the evidences of its existence in our hearts? Of the many which God has graciously given, we can at this time only mention a few:

First, The faith of the Son of God in our hearts is always associated with hope and charity. Now abideth Faith, Hope and Charity, these three. If, then, we have the faith, just as its power is manifested in us, to the same extent will our hope be established in God, and our charity, or love, flow to God and to all who bear his image. The love of God shed abroad in our hearts will centre in God as its Author and source, in his people, his truth, his government, his laws, his ordinances, and all the privileges of his church.

SECOND. Having this faith we have peace with God through our Lord Jesus Christ, or, in other words, are reconciled to God, rejoice that he is God, that he has all power in heaven and in earth; that he reigns supreme over all beings, all worlds, and all events, that he has numbered the hairs of our head, and will not suffer one of them to fall unbidden of him to the ground.

THIRD. If we have this faith, we shall learn by experience that we cannot control it, exercise or enlarge it; but on the contrary, it will assuredly control, exercise and govern us.

FOURTH. Having this faith, we shall assuredly also have doubts, fears, trials, temptations and great conflicts with the world, the flesh and Satan, for our faith must be tried, that its power may be understood and appreciated.

FIFTH. If our faith be of the operation of God, it will give us such views of the perfections, power and majesty of God, that we shall abhor ourselves, in dust and ashes, while we admire, gaze and wonder at the amazing power and grace displayed in our salvation.

SIXTH. This faith will lead us to trust alone in God, for our eternal salvation, and for the salvation of all his redeemed family, while it will effectually destroy in us all confidence in the flesh. The more we know of God, by faith, the greater will be our confidence to resign our present interests and our eternal destiny to his hands, and beg that we may not be left to be filled like Ephraim, with our own ways.

In proportion as we feel the reigning power of this faith in our hearts, we shall be ready, willing and anxious to honor, praise, revere, obey and glorify God. It will lead us to love the assembling of the saints, to frequent the house of prayer, to pray for the prosperity of Zion, and to follow after those things which make for peace, and things whereby one may edify

another. And under its power each of its recipients will be led to esteem others better than himself. And although we may feel poor, and weak, and altogether unworthy of a place or name among the children of God, we shall feel an irresistible drawing of heart and soul to be in their company and fellowship.

Mifflin, Tenn., April 3, 1860.

BROTHER BEEBE:—I have been a reader of the *Signs of the Times* three years; they have all come to hand, and are as welcome messengers, and containing the best food I have, except what I find in the good old family Bible. I hope the Lord may sustain, strengthen and bless you and all those who write for the comfort of the mourning saints.

I also received the Hymn Book which I sent for, and I am well pleased with it. It is the best collection of Hymns I ever saw, and I think the *Signs of the Times* the best and cheapest paper—I cannot do without them.

I send you herewith some verses, which, if you think them suitable for the *Signs*, you will please insert them.

MARTHA W. HODGES.

POETRY.

Thus saith Jesus, I will keep
In safety my defenceless sheep,
From sin and endless misery,
Quickened soul, I will keep thee.

SOUL.

Lord, I believe thy word is sure,
But I am ignorant and poor,
My goodness reaches not to thee—
For mercy's sake, wilt thou keep me?

JESUS.

I passed by the rich and brave,
The needy soul I came to save,
The poor in spirit, blessed be,
O trust me, then—I will keep thee.

SOUL.

But, Lord, I have a deeper wound—
An evil heart within I've found;
My nature's enmity 'gainst thee;
Offended Lord, wilt thou keep me?

JESUS.

Of old, thy evil I beheld,
Yet was with love and pity fill'd;
I therefore died to set thee free;
For my own sake, I will keep thee.

SOUL.

True, I have proved thy matchless power,
And felt thy efficacious blood;
But sin remains, though it I flee—
Wilt thou preserve backsliding me?

JESUS.

Before I wrought upon thy will,
I knew how treacherous thou wouldst deal;
I did thy base transgressions see,
And yet resolved I would keep thee.

But thou shalt conqueror be at length;
Till then, I will renew thy strength—
Sin shall not have the victory;
Trust in my word, I will keep thee.

SOUL.

Permit me once again to speak:
Sometimes thy face, in tears, I seek,
And oft a gloomy veil I see—
Canst thou be wroth, and yet keep me?

JESUS.

Let, then, this answer thee suffice:
In anger I do not chastise;
More frequent be thy cry—thy plea—
And, as I live, I will keep thee.

But when thou dost forsake thy God,
Then will I visit with a rod;
I will correct to a degree,
Yet still, in love, I will keep thee.

SOUL.

But, ah! I feel temptation strong,
And, if my journey shall be long,
I fear I shall dishonor thee;
In such a case, wilt thou keep me?

JESUS.

Can I forsake my heart's delight?
Thy end is precious in my sight—
I conquer'd death on Calvary,
And from its sting I will keep thee.

I will be near thy dying bed,
Amidst Death's waves sustain thy head;
My rod and staff thy pass shall be—
In perfect peace I will keep thee.

I am the Ark that goes before,
To guide the pilgrims to the shore;
At my rebuke, shall Jordan flee;
In life and death, I will keep thee.

Then, then, my sister—then my spouse,
I will fulfil my marriage vows;
And thou shalt then my glory see,
When on my throne I will place thee.

SOUL.

It is enough my Lord, my love,
The hills and mountains may remove,
But I shall still unshaken be,
Thy word is pass'd—Thou wilt keep me.

NACODOCHES, Texas, —, 1860.

BROTHER BEEBE:—In my communication, published in No. 7, present volume of the *Signs*, I see several important mistakes, and as they entirely destroy the sense of the passages where they occur, I should be glad to have them noted in the next issue of your paper, if convenient. On page one of said number, in first column, twenty-fourth line from top, for inconvenience read irreverence; third column, thirty-eighth line from top, for our read over; on page two [50] of said number, seventh line from the bottom, for righteous read scriptures. Also, same column, near the bottom, there is not only a full stop, but a break in the sentence at the word him, where there should be only a comma. This entirely destroys the sense intended to be conveyed.

Yours, in bonds of love,
HOLLOWAY L. POWER.

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NORTH CAROLINA—Ella Bell 2, Dr. A. E. Ricks 1	3 00
GEORGIA—Wm. L. Beebe	9 25
ALABAMA—Moses Findley 3, M. Thompson 1, Elder P. Maples 1.4	5 50
TEXAS—S. S. West 2.4, Eld. H. L. Power 1	3 50
LOUISIANA—Eld. John McCoslin	2 50
MISSISSIPPI—Charles Buck 1, M. Tubb 1	2 00
KENTUCKY—D. H. Sullivan 2, A. R. Hamilton 1, James T. Oldham 3, S. Ayler 1, A. R. Dorris 1	7 00
OHIO—G. Buxton 2, L. B. Hanover, Esq. 1, M. B. Tucker 1, Miss E. Somers 2.4, J. Kagy 3, Dr. A. Ellis 9	18 50
INDIANA—Eld. J. A. Johnson 2, H. R. Graham 1.12, Elizabeth Truitt 1, J. Cramley 1, R. Caudell 50c.	5 62
ILLINOIS—James F. Falkerson 1.4, W. H. Frasier 1, Eld. C. West 1	3 50
MISSOURI—J. Bowen 1, Eld. G. B. Thorp 3, H. G. Whitlock 1	5 00
IOWA—Henry Reel	12 00
WISCONSIN—H. Espy	1 00
WASHINGTON, D. C.—Gilbert B. Towles, Esq.	2 00
Total	\$222 80

Record of Marriages.

April 21—At the house of the bride's father, MR. URIAH NORTH, of Olive, to Mrs. CHARLOTTE FULLER, of Hurley, all in Ulster Co., N. Y.

May 17—At the residence of Dea. J. C. Harding, the bride's father, near New Vernon, by Eld. G. Beebe, Mr. GEORGE KETCHAM, of Mount Hope, to Miss JEMIMA ANN HARDING, all of Orange County, N. Y.

March 6—At the residence of Elder Isaac Hewitt, by Eld. I. Hewitt, Mr. NOAH VERMILYA, of Middletown, to Miss EMILY HULL, of Roxbury, both of Del. co., N. Y.

May 17—By Eld. J. A. Johnson, Mr. R. M. JOHNSON, of Delaware Co., Ind., to Miss N. A. RIGGS, of Madison Co., Indiana.

Obituary Notices.

DIED, in Kingwood, May 2d, 1860, URIAH EMMONS, in the 75th year of his age.

Brother Emmons was another of the aged members of the Kingwood O. S. Baptist church, whom the Lord has been pleased to remove from the church militant to, as we trust, the church triumphant, whose character and standing in society and in the church was very fair, but in consequence of his infirmities for many years past, was seldom out from home either at meetings or anywhere else. He has left a widow, children and grand-children to mourn.

Also,

On the 4th of May, 1860, THOMAS ROACH, in the 39th year of his age.

Mr. Roach, although not a professor of religion, was a modest and unassuming man, upright in his deportment, seriously inclined, and was, as some of our brethren best acquainted with him thought, a man of gospel experience. He also has left a wife and children to mourn their sad bereavement. May the Lord who has promised good to the desolate and afflicted, sanctify those bereavement to the afflicted, for Christ's sake.

GABRIEL CONKLIN.

May 22, 1860.

Leyden, N. Y., May 10, 1860.

BROTHER BEEBE:—Please publish the obituary notice of Eld. RANDOLPH STREETER, who departed this life April 6th, 1860, aged 64 years.

At the age of 18 he gained a hope in Christ, and at the age of 22 he united with the Baptist church in Pompey, Onondaga co., N. Y., where he entered the ministry. He was ordained at Oneida, where he was laboring as a missionary

in 1817. In June, 1845, he left the New School and united with the Old School Baptist church in Granby, Oswego co., N. Y., where Elder Charles Merritt is pastor. The 1st of March, 1846, he removed to Turin, Lewis county, and united with the Old School church in this place, where he has remained until the time of his death. He was married twice: had five sons by his first wife, the two younger of whom still live, and two daughters and one son by his second wife.

Sister Streeter has lost a kind and affectionate husband, and her children an indulgent father; but their loss, we trust, is his gain. The winter past, while wasting away with consumption, he expressed a strong reliance upon Christ, the hope of the helpless, as his only hope, and seemed to enjoy the smiles of his countenance.

A. M. DOUGLASS.

North Berwick, Me., May 22, 1860.

BROTHER BEEBE:—To everything there is a season, and a time to every purpose under the heavens: a time to be born, and a time to die; so it is my lot to announce to you, for the *Signs of the Times*, that sister BETSEY, wife of Dependence Littlefield, of Wells, died the 18th instant, aged 59 years and 8 months.

Her disease was the cholera, but her sickness was of short duration—about two days. Her sufferings were great, but she endured them patiently, having her senses until she died, being perfectly reconciled to her fate. Not only her husband and son, and two daughters-in-law, but the church of North Berwick have met with a great loss, for she naturally was very amiable, and in the church a worthy member, being wholly grounded in the doctrine that all of God's children are saved by grace, through faith; not of works, lest any man should boast.

WM. QUINT.

Bloomfield, Seneca Co., O., May 20, 1860.

DEAR BROTHER BEEBE:—By request of the family, I inform you of the death of our brother, JOHN PITTMAN, of Bucyrus co., Ohio. He departed this life May 10th, 1860, aged 51 years, 8 months and 9 days.

He was born in Bedford co., Pa., united with the Baptist church at Tonolowa, in the same county, when in the 18th year of his age, and was baptized by Eld. John Huchison, the pastor of the church at that time. He moved into Ohio about 22 years ago, and in a few years thereafter he united with the Old School Baptist church at Bucyrus, which church has lost her visibility, in consequence of the deaths and removals of the greater part of her former members. About one year ago he came and united with us at Honey Creek, and he was a much esteemed brother. But it was not the pleasure of the Lord to continue him long with us. I attended his funeral, and preached on the occasion, to a large and solemn assembly, from Ps. xvii. 15: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." He was mild and amiable in his disposition, and even those who differed with him religiously or politically, loved him. He will be greatly missed in his neighborhood. He has left a wife and seven children to mourn their loss. May the God of all comfort be their support through life, and save them with an everlasting salvation.

LEWIS SEITZ.

Lexington, N. Y., May 20, 1860.

DIED, at Lexington, N. Y., April 28th, after an illness of only ten days, of typhoid fever, Mrs. EMELINE STREETER, wife of Mr. Anson B. Streeter of this place, aged 45 years.

She had never made a public profession of religion, but had entertained a hope nearly fifteen years. For four or five years past she had been trying to throw it away, in hope of obtaining a brighter one. But when she was taken sick, she found that little hope, which she had tried to throw away, to be like an anchor to her soul, which entered into that beyond the veil. As she expressed to the writer of this notice: "If I now had strength to talk, I would like to tell of the love of Jesus," which she then enjoyed. She gave good evidence during her sickness that she has now gone to rest.

She has left eight children to mourn the loss of a devoted mother, and a kind husband who, like herself, has indulged a hope in the mercy of God; although not a member of the church, he is a friend to the church. May this dispensation of God's providence lead him to take up his cross and follow the footsteps of the Savior, and walk in all the ordinances of God's house in gospel order, and blameless.

Her funeral was attended on the 30th ult., at which I tried to preach from John xi. 25, 26.

Yours, in the love of Christ,

HARVEY ALLING.

DEPARTED THIS LIFE, May 17th, 1860, DAVIS WHITTING, Esq., aged 82 years, 8 months and a few days. His death was remarkably sudden.

He was working in his garden, and in his usual health, when he fell and expired immediately, thus exemplifying an old saying. In the midst of life we are in death. He leaves an interesting family, consisting of his widow and three children, besides a large circle of relatives to mourn their loss; and among others that feel the shock is the little church of London Tract, in Chester County, Pa., in the vicinity of his late residence.

From some cause he never made a public pro-

fession of religion, and we think it was the same cause which keeps many others back—a feeling of unfitness, and not (we are well aware) because he was ashamed of Christ or of his despised flock. When the apostasy took place, about forty years ago, he set his face as a flint against it, and was never known to follow in the least. There was not a member in the church that loved the old-fashioned gospel better than he did—none more attentive to our meetings, nor more ready to aid her, in reference to temporalities. His kindness and unostentatious hospitality were known to a large circle of the Old School Baptists. His house and heart were always open for their reception. But he is gone, and we hope to mingle his song with the ransomed millions, to him that hath redeemed with his blood, and hath made us kings and priests unto God.

I will add no more, as I think it unnecessary to those who knew him.

I remain yours, as ever,

THOMAS BARTON.

Associational Meetings.

The Chemung Association will be held with the Charleston and Sullivan church, in Tioga Co., Pa., (but little off from the direct western route of N. Y. & Erie R. R., on the Blossburg Branch Railroad,) commencing on Saturday before, and including the third Sunday in June, 1860, at 10 o'clock, A. M.

The Old School Baptist Conference of Western N. Y. will be held at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1860, at 10 o'clock, A. M.

Notice.

The Chemung Association will be held with the Charleston and Sullivan church at Mansburg, Sullivan Township, Tioga Co., Pa., on the 16th and 17th days of June, 1860, where we hope to see a general attendance. Our brethren in the ministry are affectionately solicited to meet with us, especially Elders Beebe, Conklin, Smith, Hill and Hollister. This Association has but two ordained ministers; those faithful servants of the Lord, who formerly gladdened the hearts of the children of the Most High, have gone to dwell with Jesus, and see him as he is.

The brethren coming from the East will call on Wm. Ludington and P. W. Doud. Those coming from the West, will call on James M. Rose, and James Cudworth, and those coming by Railroad, (Blossburg Branch,) will leave the cars at Mansfield, where they will find teams to convey them to the place of meeting.

By order and in behalf of the Church,
P. W. DOUD.

Notice.

BROTHER BEEBE.—Please give notice through the *Signs of the Times* that brethren coming to the Old School Baptist Conference of Western New York by railroad, either way, will stop at Blood's Station on the Buffalo, Corning and New York Railroad.

Those coming from the vicinity of Geneva, Syracuse, Westmoreland, &c., can take the cars to Canandaigua, and from thence the steamboat on Canandaigua Lake to Naples Landing, and from thence the stage to the Hotel at Naples, which is much nearer than to go around by way of Rochester or Avon.

It is desirable and necessary that they should reach the Station and Hotel as early on Tuesday as possible, (in order to be early to meeting on Wednesday,) where carriages will be in readiness to convey them to the place of meeting, a distance of about five miles.

Those coming by their own conveyance from the East will enquire for Eber Hill, Harvey Weld, or Dwight Graves. Those from the West for Augustus Weld.

We hope to see many here from the East and West, from the North and from the South; and O may God send his ministers who will not shun to declare the whole counsel of God before a gainsaying world; and may they come like clouds full of rain, and may they preach the unsearchable riches of the Lord Jesus Christ.

A. WELD.

Notice.

Riley, Butler Co., Ohio, May 21, 1860.

BROTHER BEEBE.—Please give notice, through the *Signs of the Times*, that the Greenville Association will be held the present year near Riley, Butler County, Ohio, (about three miles Southeast of the place designated in the Minutes of the last Association,) commencing on Friday before the fourth Saturday in August—next. The change is made in consequence of the Indian Creek church changing the location of their place of worship from where it now is, to their new meeting-house which is now being built at Riley, (the above named place,) and which we expect to have completed by the first of August at farthest. Therefore we extend a cordial invitation to all the household of faith, who feel it a privilege, and can attend said Association. We also invite all who have a desire to hear the truth preached as it is in the Lord Jesus Christ. But the apostle asks the question, How can they hear without a preacher, and how can they preach except they be sent? O, brother Beebe, may the Lord send his ministers to preach to us the unsearchable riches of Christ on that occasion. Come, brother

Beebe, and all the ministering brethren who can, you will find our latch-strings out as usual, and our hearts and houses open to receive you.

JONAS ROBERSON.

N. B.—The changing of the place of holding the Association makes it necessary that we notify the brethren who expect to come to the Association by way of the cars on the Junta Railroad, to get off at Rogersville, where they will find teams on Friday morning to convey them to the Association.

JONAS ROBERSON.

Notice.

BROTHER BEEBE.—It is the request of Bethel Church, which is held at their meeting-house, near Clay village, on the Louisville and Frankfort Turnpike, in Shelby County, Ky., that you publish in the *Signs of the Times* a notice, to be held with them, commencing on Friday (11 o'clock) before the fourth Saturday in June next.

Their brethren generally, and their preaching brethren particularly, are cordially invited to attend with them.

By request of the brethren,

J. F. JOHNSON.

Notice.

Eld. Joseph H. Flint, of Iowa, (formerly of Ohio) desires us to state that he intends to attend the next meeting of the Greenville Association of Old School Regular Baptists, which will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, on the 24th, 25th and 26th days of August, 1860, where he hopes to meet with many of the precious brethren and sisters in Christ, together with a large acquaintance of friends whom he has not seen for the last eighteen years.

Associational Notice.

Connersville, Ia., May 18, 1860.

BROTHER BEEBE.—You will confer a favor by publishing the following notice:

The Whitewater Regular Baptist Association will be held with the Lick Creek Church, in Fayette co., Ia., commencing on Friday before the second week in August, 1860. Brethren coming from a distance by public conveyance will come to Connersville, or to Cambridge city, where they will find brethren ready to convey them to the place of meeting. Those who stop at Connersville will enquire for Wm. H. Beck, who will give them any information desired concerning the meeting, and entertain those wishing to stay until the day of meeting.

By request of the church at Lick Creek,
W. H. BECK, Church Clerk.

Old School Meeting.

Sparta, Michigan, May 8, 1860.

BROTHER BEEBE.—By the request of the Baptist Church of Fairfield, will you publish that said Church will, if the Lord permit, hold a three days' meeting, commencing on Friday (the 15th) before the third Sunday in June, A. D. 1860, at 10 o'clock, A. M. Brethren and sisters of the Old Order of Baptists, are invited to meet with us, and as it is the Annual Meeting of the O. S. Baptists of Southern Michigan, the Ministers of our Order are especially invited to attend with us.

The meeting will be held about twelve miles South-Southwest of the City of Adrian, at or near brother Sheldon Wyman's, for whom enquire.

Those coming from the East or West, by the Michigan Southern Railroad, will stop at Adrian, enquire for brother E. S. Carpenter, or his father, Samuel Carpenter, who live two miles Southwest of the Depot, who will convey them to the meeting, if they arrive there on Thursday or before.

Yours, in love,
JAMES P. HOWELL.

Old School Meeting.

New Milford, Pa., March 26, 1860.

BROTHER BEEBE.—Please publish in the *Signs*, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held at New Milford, in Bradley School House, about three miles west of New Milford Depot, in Susquehanna Co., Pa., to commence at 10 o'clock, A. M., on Wednesday before the third Sunday in June, 1860, and we desire a general attendance, especially of the Elders. Those who come from East or West by the New York & Erie Trains, will change cars at Great Bend Depot, where the Scranton trains will connect at 8 o'clock, A. M., and at 4 P. M. for New Milford—at which the friends will be met with conveyance to take them to and from the Meeting.

Yours, as ever,
LEMOUEL HARDING.

Yearly Meeting.

Middletown, Del. Co., May 15, 1860.

BROTHER BEEBE.—Please publish the following notice of our Yearly Meeting, to be held with the Old School Baptist Church of Middletown and Roxbury, Delaware County, N. Y., at our Meeting House, on the first Saturday and Sunday in July, 1860, to commence at 10 o'clock, A. M., when and where we hope to be favored with the presence of our brethren and sisters from sister churches of our order; especially our ministering brethren are desired to attend.

Brother Beebe, try and meet with us, if possible; we need and desire advice of our fathers in Israel.

Yours, in affliction,

JAMES T. STREETER.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1.35 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Eld. Wm. F. Bates, Tho. Dodson. CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

CALIFORNIA—Elder Thomas H. Owen. DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph E. Partridge, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Leeves, Thomas Livingston.

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WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White.

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H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country. He is supplied with complete sets of surgical instruments and splints, and will carefully attend to all cases entrusted to his care, either in surgery, the practice of medicine, or obstetrics.

C. M. YULEE, Attorney and Counselor at law, and General Agent, Washington, D. C., Office No. 474 Seventh street, between E and F, opposite the Post Office Department, offers his services to the public in all branches of his profession. He will prosecute claims before Congress and the Court of Claims, attend to the settlement of accounts in any of the Departments, and collect debts throughout the District; also advise inventors of the patentability of their inventions, attend to Patent Cases in all stages of their progress, and to extensions, re-issues, interferences, appeals, &c., &c. Correspondence invited in relation to the foregoing subjects, and correspondents will please enclose a postage stamp to insure an answer.

REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala.; U. S. S.; G. N. Fitch, Ind., do.; Joseph Lane, Oregon, do.; L. W. Powell, Ky., do.; Wm. M. Gwin, Cal., do.; A. G. Brown, Miss., do.; G. E. Pugh, Ohio, do.; Wm. Pennington, Speaker H. R. of U. S.; Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do.; Lansing Stout, Oregon, do.; John O. Burch, Cal., do.; Charles L. Scott, Cal., do.; W. R. Cobb, Ala., do.; Burton Craig, N. C., do.; Thomas B. Florence, Penn., do.; Charles H. Larrabee, Wis., do.; A. J. Hamilton, Texas, do.; Joseph Craig, Mo., John G. Davis, Ind., do.; J. C. Robinson, Ill., do.; John J. Jones, Ga., do.; J. R. Barret, Mo., do.; E. S. Martin, Va., do.; A. Rust, Ark., do.; W. H. English, Ind., do.; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida, Prof. Theophilus Parsons, Cambridge, Mass., Prof. A. D. Bache, U. S. Coast Survey, Hon. Preston King, of New York, Hon. Humphrey Marshall, Ky., Hon. G. W. Jones, Tenn., Hon. A. B. Greenwood, Com. Ind. Affairs, Hon. F. Bigler, U. S. Register, J. S. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas, S. S. Randall, Esq., Supt. Public School, N. Y., Wm. Patton, Esq., Washington, D. C., F. A. Benjamin, Esq., California.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

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NO. 13.

Correspondence.

Near Lexington, Kentucky,
May 29, 1860.

MY DEAR BROTHER BEEBE: I gave a promise to several of the dear brethren in the "Far West," that on my return, after I had rested from the fatigues of a long journey, I would give a short account of my tour through the *Signs of the Times*.

I left home, in company with my brother James Dudley and wife, on the afternoon of Monday, 23d of April, and reached Covington, on the Railway, the same evening. The next morning, at a quarter to five o'clock, we took the train for Chicago, where we found ourselves about eight o'clock the same evening, and joined my wife, who had preceded us ten days to pay a visit to her son and family. We remained one day at Chicago, and the following morning, at half-past nine o'clock, we found ourselves on the train for Quincy, Illinois, reaching the latter city about ten o'clock P. M. Leaving Quincy about 10 A. M., we reached the junction of the Quincy and Palmyra and Hannibal and St. Joseph Railroads. About 11 o'clock A. M. took the train for Hudson or Macon City, and thence the train on the Northern Missouri Railroad to Thompson's Station, where we met my nephew, A. F. Dudley, wife, several members of his family and other friends, who had, in anticipation, come out to meet us.

On the Sunday following I tried to preach to a large, solemn and attentive congregation at Mexico, I trust not without effect. I was met at Mexico by Elder James Barnes, who, in closing meeting, inquired, Why all the opposition to me? I had preached salvation wholly by grace; had shown how God made Christians, and he thought Christians knew what I had preached to be true; that he had heard me charged with denying the resurrection of the body, (news to me), but that I had preached resurrection enough for him. I felt, while preaching, that if I were an Heretic, I saw many in the congregation who were "*particeps criminis*."

On the Tuesday following I left Mexico, on the Northern Missouri Railroad, for Hudson, and thence took the Hannibal and St. Joseph Railroad to the latter City, where I arrived about 10 o'clock P. M., and met our dear brethren Murdock and Arnold, of Platte County, with a conveyance for me. On Wednesday morning we set out for Sugar Creek Meeting-House, Buchanan County, where my appointments on the Upper Missouri commenced. At Sugar Creek we met dear brethren Elders P. J. Burruss, R. M. Thomas, Jones of Kansas Territory, and very many brethren, sisters and friends, many of whom I had known in Kentucky. The congregation was pretty large and remarkably at-

tentive. I am inclined to the opinion that the charge of Heresy which had preceded me, together with the efforts of the adversary to keep people from hearing me, was decidedly an advantage, having increased the number of hearers, and the marked attention to preaching. I had not been speaking long, before I was fully convinced that I was speaking to "some of the same sort." In the afternoon of the same day, at 4 o'clock, I attended an appointment at Salem, a meeting-house belonging to the Reformers, where I was very kindly and courteously received by their pastor, Elder O. Steele, and a large congregation. Elder Steele and many of the congregation were old Kentucky acquaintances, and although differing very widely in doctrine, exhibited real old Kentucky greetings. From Salem we went for the night to brother Burruss's, and tarried with his estimable family.

On Thursday morning we set out in company with Elders Burruss, Thomas, Jones, and a number of brethren and sisters, for Unity Meeting-House, in Platte County, the church where our dear brethren Burruss, the late John W. Thomas, R. M. Thomas, and brethren Murdock, Arnold and others, have had to wade through sore trials and persecutions in defence of bible truth.

At the instance of several ministers of the Association to which they formerly belonged, our brethren were arraigned on the charge of Heresy, and when the charge and specifications were read, they protested that they believed no such sentiments as were charged against them; and yet, the majority (for they had mustered their forces and procured a majority for the occasion,) regardless of the protestations of the minority, and of the rule of the Church, proceeded to a formal act of excommunication. If I am not mistaken, when it was ascertained that there was a radical difference in faith and practice between the parties, Elder Burruss proposed that they should peaceably divide, and that each party should use the meeting-house for worship, (the minority having paid much more towards its erection than the majority), this proposition was indignantly rejected. Shortly after which, utterly regardless of the divine teachings of God's holy word: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" The majority instituted suit against the minority, to eject them from the meeting-house, and laid their damages at \$300 for using the house. The majority procured the depositions of four Elders, on oath, before the Court, that the minority had been excluded for heresy, according to Baptist usage. The Court decided, the oath of the five Elders to the contrary, notwithstanding, that the minority was not excluded according to

the rule of the Church, (the XVIIIth chapt. of Matt.), and that the decision of the charge of heresy must be adjourned to an higher, that is, an Ecclesiastical, Court.—What the majority will now do, seeing the tribunal to which they have appealed has decided against them, had not transpired when I left.

Does not gospel order require that the majority shall purge itself of its disorder, in arbitrarily entering a formal act of exclusion against the minority, contrary to the rule laid down in the gospel, before they can be recognized by orderly Baptists? Is not an atonement due from the majority, for bringing a suit at law against the minority, contrary to the law of Christ? Should not these five Elders purge themselves from their disorder, before they are permitted to exercise their ministerial functions? "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

—Matt. v. 23, 24. Can the majority of Unity Church, or those five Elders, purge themselves from their disorder, without going to the minority of Unity Church, and making an adequate atonement? I submit, whether the minority so called is not, emphatically, the church at unity, seeing the majority is guilty of gross disorder in their proceedings towards the minority? I hold that the body of the church is as much bound to make an atonement to an individual, or any given number of individuals, against whom she has transgressed, as an individual, or any number of individuals, is bound to make atonement to each other, or to the body, against which he or they has or have transgressed; and I am very sure the Word of God sustains me in this conclusion.

I shall be pardoned for this digression, when it is remembered that a small band of dear brethren have been sorely persecuted and defamed for fealty to their divine Master, and earnest and undying attachment to His sacred Word.

At Unity I tried to preach to a remarkably solemn and attentive congregation, who gave unmistakable evidence of love to the truth. Elder John Knight met us at Unity. We dined with our brother Arnold, and at 4 o'clock in the afternoon I tried to preach at brother J. T. Murdock's, and spent the night with his excellent family. Elder Eli Penny, nearly seventy years old, joined us at brother Murdock's, after a ride in his buggy of about sixty-five miles that day.

On Friday we proceeded to my appointment at Platte City, where the suit had been tried, and the minority of Unity Church pronounced, by the Judge of the Court, "Not excluded, as charged." My

appointment at Platte City called together a large concourse of people. I had been published as an heretic, and so represented (as I learn) before the Court. I was fully sensible that I should be watched closely, and I cared not with how much scrutiny; took especial pains to make myself understood on the points charged as Heresy; gave myself full time; and flatter myself that our position is better understood, and had fewer opponents at the close, than when I began. I was told that one of the Attorneys, who prosecuted the suit against our brethren, and who is a Missionary Baptist, after I had concluded, remarked to one of the brethren, "If that is your doctrine of eternal union, I go every word of it."

By special request, I dined with an old friend, who belonged to the sect called Reformers, whose house was offered and accepted, because it was larger than the Baptist meeting-house in the City, but which was too small to hold the congregation. The same afternoon I tried to preach at 4 o'clock at a meeting-house called Hillsborough, to a large and attentive audience, and tarried that night with brother King. On Saturday morning we set out for Big Shoal Church, in Clay Co. A division took place in this church through the same influence which had been brought to bear at Unity. The minority had been ejected from the meeting-house—a large brick building—and hold their meetings in a large School-house near at hand. The congregations at 11 and 4 o'clock were large, and seemed deeply interested, receiving the truth joyfully. I tarried that night with the interesting family of brother Thurston Knight, where I met sister Hardesty, (brother Knight's mother-in-law) who was received and baptized at Bryans, Fayette County, Ky., forty years ago the third Sunday in March last—the same day on which I was baptized and received as a member of that church.

On Sunday morning we proceeded to my appointments in Liberty, Clay County, where we met, decidedly, the largest congregation I had yet seen on my tour—very many dear brethren and sisters, whom I had known, and some of whom I had baptized in Kentucky. The Reformers very kindly opened their house for me—a well arranged, fine edifice. The attention of the congregations, both morning and afternoon, was marked, and I do not think I ever attempted to preach to an assembly which seemed, universally, more desirous to understand the ground occupied by the speaker. Here, as at Platte City, I took rather extraordinary pains to make myself understood, as it is in the immediate vicinity of an Elder who had published a pamphlet, or, rather, is said to be responsible for the doctrinal part of a pamphlet of 33 pages, which had been published in

that place some months previously, containing more misrepresentations, perversions, interpolations, (where he attempts to quote from our writings) and direct, unblushing falsehoods, than I have ever found in any production containing the same number of words. I was especially desirous to see that Elder, and to have free, frank and friendly conversation with him—to inquire of him the ground on which he had publicly charged me with heresy—with denying the new birth, &c., &c. He seemed however to conclude that "discretion is the better part of valor." He reminded me of the anecdote of the two Hessian soldiers, near Philadelphia, during the Revolutionary War. Being placed on guard, and very timid, they held a consultation, the result of which is said to have been—"If the enemy *don't* come we will stand and fight till we die; but if he *does* come we will run!"

I met a number of ministers at Liberty, among whom were Elders Price, Major, Rice—the pastor of the congregation, whose house I occupied—and Knight, Buruss, Penny, and Thomas, who had accompanied me, with others I do not remember. An incident occurred at Liberty which it may not be amiss to name. A very prominent gentleman heard me in the morning, and again in the afternoon. Immediately after dismissal, he came into the pulpit with a friend, and was introduced to me, when he said, "I am exceedingly gratified that you have come here and disabused the public mind of things charged against you;" and added, "I have heretofore known you; I heard you preach in Mason County, Ky., thirty years since."

Many brethren, and sister Thomas, widow of our late brother and Elder John W. Thomas, who had accompanied me to ten appointments, together with our dear brethren, Arnold and Murdock, who had conveyed me from St. Joseph's to all the appointments so far—a distance of, I suppose, from eighty to one hundred miles—were now about to part with me for their homes; and really, brother Beebe, I was at some loss to determine whether the pain of parting did not equal the pleasure of meeting.

On Monday morning, the 7th of May, at brother Baker's, with whose interesting family we had spent the night, I took leave of our dear brethren, Burruss, Murdock, Arnold, Bro. David George and wife, who had come between forty and fifty miles to meet me and Bro. Baker's family. Bro. Baker kindly conveyed me in his carriage, in company with Bro. J. Knight, to my appointment at Independence, in Jackson County, where the congregation was not large, owing, as it was said, to misunderstanding of the hour, some supposing it was 4 o'clock in the afternoon. I met some dear friends, formerly from Kentucky, and some others whose hearts, I concluded, the Lord had opened that they might attend to the things which were spoken. Bro. Baker and Elder Knight took leave of me at Independence, where Bro. Jeans (formerly a member of the church at Mt. Carmel, Kentucky) met me, accompanied by Elder Bowman and several members from that quarter. After dining with Bro. Neat and family, in company with several friends and brethren, Bro. Jeans conveyed me to his house, a distance of fifteen miles, to preaching that evening. Here I had the

pleasure of hearing a sound, interesting discourse from Bro. Bowman, (the only sermon I heard in Missouri) with whom I was much pleased; after which I preached a short discourse.

On Tuesday morning I took leave of dear sister Jeans and family, Bro. Bowman, and several other brethren and sisters, and set out, in company with Bro. Jeans, for my appointment at Lexington, Lafayette County, where, as at every other point, I met some dear brethren and sisters, whom I had known in Kentucky. Among the number, Elder John S. Cox of Carroll County, Bro. James V. Wright, wife, mother and brother, sister Williams, the sister of my Bro. James's wife, also my sister-in-law; preached Jesus Christ and him crucified to a very large, attentive congregation. Two Elders, by the name of Warden, met me at Lexington. The elder of the two inquired of me, after preaching, whether I had said "The eternal life which was given us in Christ before the world began, was imparted in regeneration?" To which I replied, Yes, that the life of the New Man, "which, after God, is created in Righteousness and true holiness." "Then," said he, "we are agreed."

I had now traveled about one hundred and fifty miles in private conveyances, and tried to preach *thirteen times in seven days*, and, as you may suppose, was pretty well broken down. Here Bro. Jeans took leave of me.

On Tuesday evening I went on board a steamer, in company of my Bro. James's wife, and a nephew who had accompanied her to see her sister at Lexington; and, after some detention, arrived at Providence (160 miles) about 4 o'clock in the afternoon of Thursday; took a hack to Columbia, Boone County; proceeded that night, and the following morning met my wife, Bro. James, and some other friends at A. F. Dudley's. I had left appointments for Mexico, for Saturday and Sunday. After preaching more than two hours at Mexico, on Saturday, my nephew, Jas. W. Dudley, rose to conclude; said he believed the Christian to be composed of *two men*, and could hardly believe a person to be a Christian who would deny it; thought some part of the Adamic man is born again; did not understand the matter exactly as I did, that Paul had said, "And you hath he quickened who were dead in trespasses and sins;" did not like the idea of our not receiving *all* the words *italicised*, as supplied by the translation. I replied, to quicken, in its prime sense, is to *give life—not to change the life had*—and this was precisely what we contended for. Here the matter ended. He and Elder Guthrie each had meeting on Sunday. I tried to preach to a very large, solemn and feeling congregation in Mexico on Sunday; after which I had the pain of parting with many dear brethren and sisters who had come 30 or 40 and perhaps more miles to meet me. Among the number were Bro. John Burnam and sister Wilson, (his sister), who were not advised of my meeting at Columbia, (near to which they live), until after I had left, and brother McClure, from near Fulton. On Sunday evening, at 4 o'clock, I tried to preach at my nephew, A. F. Dudley's, and on Monday morning we took leave of our friends, and proceeded on the Northern Missouri Railroad to St. Charles, where I tried to preach on Monday night. On

Tuesday morning took the train for St. Louis, where we tarried until Wednesday morning, when we took the train on the Ohio and Mississippi Railroad to Cincinnati, where I arrived about 10 o'clock p. m. Thursday morning took the cars for Lexington, and arrived at home to dinner, finding our families well.

My dear Brother, the Lord is good, abundantly good, in preserving such creatures on a journey of over two thousand miles, preaching nineteen times, and having dear brethren to care for his temporal wants, and who would not suffer him to serve them at his own charges.

This letter is too long, but I know not how I could well abridge it. Publish all, or a part, as you please. God bless you, my dear Brother!

THOS. P. DUDLEY.

P. S.—Brother Beebe, had ever any people on earth such brethren as we have? Our dear brethren in Platte and Clay Counties, Missouri, being held responsible for T. P. Dudley's heresies, must plead my apology for being more lengthy in this communication than I could have desired.

T. P. D.

N. B.—I omitted to say that brother Wornall met me with his carriage at Independence, to convey me to his house; but living some twelve miles in an opposite direction from my appointment on Tuesday, which was about forty miles from Independence, and having an appointment for Monday night at brother Jeans', directly on my route to Lexington, I regretted having to decline accompanying him home.

T. P. DUDLEY.

Newark, Del., June, 1860.

DEAR BROTHER BEEBE:—In my last scribble I said something about the Tree of Life, in the midst of the garden, and of the provision which God made for our apostate parents, in both of which Christ was seen. I will now try to say a little about Cain's and Abel's offerings. The offerings of these two were the first acts of visible worship we read of; and it is plainly to be seen that they acted on different principles. Cain acted on a legal principle, while Abel acted from faith in the Lamb of God, for, "By faith Abel offered unto God a more excellent sacrifice than Cain. Cain was first with his offering, which is not uncommon with legalists now; they frequently are more forward than the humble children of God, and the reason is, they have all sail and no ballast, while the child of grace is pressed down with a heavy ballast which causes him to go softly and cautiously in all his movements. "The fool boasteth and is confident;" but with the child of grace it is far otherwise; he has nothing of which to boast; for he has no self-confidence. What constituted the offering of Cain we know not, only that it was of the ground, some roots we suppose; but one thing is evident, and that is, it was not a bloody offering, and consequently there was no Christ in it. Just so it is with the offerings of all legalists; there is no Christ in them. They may use his name in conformity to custom, but that is all. "The fool taketh a price in his hand to buy wisdom, but his heart is not in it." And again, "The fool standeth and foldeth his hands together, and eateth his own flesh." This cannot be understood literally, but figuratively; and must mean his own works or virtues. Like the pharisee, who said, "God, I thank thee, that I am not as other men: I pay tithes of all that I possess." &c. I look upon this pharisee as designed by Christ to represent all legal worshippers in all ages and

of all names, whether Jew or Gentile, heathen or nominal Christian, for the difference between them is merely nominal; in principal they are the same;—all act upon the principle of Cain, which is, *do and live*; but with the true worshiper it is, *live and do*.

Both Cain and his offering were rejected, and from resentment he slew his brother; why? Not because his brother had done him any harm, but because he could not reach the object of his enmity, which was God, therefore, to gratify his enmity, he slew his unoffending brother. Just like all persecutors, their enmity is against God; but as he is beyond their reach, they glut their malice on his children.—

Those hell-hounds of the Inquisition had to bear testimony to the innocence and harmlessness of the poor persecuted Waldenses, as well as others. Hume says, "they were the most harmless and innocent of mankind." And Voltaire, "they were the best and most loyal subjects of his majesty;" meaning the King of France.

True, the apostle says, it was because his brother's works were righteous; but how did he know his brother's works were righteous, but because God accepted his offering? Of course his enmity then was against God, of which fact we have exemplifications to this day. We often hear of persons acknowledging the uprightness of the servants of God, saying that, "as men we have nothing against them—we believe them to be honest and exemplary in their conduct; but their doctrine we hate; and now there is hatred enough against the doctrine of grace to consign us to the stakes, if our enemies had the power. Men may talk of refinement, and try to confine the spirit of persecution to the barbarous ages; but now the spirit of persecution is as strong and rampant as ever. Let the lion of persecution out of the cage, and we would soon see the havoc he would make among the sheep of Christ. But, thank God, with us, he is still in the cage, and I pray God that the fanatics of this age may not be suffered to break their bands asunder.

Cain, on being rejected, was very wrath; but God expostulated with him; and met him on his own ground. As Cain had acted on a legal principle, he was met on that ground, as Christ met the young man, Mark x. 17. This young man did not come like the publican with a "God be merciful to me, a sinner," nor like the poor leper, "If thou wilt thou canst make me whole." He did not ask Christ to save him. He only wanted to know what he must do to save himself; and Christ did not say to him, "I will, be thou clean," or "Thy faith hath saved thee; go in peace," Luke vii. 50; but referred him to the law, and the young man, instead of going away rejoicing, went away sorrowful, because he had much riches, of which he thought more than he did of God, or of eternal life. It is just so with all legalists, they think more of their filthy rags, of self-righteousness than they do of Christ and his salvation. And when they hear the gospel of the grace of God proclaimed, stripping them of all their legal hope, and exposing their filthy rags, if they do not, like the young man, go away sorrowful, they often go away gnashing their teeth in anger. But of Cain, God said unto him: "If thou doest well, shalt thou not be accepted, and if thou doest not well, sin

lieth at the door. As though he had said, You have offered your offering on a legal principle, and if you will present a righteousness equal to the requirements of the law, the law cannot touch you. The law is not made for a righteous man, but for sinners, and if you are not a sinner, you stand fully acquitted from any violation thereof, and therefore must be accepted; but if not, do not blame the law. The law is good, and the commandment is holy, just, and good; its requirements are not hard nor unreasonable. Sin, not the law, is the cause of your failure. And so we would say to all legalists; furnish a righteousness commensurate with the demands of the law, and you shall live in it, but if you cannot, don't blame the law, but the sin that lieth at the door. We do not say that, even if you could present such a righteousness, it would entitle you to heaven, and we have no authority to do so. Adam was not promised heaven as a reward of obedience, only exemption from the penalty of the law, and this is all we dare promise you.

We will leave Cain, and talk something of Abel. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift, and by it, he being dead, yet speaketh." There was a very visible difference between the offering of Cain, and that of Abel. Of Cain's we have no certain knowledge; it is only said, he brought of the fruit of the ground; but of Abel it is said, he brought of the firstlings of his flock, and of the fat thereof. In his offering, Abel anticipated the order of sacrifices as instituted by Moses hundreds of years afterwards, thus showing that both were directed by the same spirit. Christ was clearly set forth in Abel's offering; he took of the firstlings of his flock, and Christ was the first-born of many brethren, and possesses all the authority indicated by the prerogative of the first born under the patriarchal government. The right of succession was in the first born, and he was lord over his brethren. And we see the right of universal government in the hands of Christ. "All power," said he, in heaven and in earth is given to me, go ye therefore into all the world," &c. Again, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." This power is not his power as God, that power which belongs to him as God, was never given to him; it is an attribute of his divine nature, but it intends his mediatorial authority, which embraces the whole world, for, by him Kings reign, and princes decree justice, and all is made subservient to his mediatorial triumph. "Here will I cause the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." *Psa. cxxxii. 17-18.*

Abel's offering was not only of the firstlings of the flock, but also of the fat thereof; indicating the richness of Christ as food and nourishment. "They shall be abundantly satisfied with the fatness of thy house, and shall drink of the river of thy pleasures. There is no animal food more delicious than the lamb, and it is often recommended by physicians to their delicate patients, for its nutritious qualities, as well as for its innocency. And

what is so rich and nutritious as the paschal lamb? It is food indeed, and while it affords nourishment, it produces no deleterious effects; the most delicate may eat of it without any fear of its consequences. But the Israelites had to eat bitter herbs with the lamb, to give a relish for it; as with us we use certain qualifications to season our food and to strengthen our appetites. So the bitter herbs of affliction are not for food; for no affliction for the present seemeth joyous, but grievous; nevertheless they yield the peaceable fruits of righteousness to them that are exercised thereby. They serve to increase our appetites and give a relish for gospel food. Not only so, but to elevate our affections above this poor empty world, which poor and unsatisfying as it is, too often gains upon our affections, and hides Christ from our view. But this he will not suffer to continue, for he claims our supreme affections and will have them; and to this end often dashes our cup with the bitter herbs of affliction, until we are often led to sing, sweet affliction, sweet affliction. And I am certain that, however we may groan under our afflictions, we shall have to say that we have never had one too many, or too heavy.

The offering of Abel had blood in it, and innocent though it was, it suffered death, and thus typified the precious blood of Christ, who, though he was the innocent Lamb of God, suffered, and shed his blood, that guilty sinners might be reconciled to God. For if when we were sinners, we were reconciled to God by his death, much more, being reconciled, we shall be saved by his life. The sacrifice of Abel, as well as all the offerings under the law, looked to Christ as the great atoning sacrifice, whose blood cleanseth from sin. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your father's, but with the precious blood of Christ, as of a Lamb, without blemish and without spot." *1 Peter, i. 18-19.* The blood of Christ was precious in a two-fold sense. It contained an intrinsic preciousness rendering it efficacious in meeting the demands of the law, and in washing out the guilt and sins of the elect family; yea to cover them so completely as to leave not one open to the eye of the law. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputes not iniquity." *Psa. xxxii. 1-2.* It also possesses a circumstantial preciousness, as it stands alone. "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved. The blood of all the bleeding victims, and of all our works, our tears, our groanings and our repentings added, have no part in effecting our salvation. The precious blood of Christ, and that alone can secure our acceptance with God, and on this and this alone the faith of Abel fixed; it did not stop at the offering he presented, but passed through it to the bleeding Lamb of God. Had he depended on his mere offering for acceptance, his sacrifice would have been no better than that of Cain. "He that killeth an ox is as if he slew a man, and he that sacrificeth a lamb, as if he cut off a dog's neck." *Isa. xvi. 3.* That is, they might conform to the external order,

but depending upon that for acceptance, they might as well offer unclean breasts; one was just as good as the other. But it is said, The Lord had respect unto Abel, and to his offering. True it is said that God is no respecter of persons. But it is also said, Though the Lord be high, yet hath he respect unto the lowly. *Psa. cxxxviii. 6.* It was not to the person of Abel as a man that God had respect, for he was by nature a sinner, and had nothing of his own to commend him to the favor of God; but God had put that in him which rendered him an acceptable worshiper; he was meek and lowly, and had that faith by which he pleased God, and without which all our offerings amount to nothing in the sight of God, but to this man will I look, even to him who is poor, and of a contrite spirit, and trembleth at my word. *Isa. lxiii. 2.* The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise. *Psa. li. 17.* In what particular manner God manifested his acceptance of Abel's offering, whether by sending fire from Heaven to consume it, as in the case of Elijah, is not said, but it would seem that it was visibly manifested, from the fact that Cain saw that his offering was rejected and Abel's accepted. And he, Cain, was very wroth, and his countenance fell, and out of resentment slew his brother. And of Abel, it is said, Though dead, yet speaketh. But I must close, and leave my brethren to reflect upon the peculiar ideas which the history of Abel presents to our view. I do not wish you, brother Beebe, to crowd out better or other communications to give place to me. I leave it with you, and remain, as ever,

Yours in gospel bonds,

THOMAS BARTON.

Lexington, Ky., May 29, 1860.

BROTHER BEEBE:—In the 10th No., present volume of the *Signs of the Times*, I find a request made by our young brother, Peter M. Sawin, for the views of "our dear brother Johnson," on the last two verses in the Old Testament. Although the initials commonly prefixed to my name do not appear in the appeal, I presume, as you have, that it was made to me, as I have for a number of years been acquainted in the neighborhood, and with the family of which he is a member. At any rate, I will try for his encouragement to comply with his wish; and if I am not the man, brother Sawin can renew his requests. The text reads as follows: "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*"—*Mal. iv. 5-6.* This prediction was made to "Israel," as appears in the first verse of the Book of Malachi, and from the preceding prophecies, as well as the foregoing part of this one, it appears that a dreadful retribution awaited the Jewish nation. In that nation there was "a remnant according to the election of grace," and to that remnant the Lord promised in the commencement of the third chapter to send his messenger to prepare his way before him, or, in New Testament language, to make ready a people prepared for the Lord, and that on the appearance of that messenger, the Lord whom they sought

"should suddenly come to his temple," &c. His people, therefore, were assured of a timely warning, as well as a divine interposition, before the terrible calamity should fall upon the nation. "*Behold, I will send you Elijah the prophet.*" That the individual here alluded to was John the Baptist, is evident, as the language of Christ to his disciples clearly shows in *Matt. xi. 13, 14*, For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. And also *Matt. xvii. 10-13*, "And his disciples asked him, saying, why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

The question may arise, Why the name Elijah in Malachi, and Elias in Matthew? This is in consequence of the different terminations of the same name in the Hebrew and Greek languages, as is the case in Isaiah—Jeremiah, Hebrew, Esaias—Jeremias, Greek. The Hebrew terminus being harsh or hard, the Greek soft.

Before the coming of the great and dreadful day of the Lord." This great and dreadful day was doubtless when the awful judgments of God should be poured down upon the nation, city and temple of the Jews for their disobedience and rebellion, which was to close up their nationality, put an end to their ceremonial services, and exhibit fully the abrogation of the former or legal covenant. It was truly a great and dreadful day; so that the Savior, in depicting the thrilling catastrophe to his disciples, says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." But why such heavy denunciations—such terrible judgments to be visited upon them? Or why should they fare worse than other nations? Because the Lord had chosen them as his peculiar national people—had blessed them above other nations—chastised other nations to favor them—given them the law by the disposition of angels, but they did not keep it. All the day long he stretched out his hand to a disobedient people—rising up early and speaking to them himself and by his prophets, "but they mocked the messengers of God, and despised and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." By the law he fully made known to them as a nation his will; they did it not, and therefore must be beaten with many stripes.

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The mission of the first Baptists was to reconcile relatives, not to make them, nor to be the means or instruments in making them. So it was with the first Baptist, and thus it has been with Baptists ever since. Some who have stolen their name, and others who have assumed different names, profess to make fathers and children by proselyting. They manifest great zeal in the work, too. They would formerly compass sea and land to make one. They yet compass sea and land to make many. But

in all their proselyting they have never made one father or child according to the Savior's testimony, except to make it more the child of hell than themselves, and the Lord knows they are bad enough. Not so with the Baptists; their business is to reconcile fathers and children—turn their hearts to each other. O, that we could see them more zealous in this mission of peace. "Blessed are the peace-makers for they shall be called the children of God." In preference to all other places, let us have peace in the family. Family dissensions are more distressing than all others. It is very bad, indeed, when parents and children fall out. I once had a father in Israel to fall out with me. I did not know then, nor do I know yet, that I gave him cause for so doing. But O, what anguish I felt. It made such an impression on my mind that sometimes I almost imagined I can feel it yet. But it taught me a lesson which I have not forgotten yet; and I think that it makes me feel more tender towards, and careful of, the feelings of the babes in Christ. While we look upon the elder brethren as fathers, and the young ones as children, we should remember that there is a sense in which we should call no man on earth our father. As to a spiritual paternity, Christ says, "Call no man your father upon the earth; for one is your Father, which is in heaven." In that sense, those only are the spiritual children of God who are "born of God"—born of the Spirit. But there is another sense in which the aged men are recognized as fathers, and the young ones as children. Fathers, therefore, should remember the mission of the first Baptist, and endeavor to exercise a parental and tender guardianship toward their young brethren. And what a lovely example we have of this fatherly supervision over his children in the good old beloved disciple. See 1st John, ii. 1, "My little children, these things write I unto you, that ye sin not." The fathers, then, should exhort the children not to sin; and when the children are overtaken in faults, if they are really the children of God, they are often pierced with anguish—cast down, and filled with fearful forebodings in view of their ingratitude. Then, fathers, be not bitter against them, but encourage and console them, (as a tender parent would an erring and repenting child) with the consoling language of the same old lovely father who says, "If any man sin we have an advocate with the Father, Jesus Christ, the righteous."

How I have been pained to hear fathers speak in an unkind and angry tone to babes in Christ; and what anguish I have seen brought upon children by such an unfeeling course! The fathers in Israel should remember that children are sensitive—their feelings tender, and, therefore, forbear to exhibit a censorious disposition, or use harsh language to them, and thus "turn the heart of the children to their fathers" by proving to them that they desire their comfort and welfare, and not to alienate them. On the other hand, the children should pay all due deference to the fathers—honor the hoary head—and comply with every reasonable and lawful requisition, recollecting that fathers sometimes become peevish like children. I recollect very well, when I was very young in the faith, of falling in company with a number of fathers in Israel. They en-

couraged me with the precious promises the gospel, exhibited the riches of grace in the salvation of such a poor helpless sinner as I felt myself to be—the love of God for us even when we were dead in sin; and then what obligations we were under, to render to him our tribute of praise and thanksgiving for so rich a display of his mercy and goodness toward us; and then I have heard them warn us against indulging in sin and vanity—exhort us to our duty and the enjoyment of the high and heavenly privileges of the house of God, and O, how my young heart was turned to the fathers! They appeared to environ me as an impregnable wall to guard, and, as the sons of consolation, to solace me. Thus the hearts of the fathers and children are turned to each other, "being knit together in love." Then peace flowed among us like a river—our joys abound more and more—we can walk to the house of God in company, and sing from the bottom of our hearts,

"Peace be within this sacred place,
And joy a constant guest,
With holy gifts and heavenly grace,
Be her attendants bless'd."

Dear brethren, are we Baptists indeed? Then let us portray the character and mission of the first Baptist in turning the heart of the fathers to the children, and the heart of the children to the fathers. My dear young brethren, Sawin, Beebe and others, you are very young, and how I rejoice to learn that you have felt the force of the chords of love by which your hearts have been turned to the fathers and children, and by which, also, you are now prepared to appreciate the endearing relationship. There is nothing that so beautifully embellishes youth as to see them take up the cross and follow Jesus. "God grant that you may 'Bear the cross, endure the pain, supported by his word.'"

If I could induce you more and more to reverence your Savior, follow the example of your pious fathers—turn your hearts to them, and away from the vanities that surround and court your young affections, to decoy and rend you from them, how richly would I be remunerated in complying with your request. I know that temptations, trials, conflicts, tribulations and persecutions await you, if you will live Godly in this evil world; but be of cheer, fear not. Follow your GREAT LEADER, the Captain of your salvation; love your brethren, honor your fathers, and you have nothing to fear.

"Take your breast-plate, sword and shield,
And boldly march into the field."

Your Captain has led the van, and will assuredly bring up the rearward. And you, fathers, provoke not the children to anger, but entreat them as children. But why need I entreat you thus. I know that if you are true fathers in Israel, you will be ever ready to reach to them the helping hand—extend the warning voice, and deliver the consoling message of the blessed gospel to the children. When the heart of the fathers are thus turned to the children, and the heart of the children to their fathers, how excellent do the courts of Zion appear. "Beautiful for situation, the joy of the whole earth." Then it is that she appears "fair as the moon, clear as the sun, and tribble as an army with banners," and out of Zion the perfection of beauty God shines.

"Lest I come and smite the earth with a curse." The Lord, in his infinite wis-

dom, has made every necessary provision for the development and perpetuity of his church or kingdom in this world. He has created the heavens, made and peopled the earth, to declare his glory, display his justice, and unfold the riches of his grace. The world, therefore, must be preserved until his purposes are accomplished—the good pleasure of his will consummated in relation to its preservation. The salvation and preservation of his people here, and their final and manifest glorification eternally, seems to have been the prime and crowning work of Jehovah "for the lifting of Jesus on high"—the great object in the creation of the world, and well calculated to settle and secure upon his august head a royal diadem—a regal crown of brilliant and eternal glory. Then to teach us how or why it is that this rebellious earth is preserved, he presents his people as *the salt of the earth*, and adds, "But if the salt have lost its savor, wherewith shall it be salted?" or in other words, how would the earth be preserved in that case? Would it not appear like the salt had lost its savor if those fraternal and filial ties did not exist in the church? Hence the necessity of turning the hearts of fathers and children to each other; otherwise we might look out for the curse. But, thanks to the Lord, the curse has not fallen yet, nor will it while he has use for his kingdom here. The hearts of servants, fathers and children, are all in his hand, and he has power and authority to control all, and has therefore said he *shall* turn the heart, &c. That it is for the elect's sake that the earth is preserved is evident. Christ, in speaking of the great tribulation that should attend the "great and dreadful day of the Lord," said, "Except those days should be shortened, there should no flesh be saved." The direful calamity would rage until all flesh would be destroyed. "But (he adds) for the elect's sake those days shall be shortened." Our enemies (the worldly religionists) manifest great ingratitude and a lamentable degree of ignorance to their best interests when they are casting reproach and contumely upon us, and when they desire and pray for our extinction. Poor creatures! Like those who crucified the Savior, they know not what they do.

When the church of Christ is removed from the earth there will be no more salt to preserve it, and of course the Lord will smite it with a curse. But, dear brethren, while Zion's banners are nailed to the mast-head and floating in the breeze—her chart in her hand and her Father at the helm—fear ye not nor be dismayed. She'll make the port and anchor in the haven of eternal repose.

My dear young brother, I have complied with your request in the best way I could, and may God bless you and all others that think the foregoing remarks worth their attention, with wisdom to detect errors and appreciate the truth, that may be therein contained.

Your brother, most truly,
J. F. JOHNSON.

Near Moravia, Iowa, June 1, 1860.

BROTHER BEEBE—A church in Indiana, to which I formerly belonged, has split; and I received a letter from a member of one of the parties, to which I have replied. A copy of my reply I here send to you. If you think it will be of any use to the children of God, you can publish it.

JOSEPH ARMSTRONG.

BROTHER LEMMON—I received your letter of the 30th of April; and I will endeavor, in a brief manner, to answer your points and questions. And as you say that you wish to write to me as a son that you might receive edification, I pray the Lord that I may be enabled to write thereto, and that you and others may be edified thereby. Truth is what we ought to desire; it is more precious than rubies; and in the scriptures, guided by the Spirit of God, is the only place to find it; and let us be careful not to wish to be wise above what is written. That there is a great mystery in godliness, and that mystery, in part, at least, is God manifested in the flesh, &c., is evident from 1 Tim. iii. 16. And the apostle, speaking of Christ and the Church, says, "This is a great mystery."—Eph. v. 32. Paul prays that the Colossians might have understanding, "to the acknowledgment of the mystery of God, and of the Father, and of Christ."—Col. ii. 2. Your idea, as I gather it from your letter, is, that Christ had the same form, same nature, and the same body, before his birth or conception, that he had afterwards; consequently, if he possessed flesh and blood after his conception and birth, he had always possessed that nature; or, in other words, that he took nothing on him at his incarnation, but what he actually existed with in eternity. From your letter you appear to think that persons holding a different sentiment deny the divinity of Christ. While I acknowledge the greatness of the mystery of God, I am bound to believe that Christ existed in his mediatorial character before creation; was set up from everlasting, ever with the Father, as one brought up with him, was daily his delight, rejoicing always before him; and that he, notwithstanding he was inferior in his mediatorial character, (for he is the Mediator between God and men,) to the eternal God; yet, mysterious as it may be, he was and is the eternal God; and when he took on him the seed of Abraham, was made of a woman, &c., he yet remained the mighty God, the everlasting Father, as well as the Prince of Peace. We can look to him and hear him as Mediator, praying to the Father; we can look to him and behold the Father; for "he that seeth me seeth the Father." So that, while he is our Priest, Offering, King, Husband, Father and Brother, he is the uncreated, unbegotten God of heaven and earth; the only wise God our Savior; the only object of worship. But you seem to have a particular anxiety that this Mediator should have had the same form, same body, &c., in eternity, that he had after his incarnation. But I acknowledge that I do not know what particular use you have for that theory, unless it is to fit some link in your new doctrine, that I have not yet seen. And I also acknowledge that I have not been able to find scriptural evidence for this form or fleshly body of Christ that you speak of, previous to his incarnation. That he existed, as I said before, is evident, and I have no particular objection to that existence being called man, for a man can exist, either in the body or out of the body; for Paul says, "I knew a man, whether in the body or out of the body, I cannot tell," &c. If Christ did exist in this body that you speak of, I am at a loss to know what its real form was; for I read of him manifesting himself in

different forms, and also without any form. He conversed with Adam both before and after the transgression; with the serpent; with Cain; with Noah; with Abraham; (Gen. xii. 1,) and in the seventh verse he appeared unto him; again, in chap. xv., 1, 4, 13, &c., and the whole of the seventeenth chap., and yet there is not the least intimation of any form. But you quote in your letter from the eighteenth chapter, and seem to rely upon it as one of the "plain declarations of scripture," as proof of his form of his fleshly body; therefore, we will examine it carefully; and I think if you are not prejudiced, you will see that there is no proof of your sentiment there. Now, is there anything in this passage that shows that these three men were God? or that either of them was God? or that there was any difference between them? It seems to me that this itself would convince you that this passage affords no proof of your idea. But we will pursue it a little further, and see what is said of these men. The first we hear of them, they were standing by Abraham; they did eat; next they inquired where Sarah was; next, the men rose up, and looked toward Sodom, and Abraham went with them to bring (show them I suppose) them on the way; next is, the men turned their faces from thence, and went toward Sodom. This is all the account that we have of those men. We have, in the same chapter, an account of the Lord; and there he renewed the promise to Abraham that he had made in the sixteenth verse of the seventeenth chapter; he also let him know the fate of Sodom, and replied to Abraham's requests in reference to Sodom; but perhaps you think that two of these men went to Sodom, and that the other was the Lord, and remained with Abraham; but there is no evidence of that, for in the 22d verse it says the men (not two of them) went toward Sodom; and moreover there is no evidence that the two angels, (which are also called men,) that went to Sodom were ever with Abraham. That the Lord manifested himself at different times, and in different forms, is evident; but which of these different forms am I to determine to be his real and substantial existence? or shall I leave it where the scripture does, without declaring any real form in reference to him? Form does not necessarily imply a material or fleshly substance; for we read of the form of knowledge, form of doctrine, &c. The Lord, in some instances, has manifested himself as man—to Jacob as a ladder; to Moses as a burning bush; to Israel at Mount Sinai in fire, &c. I might go on and give the apparent reason why he manifested himself in these different ways; but it would take too much space. As I said before that his manifestations in these forms no more prove that he substantially existed in these forms than the Holy Ghost descending in bodily shape like a dove proves that the Holy Ghost substantially existed in that body and shape. See Luke iii. 22.

You ask, "When God created man, &c., does it not signify that he had a form?" I reply, does it prove that he had a form? If so, we have a right to declare it. Does it prove what particular form he had? If so, we have a right to declare that; but if that does not prove that he had a form, and what that form was, (and I acknowledge that I can find no evidence there of either,) we are on forbidden ground when

we undertake to form a sentiment on the form of God therefrom. That God created man in his image, is a declared fact. But in what that image consists God has not said; therefore, I do not know what that image or likeness was; yet I have views upon the subject, (not a sentiment,) some of which I will give.

As the spiritual life of the Church, the Bride, was hid with Christ in God, and the natural life of Eve was hid in Adam, I here see an image or likeness. As all the spiritual life of God's people comes from him, so all the natural life of Adam's family comes from him; here I see a likeness. As the nature and doings of the second Adam was to bring all whose spiritual life was in him into the same state with himself, so the nature and doings of the first Adam was to bring all whose natural life was in him into the same state with himself. Paul, in the 15th chapter of 1 Cor., where he is speaking exclusively of the resurrection of God's people, for in giving the order of the resurrection, he says, "Christ the first-fruits; afterward they that are Christ's at his coming," says in verse 22, "As in Adam all die, even so in Christ shall all be made alive." Here we see a likeness; all the posterity of Adam having their natural life in him shall die; so all that have spiritual life in Christ shall be made alive.

You ask, "When it repented the Lord, &c., and grieved him at his heart, does it not show that he had a nature to grieve and repent?" I do not understand these expressions there as though they were applied to men, but to show the opposition of God's nature to sin. Repentance implies a change of mind, which godly sorrow worketh; and as it is declared that God is of one mind and changes not, I cannot hold that he does change. And it is said, Num. xxiii. 19, "God is not a man, that he should lie; neither the son of man, that he should repent." And again, 1 Sam. xv. 29, "the strength of Israel will not lie, nor repent; for he is not a man that he should repent;" so that whenever that term is used in reference to God, I understand it to mean his opposition to sin, or his thoughts of mercy toward his people. The term grief, when applied to God, I understand in a similar sense; and mysterious as it is to us while in this world, yet we find that while he that was brought forth, set up, anointed, &c., was inferior to him that brought him forth, set him up, &c., yet he was one with him; and in consequence of his oneness with the Father, he was the Father. Hence he could say, "My Father is greater than I, and also I and my Father are one." By his taking on him the seed of Abraham, or being made flesh, his people are made partakers of the Divine nature through the quickening of the Divine Spirit. And the apostle says, Rom. ix. 5, "And of whom as concerning the flesh Christ came." But this did not make him any less than the Father than he was before; for it was God manifested in the flesh; and while the Father is greater than he, yet he and his Father are one; consequently he is the true object of worship; for he is the Mighty God, the Everlasting Father, as well as the Prince of Peace; and this was that Eternal Life which was with the Father, and was manifested unto us. This, as you say, is clear, but no clearer than Rom. i. 3, "Concerning his Son Jesus Christ our

Lord, which was made of the seed of David according to the flesh." We read that "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c. I understand that the part that he took was that part that is derived from the mother. Hence he was different from all other beings on earth; for he was the Son of God, Jesus Christ our Lord, just as much before as he is since. Yet this Jesus Christ that came down from heaven took on him the seed of Abraham, and came of the fathers concerning the flesh, and was made of the seed of David according to the flesh, as I have quoted above. He is not said to be the seed of Abraham, but that he took it on him. He is not called the seed of David, but was made of it. He is called the Son of Man; and while he was not the son of any man naturally, he was the legal son of Joseph. So that a person may be the son of another, and yet not have descended from him; hence, while Christ is called the Son (not the seed) of Man, he is called the seed of the woman. Matthew traces the genealogy of Christ from David through Solomon down to Joseph; and Jesus was the legal son of Joseph, (not the natural son;) he was through that lineage the legal son of David. But I do not understand that that constituted his being made of the seed of David; but I understand that Heli was the father of Mary, and consequently the legal father of Joseph. Luke, in tracing the genealogy back through Heli, runs it to David through his son Nathan. Here I understand it is that he was made of the seed of David according to the flesh.

As these last remarks are only my views, you, of course, are at liberty to think of them as you please; but I hope you will not feel yourself at liberty to contend against the plain scripture that I have brought forward on the different points. I think that you can now understand me that I hold that Christ was brought forth, set up, and appointed heir of all things, by whom God made the worlds; that he existed as the Son of God, as Shepherd, as Mediator, &c.; was inferior to the Father, yet equal with the Father, and was the Father. Perhaps you will say that it is very mysterious—granted—but not more so than what the Savior says, "My Father is greater than I; I and my Father are one; he that hath seen me hath seen the Father." Now it is evident that this Son of God was conceived in Mary, (it was not conceived to make it the Son of God,) and was of the Holy Ghost; and in this conception he took on him the seed of Abraham, was made of the seed of David according to the flesh, took a part of that which the children are partakers of; and I hold that this pre-existence, which I will call a soul, did take on him of Mary that body that was of the tribe of Judah, which was the part he took of which the children are partakers, which is flesh and blood. I understand that Christ or this soul, taking upon him a part of that which the children are partakers of, capacitated him to suffer; and that he suffered both soul and body, both that which was conceived and that which he took upon him in his conception; and as Christ has taken part of the flesh and blood that the children are partakers of, they shall partake of his nature and reign with him in glory. But let us re-

member that all this did not change the relationship between Christ and the Father; it was still the same thing—my Father is greater than I—I and my Father are one. God in Christ is all the God we shall ever see; and as they are one, we cannot worship one without the other. "For through him we both have access by one Spirit unto the Father."—Eph. ii. 18. This is intended for you and the brethren on both sides. Yours, in christian love, JOS. ARMSTRONG.

P. S.—BROTHER BEEBE—I scarcely ever get hold of a minute of an Association with a Circular but what I am anxious to know who wrote it; and in that respect I am like the rest of the brethren. I would suggest, therefore, that when you publish circulars, you name the writer, if known to you; and also that Associations insert the name of the writer in the same minute with the circular. Grace be with your spirit. J. A.

Williamston, N. C., June 13, 1860.

DEAR BROTHER BEEBE:—I have been thinking for several days to write you a short letter and tell you a little about our late visit. It is with feelings of grateful remembrance that I think of the kindness, affection and hospitality of our dear brethren and friends in Baltimore. We there found true hearts cemented with christian love, who have been taught by the grace of God to contend earnestly for the faith once delivered to the saints, and who have been led to esteem the reproaches of Christ greater riches than all the treasures of Egypt.

Mr. Hassell and myself, accompanied by our worthy brethren and sisters, Judge Biggs and lady, Joseph D. Biggs, and their sister Louisa Biggs, and Samuel Rogers, left Monday morning the 14th of May, for the Baltimore association. We reached South Quay, on the Black Water, the next morning, and there our esteemed sister, L. King, of Tarboro, joined us. We met with several of our friends on the way, and were very kindly treated; the Lord seemed to smile upon us. We reached the city Wednesday morning, and went directly to Dr. Thorn's, where we were received by brother and sister Thorn, with very warm christian affection; their house and hearts were open to bid us welcome. We there met with our highly esteemed brethren, Elders Trott, Hartwell and Choate, together with many other dear brethren and sisters we had never met before, whose countenances bespoke the cause they loved.

After a little rest, we went to the house of worship. Here we were introduced to many of the precious sons and daughters of Zion. Everything seemed so pleasant, so harmonious; the scene spake more than language can describe; there was a unison of spirit which mingled with spirit, which led us emphatically to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity!" It is like the precious ointment that ran down upon Aaron's beard. "As the dew of Hermon, and as the dew that descends upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." When this heavenly dew falls upon the dear saints, it causes them to rejoice with joy unspeakable and full of glory. I think some of this dew fell at our late association, and was realized in

the hearts of God's children, which led them to say truly, "Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord."

While we remained in the city, we spent two nights under the hospitable roof of Mr. Taylor, the son-in-law of sister Thorn. The attention and care we received from our friends Mr. and Mrs. Taylor and dear sister Thorn, are still fresh in memory; their kindness we can but long remember. I speak in behalf of our friends also, who were with us—may the good Lord bless them! We dined one day with sister Ferguson, who has been long tried, and her attachment has been proved for the little flock of Jesus. We also dined at the house of sisters Lemon, who evidently show that their faith and patience has been proved, which causes them to stand as bold soldiers of the doctrine of the Cross.

Young brother Cole took us Thursday evening to his brother-in-law's, Mr. Wells, where we took tea. Although our stay was short here, yet we formed a very pleasant acquaintance with our friends, and remember the moments with pleasure.

The interview with our brethren and friends, the interchange of thought and feeling which we realized, was truly delightful; and when sitting under the droppings of the sanctuary, it was indeed sweet; it was a harmonious sound—Jesus and Him crucified—from first to last. He was presented, all and in all, to the helpless sinner, to the humble believer.

But, my dear brother, I must confess I was disappointed in not meeting you and hearing you preach together with some others that I had hoped to greet. I feel as though some of the dew that fell upon Zion rests upon you at the present time.

We parted with our friends and brethren Friday afternoon, leaving brother Asa Biggs and wife and sister King, who were going to Washington, and from there on to the Delaware Association. We took the boat down the bay, and reached Norfolk Saturday morning. Our highly esteemed brother, Elder Hartwell, returned with us to this city. We spent Saturday and Sunday in Norfolk, and shared in the kindness and bounty of our dear friends, Mr. Kader Biggs and lady. It was in accordance with his wish and desire that there should be an Old Baptist sermon preached in that city. He therefore took the responsibility upon himself to get a house, and have the appointments made. All which goes to prove his kind feelings and respect for that sect every where spoken against, whose principles and doctrine are so grossly misrepresented in this day.

Elder Hartwell and Mr. Hassell preached twice each to quite a large and attentive congregation. It was evidently good news from a far country to some who heard the glad sound. Some sheep who are there scattered were hungry, and made their appearance. It was indeed good to be there. The sheep of the fold are evidently scattered, some on the mountains, some on the plains, and some in the great cities. Yet let them be where they may, they are watched over by the Great Shepherd of the fold, and he will bring them safely to his kingdom above, where there is one fold and one Shepherd.

We parted with brother Hartwell on Monday morning, and reached our home

on Tuesday in health and prosperity, finding our families as well as usual.

Truly we have reason to bless God for such manifest tokens of his goodness to us.

Oh, wondrous grace! that brings strangers and foreigners nigh, and prepares them to rejoice together in the hope of the glory of God. May God bless you, my dear brother, and cause you to pass this way ere long, and continue to make you a rich and lasting blessing to his Zion, is the desire and prayer of your unworthy sister in the Lord,

M. M. HASSELL.

Markham, Va., May 21st, 1860.

BROTHER BEEBE: I will try to write, if the Lord will enable me, of what I hope he has done for me. When I was about twelve years of age, I trust he opened my eyes to see my lost estate by nature. My first serious impressions on the subject were when I was attending school in Fairfax County. In hearing Mr. Cornelius preach, these words fell forcibly on my mind: "Except a man be born again, he cannot see the Kingdom of God." I made an effort to do better, or to reform my life. Sometimes, however, I tried to throw off those feelings, but they would soon return. Thus I continued for several years; sometimes trying to do better, and at others trying to persuade myself that as I was young, I might as well enjoy myself with young companions until I should become older, and then I would serve God faithfully. But whenever I tried to be lively, something would reprove me, suggesting, "You are trying to get better, but you are growing worse and worse. Then I would try to pray, but my prayers did not seem to reach the throne of grace. At length I felt so guilty and condemned that it appeared to me to be sinful to ask for pardon; then I had to smite upon my breast, when I dared not to look up and cry, "God be merciful to me a sinner!" I gave up all hope, and thought I was such a sinner that the Lord would never forgive me. I felt that I was the worst creature on the earth—the dumb brutes seemed to be better than I. I was like the children of Israel when at the Red Sea, which was before me, an host behind in close pursuit, and mountains insurmountable on either side, so that I was compelled to stand still and see the salvation of God. Then it appeared that all I could do was to leave the matter with the Lord, and trust alone in Christ; "For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God." Then again, I would wonder how God could be just in saving one so vile and unworthy; but when I read these words of Christ—"Come unto me, all ye that labor and are heavy laden, and I will give you rest,"—my burden of sin and distress was removed, and I could sing—

"How sweet the name of Jesus sounds
In a believer's ears."

I could then look around and see that every bird seemed to be praising the Lord. The bible seemed to me like a new book; it was my delight to read it. My desire was to be in the company of the people of God, and my theme was the crucified and risen Savior. I loved the Old School Baptists above all other people; for I believed they preached Jesus as the Way, the Truth, and the life; and no man can come unto the Father but by him; nor

can any man come unto Jesus except the Father draws him, and he will raise him up at the last day. Still I thought my evidence was not bright enough, so I tried to get my burden back, but could not.—Thus I continued several years, sometimes hoping and rejoicing in God as my Savior. But I thought I would keep all this to myself, for fear I might be deceived, and might, by making it known, deceive others. I felt so very unworthy that I doubted whether I had in reality passed from death unto life. But I knew I loved the brethren. I was singing the hymn,

"T is a point I long to know,"
when a voice said to me—"Hope!" I looked around, but saw no one. Then the question arose, What is hope? The reply was, It is an anchor of the soul, both sure and steadfast. And I was at length made willing to unite with the church, and was received and baptized by Eld. R. C. Leachman, on the second Sunday in November, 1859.

From your sister in Christ, if a sister at all,

MARY DOWNS.

South Gilboa, Schoharie Co.,
N. Y., June 12, 1860.

BROTHER BEEBE: As in my late visit among our Associations, a number of our brethren and sisters asked of me an expression through the *Signs*, embracing something of my journey and of my return home, for this reason I have sent to you these few lines, which you may dispose of as you see fit. I left home on Thursday, the 10th of May, and spent the coming Sabbath in the city of New York.—On Tuesday, May 15, took the cars for Baltimore, and in the afternoon in Baltimore found brother John Thorn, and was kindly received and entertained by him and his family during the session of the Baltimore Association. From that place I went to Rock Springs, where I spent the Sabbath with kind brethren—being the 20th of May. From thence (Wednesday, May 23,) met the Delaware Association at Wilmington, which closed on Friday, 25th of May. I staid with that people over the Sabbath, and on Monday, May 28, left Wilmington for Philadelphia, where I overtook our brethren. Tuesday, May 29, left Philadelphia for Hopewell, the place for holding the Delaware River Association. Wednesday, May 30, met the Delaware River Association, which closed on Friday, June 1st, and Saturday and Sunday I spent in Hopewell—a part of the Sabbath in company with Eld. R. C. Leachman, among a very kind people. Monday, June 4, came in company with brethren to Warwick Association, which commenced on Wednesday, 6th, and after a session of three days, closed on Friday, June 8th: being the 12th day that I have met with brethren in this our associated capacity. Each of these Associations continued their meetings three days. I spent four Sundays in meeting with our brethren, and a number of evenings.—Thus I spent sixteen days in attending public worship with our brethren—commencing in New York City and ending in Middletown and Wallkill—in all which I desire to acknowledge the great goodness of my Heavenly Father, in allowing and in causing me to sit with His children in heavenly places in Christ Jesus. The Warwick Association closed in season to

give me an opportunity to take the cars, the boat and stage, which conveyed me on Saturday, June 9th, at evening, to my home, where I found all well; having been absent from home four weeks and two days; during which time I have seen much of the displays of God's providential goodness, and something of the effects of His special grace in turning men from folly's ways to walk in wisdom's paths; heard many good sermons and a number of appropriate exhortations and good counsel; enjoyed much comfort in brotherly visits, etc. Among them I tried to preach 13 times; thus to cast in my testimony in favor of truth. This opportunity of seeing and hearing from brethren coming from different parts of our wide-spread country, has given me again plainly to see that the Church of God is but one. I wish to say that the expressions of kindness manifested to me by brethren, sisters and friends, are too many to name here; but I wish, by these lines, to acknowledge that the kindness I received was more than I felt worthy of. And further, I wish to say that in my acquaintance with the saints, I see so much in them to love, and so much in myself to hate, I have to say I feel less than the least of them.

Yours, in hope of eternal life,

WM. CHOATE.

P. S.—Some brethren requested of me to give them, through the *Signs*, something of my christian experience and call to the ministry. To such I would say, that as Elder Beebe has more communications than he has room for, and as my exercises on those subjects have been somewhat lengthy, and in some respects singular, I think if ever published, it may be the best after I leave the shores of time.

W. C.

Circular Letters.

The Warwick Baptist Association, in Session with the Middletown and Wallkill Baptist Church, June 6, 7 and 8, 1860, to the churches of which she is composed, sends christian salutation.

BELOVED BRETHREN:—In obedience to what we understand to be your wishes, we send you this our annual epistle, in which permit us to offer for your consideration a few remarks upon the subject of THE REIGNING POWER OF THE SON OF GOD.

While our beloved country is agitated from her centre to her utmost boundaries with Political and Ecclesiastical strife, and the perpetuity of our most cherished civil and religious institutions greatly threatened,—while corruption and fanaticism abound most fearfully throughout the length and breadth of our land, it is most cheering to the saints to contemplate the supreme power, wisdom and providence of our God, who overrules all things for his glory and for the special good of them who are the called according to his purpose. The consideration of the Mediatorial exaltation of our Lord Jesus Christ, and his investment of almighty power and grace to reign, until all enemies are subdued under him, is not only honoring to God, but consoling and safe to all who trust in him. However antagonistic to his cause and to the safety and peace of his church, the conflicting scenes of earth may seem, to the limited understanding of finite beings,

we know that all things work together for their good, and all shall in the end result in the glory of our God, and we may well enquire with the inspired Psalmist, "Why do the heathen rage, and the people imagine a vain thing?"—Psa. ii. 1. And while we see the kings, or ruling powers of the earth, assuming a power over the Church of God, "setting themselves, and the rulers taking counsel together, saying, Let us break their bands asunder, and cast their cords from us," we rejoice in the assurance given in the same psalm, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet," saith the Lord our God, "have I set my king upon his holy hill of Zion." God will declare the decree of Christ's everlasting priesthood and the invincible sceptre of his kingly power; and he shall break his enemies with a rod of iron and dash them to pieces as a potter's vessel. Predictions are profusely scattered throughout the Old Testament of the advent and reigning power of our Lord Jesus Christ, assuring us that he, as King, shall be higher than Agag, and his kingdom shall be exalted.—Num. xxiv. 7. That He should ride upon the heaven in the help of his people, and in his excellency on the sky.—Deut. xxxiii. 26. Isaiah also testified, in the spirit, of him, saying, "Behold a King shall reign in righteousness, and princes shall rule in judgment."—Isaiah xxxii. 1. Also that "He shall be exalted and extolled, and be very high."—Isa. lii. 13. In Psa. lxxxix. God has spoken in vision, concerning his kingly power and glory, and sworn by his holiness that his seed shall endure forever, and his throne as the sun before me. "The enemy shall not exact upon him, nor the son of wickedness afflict him. I will beat down his foes before his face, and plague them that hate him." "Also, I will make him my first-born, higher than the kings of the earth." "His seed also will I make to endure forever, and his throne as the days of heaven." "But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest," &c.—Heb. i. 8-12, and Psa. xlv. 6, 7. Thus is he set upon his throne, and the everlasting perpetuity of his throne is declared, and the creation of heaven and earth are ascribed to him as the works of his hands, and his power and glory shall continue when they all shall dissolve and pass away.

When the fulness of time, for his advent, had come, He bowed the heavens and came down; was made flesh, and dwelt among us; learned obedience in his humiliation; met and cancelled all the demands of the law and justice of God as the High Priest of our profession. Was delivered up for our offences, and raised from the dead for our justification. He carried our sorrows, bore our griefs, the chastisement of our peace was upon him, and with his stripes we are healed—see Isa. liii. 4. "For by one offering he hath per-

fectured forever them that are sanctified."—Heb. x. 14. Having finished transgression, and made an end of sin, conquered and vanquished death, led captivity captive, he ascended up to heaven, with a shout, and with the sound of a trumpet.—Psa. xlvii. 5. And with authority commands the portals of immortal glory, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the king of glory shall come in."—Psa. xxiv. 7-10.

Much may be written, and much is recorded in the sacred volume in regard to the relation which our Lord Jesus Christ sustains to his spiritual kingdom, and of his government of them as the special subjects of his grace; but in this circular, we designed more particularly to speak of his supreme power, to over-rule all the affairs of heaven and earth, to subserve his purpose, and to promote the best interests of his people. It is written of him, "The Lord said unto my Lord, Sit thou at my right hand, until I make thy enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."—Psa. cx. 1, 2. This rod of his strength, is described in the second psalm, as a rod of iron, to denote its strength; see also Rev. ii. 27—and with his rod shall he break in pieces the nations of the earth, and dash them to shivers as an earthen vessel. John saw him mounted upon a white horse, and he had a bow, and a crown was given him, and he went forth conquering and to conquer.—Rev. vi. And after his conflict with the *beast* and the *false prophet*, the dragon, and the destruction of Babylon, John saw him emerge from the field of slaughter, on the same white horse, and he is called Faithful and True, and in righteousness he doth judge and make war. And he had a name written which no man knew but himself. And he had on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.—Rev. xix. 11-17. He is thus brought to view as possessing an absolute power and sovereignty over all the kings and kingdoms of this world, and ruling and overruling all beings and all events, with the keys of Death and Hell at his command, and holding the stars in his right hand. He openeth, and no man can shut, and he shutteth, and no man can open.

"Here he exalts neglected worms
To sceptres and a crown;
And there the following page he turns,
And treads the monarchs down."
The commission given him, Psa. cx. 2, "Rule thou in the midst of thine enemies," is duly executed by him. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby thy people fall under thee."—Psa. xlv. 3, 5.

Jesus, the King of Glory, now seated on his Mediatorial throne, with all of heaven and earth at his command, presides over his church, sustains and defends her. He has power over all flesh, that he may give eternal life to as many as the Father has given him.—John xvii. 2. Nor is his power limited to earth. All the bright retinue of angels are swift as lightning to execute the orders of his throne. "All power," he says, "is given unto me, in heaven and in earth."—Matth. xxviii. 18.

His power extends to the complete control of all things. The bolts of heaven are by him launched; the powers of hell restrained. Before him angels worship, and devils stand aghast and tremble. The earth and all the inhabitants thereof are dissolved. He bears up the pillars of the universe. He executes his will in the armies of heaven and over the inhabitants of earth. He rides upon the wings of the wind, and makes the clouds his chariots. His footsteps, which are unknown to finite beings, are in the great deep, and his ways are past finding out. He is of one mind, and none can turn him. The wrath of man shall praise him, and the remainder he will restrain. Devils are chained to their appointed bounds by his decree; beyond his permission they cannot go. Sin is put away from his people by his blood, and death and the grave are vanquished by him. His saints are safe and secure from all opposition.

"Not a single shaft can hit
Unless the God of love sees fit."

In conclusion may we not say to all the saints of God, Lift up your heads and rejoice; greater is he that is for you than all they which are against you?

"How can we sink with such a prop
As our eternal God?"

He bears the earth's huge pillars up
And spreads the heavens abroad."

"Let mountains from their seats be hurled
Down to the seas and buried there,
Convulsions shake the solid world,
Our hearts should never yield to fear."

If the kings, potentates or rulers of the earth *set themselves*, God will displace them; for He himself *sitteth* in the heavens, and He has *set* his king upon his holy hill of Zion. What can their *sittings*, their counsels, and their resolutions effect against the Lord and against his Anointed? And this Eternal God is the Refuge of his people, the sword of their excellency, and the shield of their strength, and their enemies shall be found liars unto them, and they shall tread upon their high places. The earth may be shaken, the foundation of our social and civil rights assailed by wild fanaticism, our States may be torn asunder, our personal, inalienable and invaluable rights threatened, anarchy and confusion may desolate our fair and, hitherto, happy land; persecution may rage, and the blood of saints may flow; but the Rock on which we rest will remain unshaken as the Eternal Throne, and our ultimate deliverance equally as sure.

"Then let the wildest storms arise,
Let tempests mingle earth and skies;
No fatal shipwreck need we fear,
But all our treasure with us bear."

Suffer a word of exhortation. Fear not, thou warm Jacob. Be not dismayed; Jehovah is thy God. Look to him, confide in him, and remember that he is always at the helm. Pray for the perpetuity of our cherished institutions, for those who hold places of power over us, that we may lead a quiet life in honesty and godliness; that the sweet privilege of worshipping our God and Savior under our own vine and fig tree, according to the dictates of God's word and spirit, may, if it be the will of God, be preserved. And let us learn to appreciate them, and ascribe all our enjoyments to the goodness and mercy of our God. Whatever we may be called to endure of losses, crosses, proscription, or persecution, let it be our aim, as churches and Associations, and as brethren, to keep the unity of the spirit in the bonds of peace. Let us love one another with a pure heart fervently, and with unbroken ranks, contend earnestly for the faith which was once delivered to the saints, and adorn the doctrine of God our Savior in all things.

Our adorable Redeemer is the God of the whole earth, and he is the Head over all things to his church, which is his body, the fulness of him that filleth all in all,

"Beneath him angels know their place,
And monarchs at his feet."

He is exalted higher than the heavens, far above all principalities and powers, thrones and dominions. Unto him be honor, and power, and majesty, now and forever, amen.

Choice Poetry.

The Crucifixion.

BY J. G. WHITTIER.

Sunlight upon Judea's hills,
And on the waves of Galilee—
On Jordan's stream, and on the rills
That feed the dead and sleeping sea!
Most freshly from the greenwood springs,
The light breeze on its scented wings;
And daily quiver in the sun
The cedar tops of Lebanon?"

A few more hours—a change hath come!
The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed.
A change is on the hill of death.
The helmed watchers pant for breath,
And turn with wild and maniac eyes,
From the dark scenes of sacrifice!

That sacrifice!—the death of Him—
The High and ever Holy One!
Well may the conscious heaven grow dim,
And blacken the beholding sun!
The wonted light hath fled away,
Night settled on the middle day,
And Earthquake from his caverned bed
Is walking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And ghostly with the seal of death,
They wander in the eve of day!
The temple of the Cherubim,
The House of God is cold and dim;
A curse is on its trembling walls,
Its mighty vail asunder falls.

Well may the cavern depths of earth
Be shaken, and her mountains nod;
Well may the sheeted dead come forth,
To gaze upon their suffering Lord!
Well may the temple shrieks grow dim,
And shadows veil the Cherubim,
When He, the Chosen one of Heaven,
A sacrifice for guilt is given!

And shall my sinful heart alone
Behold, unmoved, the atoning hour
When Nature trembles on her throne,
And death resigns his iron power?
Oh, shall my heart—whose sinfulness
Gave keenness to his sore distress,
And added to his tears of blood—
Refuse its trembling gratitude?

From the Gospel Standard.

Passing Under the Rod.

How trying the process by which we are brought
To bow to the will of our God;
What care he bestows, yea, what wisdom and love
Are seen in his dealings while making us prove
That 'tis well to "pass under the rod."

He knows that when all things go smoothly
Along,
We recline on this wilderness sod;
And therefore he chooses, by crosses and woes,
Bereavements, temptations, afflictions, and foes,
To make us "pass under the rod."

O discipline painful, yet needful, that we
May constantly wait on our God;
If necessity drove not, we seldom should go,
And much less of his Spirit and presence should know,
If we did not "pass under the rod."

How often we look at the worldlings around,
Each making some bauble his god;
And in moments of darkness the soul seems to
say,
As we watch their rejoicings, "'Tis well to be
they,
For they never 'pass under the rod.'"

But the Blessed One smiles, and the murmur is
hush'd,
When we meet at the throne of our God;
And we breathe, as we're bending, "If thou wilt
be near,
In all thy chastisements, to comfort and cheer,
I would rather 'pass under the rod.'"

Ah, then we've no wish for a trial withheld,
Or a less thorny path to be trod,
For we feel that to rest on the bosom of love,
In his likeness below or his glory above,
We must surely "pass under the rod."

Great Head of the household, since thou hast
ordain'd
That the heirs of the kingdom of God
Should attain it through much tribulation below,
O, teach us sweet kindness and pity to show
When our kindred "pass under the rod."

And let us take courage, since all our concerns
Are obeying thy governing nod;
For we soon shall have done with the sigh and
the tear,
No more have life's conflicts to face and to fear,
And no more "pass under the rod."

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1860.

ELDER J. ARMSTRONG'S LETTER.—We are pleased with the general sentiment of the letter of our esteemed brother, which will be found in this number, on the subject of the ancient glories of the Son of God. His Independent and Eternal Deity, his Sonship, his Mediatorial identity, &c. And his arguments in refutation of the notion of his fleshly or corporeal body having existed as such, before he was made of a woman, we think are unanswerable; but that the soul of him did exist with the Father before the world began, does not so clearly appear. The first account given in divine revelation of the existence of soul, or souls, is given of the earthly Adam—God breathed into his nostrils the breath of life, and *Man became a living soul*. And Paul in discriminating between the first and second Adam, in 1 Cor. xv., says "The first man Adam was made a living soul; the last Adam was made a quickening spirit." All men descending from the first progenitor, Adam, are generated like him, soul and body. And so all who are regenerated as the seed of Christ, receive from Christ, not souls, but spiritual, immortal, eternal life, which John says was with the Father, and was manifested, and which he also says was given us in Christ; so that he that hath the Son of God hath life; and he that hath not the Son of God hath not life. But he does not say, that he that hath not the Son of God hath not a soul, for they all have souls in their relation to the first Adam.

We think brother Armstrong had fully established the pre-existence of the Sonship of the Redeemer, in proving by the record which God has given of him, that he was set up from everlasting in his Mediatorial Headship of his church, as the life and Immortality of his body, which is the Church. That which constitutes him the Son of God, must have its existence originally in the Father. And that Life, which Christ is, was with the Father, proceeded from the Father, and was given to the church in Christ as the Spiritual Adam, or Spiritual progenitor, or the Quickening Spirit.

In his assumption of a fleshly body, he was *made flesh*, made of a woman, and made under the law. What law? The law that said, "The SOUL that sinneth, it shall die." Had his soul, which on Calvary was poured out unto death, pre-existed, his being made of a woman, why was it necessary that he should be made of a woman, that he might be made under the law? And again, Man without a soul was but dust of the ground; but when animated by the breath of life, he became—that is, *Man became—a living soul*. God's children, being partakers of flesh and blood, partake of flesh and blood in its animated state, as comprising soul and body. So Christ in "likewise also taking part of the same" must have taken on him a body, and that body, like the bodies of his members, must be in possession of a soul that could suffer the penalty of the law. How else could he have been found in the fashion of man? A corporeal body without a soul is not called man, it is the soul which distinguishes man from a mere animal.

The term *man* is applied to Christ, we think, in a two-fold application. First, as the Lord from heaven; not the *soul* from heaven. And as the Man of God's right hand, made strong for himself, as the Mediatorial Head in vital union with his members which are his body; the fulness of him that filleth all in all. These members being many, all the election of grace, are one body, so also is Christ. And when all shall be brought experimentally into the unity of the faith, the measurement of the body of which Christ is the Head will be full, complete and perfect as that body existed with the Father before the world began. There was the perfect man, as standing at the right hand of the Godhead, to which the church shall be conformed when we all come unto the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 13. Again, the term is applicable to him in his incarnation. Thus, "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself" &c.—Phil. ii. 6-8. In this last sense of the word, he became a man of sorrow and acquainted with grief; carried our sorrows, bore our griefs, and the chastisement of our peace was upon him, and with his stripes we are healed. In being put to death in the flesh, he poured out his soul, as well as his blood, unto death. His soul was exceedingly sorrowful, even unto death, and his soul was made, with his body and blood, an offering for sin, when he saw his seed, prolonged his days, and the pleasure of the Lord prospered in his hands.

Our dear brother Armstrong, we are sure, will take no offence at our remarks on this one point in his letter, as we fully endorse his views generally, in the able and unanswerable article which he has written against the extravagant, but unscriptural notions of the non-resurrectionists, who, if we have correctly apprehended their position, affirm that nothing will ever go to heaven that did not come from that place. On their hypothesis, the creatures of this mundane sphere could have no interest in the provisions of grace and mercy. As Paul has declared, that if the dead rise not, then Christ is not risen; and if he be not risen, we are yet in our sins, &c., they, in order to evade the direct force of Paul's testimony, endeavor to establish the notion that the fleshly body in which Christ suffered, did exist as such, and that he brought it down to earth with him, and then took it back to heaven in his ascension. But even if this theory could be established, would it not prove too much for their purpose, seeing Christ arose from the dead and became the first fruits of them that slept, giving assurance as the first fruits so shall the whole harvest be; it would unavoidably involve the monstrous conclusion that the fleshly bodies of all the saints also came down from a pre-existing state in heaven, whereas God has said they were made of the dust of the ground.

We regret to learn that such speculations exist in some of our western states, and have created much distress among those who preach Christ and the resurrection. May God deliver all those who love and fear him from this and all other perversions of the sacred scriptures, and save us from the snares of the devil, and give us more fully to know him and the power of his resurrection, and conform us more and more to the heavenly image, for his namesake.

Ordinary Notices.

Belvidere, N. Y., June 5, 1860.

BROTHER BEEBE: If one so unworthy may presume so to call you—I have been an unworthy member of the Warwick O. S. Baptist church for nearly two years, and am not personally acquainted with you; but by request of brother and sister J. B. Van Duzer, send you this obituary of their youngest daughter, ALICE, who died on Sunday, May 20th, 1860, aged 2 years, 5 months and 13 days.

This little jewel was truly a bud of promise, and had she lived, would have been an ornament to the family circle. But he who is rich in wisdom has transplanted it to bloom where it will never fade. Her sickness was of a lingering and painful nature, from which she suffered nearly a year, and a though so young, her sufferings were borne with a patience and fortitude truly remarkable.

By request of the bereaved parents, I send the following lines for publication.

Yours, in hope of eternal life, P. C. C.

Lovely Alice! thou hast left us—
Tears of sorrow fill our eyes;
But 'tis God who hath bereft us,
And thus sundered kindred ties.

While we're mourning, thou art singing,
In the realms of glorious light;
Could we hear thy echo ringing:
"Friends and parents, all is right."

"I no more need earthly watchers;
I am free from care and pain;
I am now with angel courtiers,
Do not wish me back again."

Lovely Alice! we would heed thee;
We would in submission bow;
We are earthly, thou art heavenly,
Would that we were heavenly now.

Farewell! Alice! till we meet thee,
Far away on yonder shore,
There, with joy, we hope to greet thee,
Where pain and sorrow are no more.

Near Port Royal, Ky., June 14, 1860.

DEAR BROTHER BEEBE: By request, I send you for publication the following obituary notice:

DIED, at his late residence in Henry County, Kentucky, brother GEORGE CHILTON, aged 54 years and 8 months. He was born in Fauquier co., Va., in 1804, and, with his father, emigrated to Henry County, Kentucky, in 1810, and was among the early settlers of that County. He united with the Sulphur Fork church in 1829, and was baptized by Eld. John W. Thomas, the pastor of that church, where he lived a loving and attentive member more than thirty years. Through our greatest struggles with the mission craft he stood firmly with the Old Regular Baptists. He was blessed with musical talents, and was looked up to as leader of the singing in the congregation which he attended. He manifested great sympathy for the poor, both in the church and in the neighborhood, by a liberality without grudging.

His disease was Neuralgia in the face and eyes, which he bore with patience until his change came. On the morning on which he died, he desired me to feel his pulse, as I had seen many die, while I paused, he said, "Yes, I think I am." He then called his wife and children to him, and requested them not to be excited, while he gave them all some advice. Commencing with the eldest, he bid them all farewell, and in a few hours closed his eyes in death.

I attended his funeral on the next day, where I met a large and solemn assembly, whose attention I called to 1 Peter i. 24, 25,—after which his remains were carried to the tomb near to his former dwelling, followed by many sighing and weeping friends. He has left an affectionate wife and ten dutiful children and grand-children, with many relatives and friends, to mourn their loss, which we hope is his eternal gain.

Brother Beebe, please give this a place in your columns soon, and oblige,

Your brother in tribulation, WILLIAM D. BALL.

Bristol, Va., June 22, 1860.

DEAR BROTHER BEEBE: I was greatly shocked on arriving at Alexandria, on my way home from your Association, to hear of brother JOHN D. FERGUSON, one of my best and most valued earthly friends. He died very suddenly, on Monday, 4th inst., of, as is supposed, disease of the heart. He has left a grief-stricken widow and numerous friends and relatives to mourn his departure; but none, save only our deeply afflicted sister FERGUSON, will miss him more than the church, of which he was a devoted, sound, consistent and useful member. He was baptized some eighteen years since in the fellowship of the church at Upper-Broad-Run, and subsequently, together with his wife, united in the constitution of a little church at Goose Creek, where he continued a member until the day of his death. That church has been reduced in numbers by deaths, removals, and other causes, until now there is not left a male member among them.

May the Lord revive his work and cause his face to shine upon her.

Yours, in tribulation, ROBT. C. LEACHMAN.

North Berwick, Me., May 20, 1860.

BROTHER BEEBE: By request, I write another obituary for the *Signs*. SARAH E., daughter of Joseph and sister Joanna Staples, of this place, died May 25th, 1860, aged 22 years and 10 days.

Her disease was consumption. She never united with the church, but kept the most of her feelings to herself in relation to her hope in Christ, until a short time before her death, at which time she gave very clear evidence that she was heaven-born; although at times she felt very dark in her mind, could not see her way clear, but when the

time came for her to depart, she had strength equal to her day: she saw the way clear, and longed to go. She met with a change of heart nine years ago. She seemed wholly established in grace, that if she was saved, that it could not be for, nor according to any works that she had done, but for what Christ had done. She was of a very amiable disposition, and so much beloved, that many have been the tears that have been shed for her, not only by her father, mother and sisters, but surrounding friends.

WILLIAM QUINT.

Notice.

Bristol, Va., June 22, 1860.

DEAR BROTHER BEEBE: Please publish in the *Signs*, that the Corresponding Association of Old School Baptists will, by Divine permission, meet with the church at Upper-Broad Run, Fauquier co., Va., on Thursday before the third Sunday in August next, at 11 o'clock, A. M. Brethren from abroad generally, are affectionately invited to attend. Those coming from the East, by public conveyance, will take tickets in Alexandria for Thoroughfare Station, on the Manassas Gap R. R.

ROBT. C. LEACHMAN.

Notice.

Riley, Butler Co., Ohio, May 21, 1860.

BROTHER BEEBE:—Please give notice, through the *Signs of the Times*, that the Greenville Association will be held the present year near Riley, Butler County, Ohio, (about three miles Southeast of the place designated in the Minutes of the last Association,) commencing on Friday before the fourth Saturday in August next. The change is made in consequence of the Indian Creek church changing the location of their place of worship from where it now is, to their new meeting-house which is now being built at Riley, (the above-named place,) and which we expect to have completed by the first of August at farthest. Therefore we extend a cordial invitation to all the household of faith, who feel it a privilege, and can attend said Association. We also invite all who have a desire to hear the truth preached as it is in the Lord Jesus Christ. But the apostle asks the question,—How can they hear without a preacher, and how can they preach except they be sent? O, brother Beebe, may the Lord send his ministers to preach to us the unsearchable riches of Christ on that occasion. Come, brother Beebe, and all the ministering brethren who can, you will find our latch-strings out as usual, and our hearts and houses open to receive you.

JONAS ROBERSON.

N. B.—The changing of the place of holding the Association makes it necessary that we notify the brethren who expect to come to the Association by way of the cars on the Junta Railroad, to get off at Rogersville, where they will find teams on Friday morning to convey them to the Association.

JONAS ROBERSON.

Notice.

Eld. Joseph H. Flint, of Iowa, (formerly of Ohio) desires us to state that he intends to attend the next meeting of the Greenville Association of Old School Regular Baptists, which will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, on the 24th, 25th and 26th days of August, 1860, where he hopes to meet with many of the precious brethren and sisters in Christ, together with a large acquaintance of friends whom he has not seen for the last eighteen years.

Associational Notice.

Connerville, Ia., May 18, 1860.

BROTHER BEEBE:—You will confer a favor by publishing the following notice: The Whitewater Regular Baptist Association will be held with the Lick Creek Church, in Fayette co., Ia., commencing on Friday before the second week in August, 1860. Brethren coming from a distance by public conveyance will come to Connerville, or to Cambridge city, where they will find brethren ready to convey them to the place of meeting. Those who stop at Connerville will enquire for Wm. H. Beck, who will give them any information desired concerning the meeting, and entertain those wishing to stay until the day of meeting.

By request of the church at Lick Creek, W. H. BECK, Church Clerk.

Yearly Meeting.

Middletown, Del. Co., May 15, 1860.

BROTHER BEEBE:—Please publish the following notice of our Yearly Meeting, to be held with the Old School Baptist Church of Middletown and Roxbury, Delaware County, N. Y., at our Meeting House, on the first Saturday and Sunday in July, 1860, to commence at 10 o'clock, A. M., when and where we hope to be favored with the presence of our brethren and sisters from sister churches of our order; especially our ministering brethren are desired to attend.

Brother Beebe, try and meet with us, if possible; we need and desire advice of our fathers in Israel.

Yours, in affliction, JAMES T. STREETER.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month; by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1.50 per year, or, if paid in advance, \$1.50 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., JULY 15, 1860.

NO. 14.

Correspondence.

Polo, Ogle Co., Ill., May 30, 1860.

DEAR BROTHER BEEBE:—As I have to write you again on business, I want to send you a few lines on the subject of the "Absolute Predestination of all things," and let you do with them as you please. This is a subject which puzzles a great many good brethren. It puzzled me for many years after I thought the Lord had given me an evidence of the pardon of my sins; but I was finally constrained to give up, and acknowledge it to be the truth, although I could not fathom it. But at length, I trust, the Lord, in his exceeding great mercy and goodness, led me into it so that for several years past it has been my great delight. It has been my rock, my fortress, my high tower, my sweetest food; "sweeter than honey and the honey comb;" yea, it is like "sucking honey out of the rock, and oil out of the flinty rock." The great difficulty with the brethren seems to be, how that doctrine can be true, and not make God the author of sin. They seem to think that if God has determined all the wicked conduct of men, then they only do his will, and he must be pleased with it, and he ought not to punish them for it. They seem to think that if God had not determined, or predestinated all their wicked conduct, they would have been good men, and would have done no wicked acts. They forget that men are naturally depraved; that they are enemies to God; "That every imagination of the thoughts of his (man's) heart was only evil continually."—Gen. vi. 5. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Rom. i. 28, and iii. 10, 11, 12. What a picture is the above! When would such characters ever cease from sin, or perform any good, or seek after God? Certainly, never. Vain and delusive is such an idea. Now, I do not understand that the "absolute predestination" of God makes men any more wicked than they would have been without it; certainly not; but it rather restrains them in their wicked course, and makes them do better; or, at least, not as bad as they otherwise would. We cannot tell how far men would go in sin if left to themselves; but we have great reason to believe they would go much farther than they do, if God had not determined where to stop them. We have several instances, in proof of this, recorded in the scriptures. I will mention one or two. First, Joseph's

brethren envied and hated him, and "conspired against him to slay him." But this was not in accordance with the purpose of God; therefore, they were restrained from it by Reuben's persuading them to cast him into a pit; and then the Ishmaelites came along, and they drew him up out of the pit and sold him to the Ishmaelites. Now, although this was in the chain of events which God used to fulfil his design in making Joseph governor of Egypt to save his father's house alive through the famine; what better were Joseph's brethren for the part they acted in it? They had no such design in selling him: their design was to place him where they would never be troubled with him again. What goodness, mercy and wisdom was manifested of God, here, to cause the wrath of man to praise him! Again, look at the history of our Lord Jesus while here in the flesh: how many times they took up stones to cast at him, and sent officers to take him, and "sought to take him; but no man laid hands on him, because his hour was not yet come."—John vii. 30. And even when the hour had come, and they came, "with lanterns and torches and weapons," to take him; he "went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth." And "as soon as he had said unto them, I am he, they went backward, and fell to the ground."—John xviii. 3, 4, 5, 6. What power was in his word, "I AM"! They could not understand it; but "went backward and fell to the ground." Now, although the crucifixion of Jesus was the great event of all events, without which there could have been no hope of salvation for any of the fallen sons or daughters of Adam, and which had been spoken of by all the prophets from Moses down, what better were those wicked Jews for the part they acted in his crucifixion? They had no intention of accomplishing the design, or purpose, of Jehovah in what they did. They did it to accomplish their own wicked desires to get Jesus and his doctrine out of their way. They would have slain him much sooner, if it had been in their power; but, no, they must wait until the full time arrived, and then they could give vent to their malice by nailing him to the cross.

O, what matchless love! what mercy! what great and exceeding kindness, and rich grace was manifested here! that Jesus, the Lord of Life and glory, should endure such torture, such agony, that such vile, polluted, rebellious creatures as we are, might be cleansed from sin, delivered from death, and reign with him in glory! O, is it, can it be possible that I am one for whom he died? It seems too much to hope for; and yet Paul declared that "This is a faithful saying, and worthy of all acception, that Jesus came into the world to save sinners; of whom I am

chief."—1st Tim. i. 15. That is about the only prop I have got; and if Paul had left out the word "chief," it would scarcely answer my purpose: I should scarcely dare to lean upon it. But Oh, blessed consolation! the chief of sinners are saved! then I may almost dare to hope! But why did the Jews, Scribes and Pharisees so hate the Saviour of sinners? He was a good man, and went about doing good, healing the sick, casting out devils, and raising the dead. Should they hate him for this? It seems to me they could not. Why, then, did they hate him? Was it not for his doctrine? I think that was it. He preached the doctrine of the "Absolute predestination of all things;" or, in other words, the absolute sovereignty of Jehovah; and told them that their hypocritical works of self-righteousness, long prayers in the corners of the streets, and alms giving to be seen of men, were all in vain, and of no account; and that the publicans and harlots, whom they despised, went into the kingdom of God before them.—Matt. xxi. 31. This was what made them hate him. And it is no wonder; for it was in opposition to their most cherished views and feelings.

Now, I ask, what is it that makes the religious world hate the Old Predestinarian Baptists so, in our day? Do they not behave as well? Are they not as good citizens as others? I think every candid person who is acquainted with them will answer, Yes. Then why are they so hated? Is it not on account of the doctrine they hold? I think it must be. That same doctrine which was hated in our Lord, 1800 years ago, is still hated in his followers. And it is one strong evidence to me that the Old School Baptists are the Church of Christ; that they are hated by the same kind of characters, and for the same cause that he was.

I have already been too lengthy, and must close. I remain, as ever, yours, in bonds of love.

CLEMENT WEST.

Near Weston, Mo., June 28, 1860.

DEAR BROTHER BEEBE:—It is a matter of rejoicing to the Zion of God, that he is bringing his elect into the fold of Christ; from the East and from the West, from the North and from the South, exactly in accordance with prophecy. He says, in relation to his Israel, "Fear not: for I am with thee: I will bring thy seed from the East, and gather thee from the West; I will say to the North, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth." We learn, through the *Signs of the Times*, that the Lord recently has visited the East, especially the churches in your vicinity, with a refreshing from his divine presence; and from the *Southern Baptist Messenger*, that He is bringing

sinners to a knowledge of the truth in that region; and here, in the far West, we have recently heard some penitents tell what great things the Lord had done for them, and hath had compassion upon them. In the four churches that we attend, some ten or twelve have been received by experience and baptism—some a short time past—and several by restoration. And to Big Shoal Church, in Clay County, of which brother John Knight is Pastor, some four or five have been added by experience and baptism, and several otherwise. Notwithstanding the opposition we meet with by the opposers of the truth, I believe, brother Beebe, the Lord will carry on his work over the head of all opposition. Hence, the exhortation by the Prophet to Jacob, or Israel, "Fear not: for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee." Yea with an everlasting love; therefore with loving kindness, in time he draws his chosen people to a knowledge of; his love; the drawing of them to himself is not for the purpose of inducing Him to love them, or to make them precious in his sight; but it is because he does love them. It is because they are precious to him, that he sheds abroad his love in their hearts by the Holy Ghost which is given unto them. He loves them when dead in sins. Hence, says an Apostle, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath raised us up together, and made us sit together in heavenly places in Christ."

'Twas not to make Jehovah's love
Towards the sinner flame,
That Jesus from his throne above,
A suffering man became.

Says an Apostle again, "Scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die, but God commendeth his love towards us, that while we were yet sinners, Christ died for us." Well might the Apostle John say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We are sons in a two-fold sense; sons by adoption, and sons by regeneration or birth. Hence it is said, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Aba, Father, that is, Father, Father; Father by adoption, and Father by being born of uncorruptible seed, by the Word

of God, which liveth and abideth forever." Our opponents make adoption and regeneration synonymous, and by so doing they deny regeneration, instead of those who believe the doctrine of the eternal life union of Christ and his chosen people; for everybody knows that, in a literal sense, by adoption, the adopted does not partake of the nature and likeness of the adopter; yet, by a regular process of law, is made heir to the estate of the adopter. And everybody knows, that knows anything experimentally of the Lord Jesus Christ, that the sinner, in order to be regenerated, must be born of the Spirit—must have the Spirit of Christ—must be a partaker of the divine nature—must have Christ formed in him, the hope of glory—must be renewed in knowledge after the image of Him that created him; so we see that they both cannot mean the same thing. In regeneration the sinner receives the spirit of adoption. But our opponents ask the question, How can a man adopt his own son? We say he cannot; but he can adopt the son of a stranger. And are not God's chosen people strangers, in that relation to an earthly Head? Most certainly they are. Hence Paul says, in his letter to his Ephesian brethren, after they had received the spirit of adoption, which they say is synonymous with regeneration—"Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner-stone; in whom all the buildings, fitly framed together, growth unto an holy temple in the Lord! and ye are an habitation of God through the Spirit. Then we understand that adoption has reference to our relation to the first Adam, and not to the second, and that it takes both of these relations to constitute us heirs of God, and joint heirs with the Lord Jesus Christ. Our bodies, which are derived from the earthly Adam, are temples of the Holy Ghost; and they are called tabernacles by the apostle Peter: "Knowing that shortly I must put off this my tabernacle, as the Lord Jesus Christ has shown me." These bodies, being sown natural bodies, are raised spiritual and immortal from the tomb, and are destined to participate in that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for all those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Hence the Apostle tells us, "The whole creation groaneth and travaileth in pain together until now, and not only they, but we ourselves also, which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit: the redemption of our body." Then shall we be satisfied when we awake in the divine likeness, and, in the language of the apostle John, we will say, "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." This will be enough to be like the blessed Jesus, and forever dwell in his presence, where there is fulness of joy, and at his right hand, where there are pleasures forevermore.

I must bring this scribble to a close. I have digressed from the course I intended

to take in the outset; I merely intended to pen down a little historical sketch, but as I advanced, my mind was directed, to some extent, in a doctrinal direction.

Brother Beebe, unless providentially hindered, can't you pay us a visit some time next fall and preach for us. Brother Thomas P. Dudley was here the first of last May, and preached, or rather, as I believe, the Lord preached through him, a goodly number of times for us; truly, we had a feast of fat things. I heard several persons remark that they were glad that he had come to the West, for he had disabused the minds of a great many persons. His visit seemed to be heartily welcomed by professors of every order, as well as non-professors, with the exception of those of our opponents, who claim to be Old School Baptists, who have been very busy in misrepresenting his doctrinal views and those with whom he stands identified. He gave some promise that he would try to visit us again some time next fall, and that he would try to get you to accompany him. If you can arrange it so, try to be here on Friday before the first Saturday and Sunday in October next, at which time there will be a three days' meeting at Big Shoal meeting-house, in Clay County, Mo., at which time and place we contemplate constituting an Association.

Do with this as you may think best.

Yours, in the best of bonds,

P. J. BURRUSS.

Clinton Valley, Ohio, May 21, 1860.

BROTHER BEEBE: Bear with me for this is the first time I have attempted to write a statement of the dealings of the Lord with me, a poor sinner. And as you have requested your correspondents to be brief in their communications, I will, as briefly as I can, give you an account of the most prominent features of my life, and what I sometimes hope to be my christian experience.

I was born in Alleghany county, Md., and, when about ten years old, I trust the Lord showed me, and two brothers older than me, and a sister younger than myself, the need of a whole Savior. About this time my father moved to this State, Ohio, where my mother, with us, joined the Baptist church, of which I have continued an unworthy member ever since, being now almost fifty-seven years of age. Nothing very extraordinary has taken place with me; but I have experienced a mixture of joys and sorrows, which have sometimes led me to cling very close to Christ and his finished righteousness, as imputed to sinners. Nothing short of that could sustain me through the slippery pathway of youth and manhood. And I do hope the same grace will continue to support my old age, that I may close my mortal life in the clear sunshine of Immortality. But I have forgotten to be brief. I must go back to the time when I was about thirty-five years old, at which time the Lord was pleased to permit the enemy to try me very severely. I was going through the field to feed my stock, when the accuser assaulted me by suggesting to me the deceitfulness and corruption of my heart; at which I could make no defence, for I had seen that to be like a cage of unclean birds; so he gained his point in this first attack. His next assault was, that the whole system of religion is based only

on tradition and the influence of education. Here I attempted to defend the truth of christianity by referring to ancient saints, who, through the flames of persecution, maintained the truth, and in suffering and death rejoiced that they were counted worthy to suffer for the sake of Christ. To this argument the tempter replied, This proves nothing but the power of prejudice inculcated by education, for, continued my tormenter, if you were called to yield your life, or to renounce your hope in Christ, you might perhaps share their fate; but it would only show your delusion as it did theirs. Here again I felt myself beaten. Still the struggle continued. My little hope at this time seemed very precious, but how to defend it I could not tell. Every effort seemed to fail me. I tried and tried again and again, but lost ground in every attempt. I have no words to express what were my feelings, and I must leave my brethren who have been thus buffeted to imagine what was my distress. I was like Israel, hemmed in on every side; but to my great joy, another thought was presented to me, which soon revived my drooping spirit. I concluded to try one more position, and if it failed, my case must certainly be lost. I was enabled to turn around and face my adversary, and point to the victory won by Jesus on Calvary, as the Captain, Head and Husband of his people. At this my enemy recoiled and left the field. Now, my brethren, these were sore chastenings; but the apostle tells us that, No chastenings for the present seemeth joyous, but grievous; but afterwards yieldeth the peaceable fruits of righteousness to them that are exercised thereby.

It seems necessary now, brethren, to give you some account of how it has been with me since about this time. I heard a sermon in which the preacher stated that, Baptism alone was not sufficient to justify a sinner before God. Right, said I. He continued: Neither faith nor repentance, together with good works can do it. All right again, thought I; but how was I astonished to hear him, in his next sentence, roundly assert that the blood of Christ is not sufficient of itself to justify a sinner in the sight of God. I cannot describe my surprise; for I had but a short time before found everything else to utterly fail, but the sacrifice offered on the cross of Calvary is sufficient, for the scriptures say: He bore our sins in his own body on the tree. Again, He was delivered for our offences, and raised again for our justification. Hence I conclude, from scriptural testimony, that salvation is complete in Jesus. The psalmist says, He took me up out of an horrible pit and miry clay, by which he evidently means, the pit of sin, and our inability to deliver ourselves from that condition, being condemned already. Not partially dead, but totally dead in sins. In this helpless condition, lies all the human family, until raised from it by divine grace, and brought to see an heavenly day. Then, but not till then, can we see the beauty and excellency of the soul-cheering doctrine that assures us that, Help is laid on one who is mighty and able to save, which I understand to be the doctrine of substitution, which is to me a glorious doctrine indeed.

Now, dear brethren and sisters, let me

in conclusion say to you, that others may say and do and think as they may on the *do and live* system;

"But I'll confess, O Lord, to thee
What worthless things we are,"

and say, with the apostle, "God forbid that I should glory, save in the cross of Christ, for without this hope, which is sometimes to me like an anchor to the soul, both sure and steadfast, and which entereth into that which is within the veil, whither the forerunner hath entered for us. But here lies my burden: I so often feel so unworthy I can scarcely claim the promise, or feel an assurance that I am one of that happy number who shall be clothed in white, for they are worthy. But, dear brethren, I can say, that it is by the grace of God that I am what I am; and if ever saved, it must be all of grace.

"Grace all the work shall crown,
Through everlasting days;
It lies in heaven the topmost stone,
And well deserves the praise."

So farewell for the present.

By some means, brother Beebe, my papers do not come to hand, and I miss them very much. Please send them on, for they strengthen me very much, and sometimes cause me to rejoice with joy unspeakable and full of glory.

MOSES PEIRSON.

Milton, Ind., June 25, 1860.

BROTHER BEEBE—Enclosed you will find my subscription for another year for your most valuable paper, the *Signs of the Times*, which comes to me regularly laden with so many rich communications, and comforting editorials, that my poor heart is made to rejoice when I reflect on the goodness of God in putting it in the heart of any of his dear children to open so good a medium of correspondence for his children, by which their thoughts and feelings are conveyed, and through which they tell of their joys and sorrows, their trials and temptations, while traveling through this beautiful world; for what is more beautiful than this lovely footstool of our God? When he made it he pronounced it very good. Even man was made in his own image and likeness; and to him was given a soul distinguishing him above every good thing that was made. Yet man is the only part of the creation that has transgressed his law. He has sinned, and so by his transgression death has passed on all his posterity. All things else, oceans, mountains, lakes, rivers, and even the tiny blade of grass and the sweet flowers remain as the Creator made them. But man, the noblest workmanship of all, has sold himself for naught, and become a mass of sin and corruption. Every imagination of the thoughts of his heart is only evil continually. There is no soundness in him; he is full of bruises and wounds and putrifying sores, from the sole of his feet even to the head. Now, my dear brethren, does it seem likely that the all-wise God would give the work of redemption into the hands of man in his fallen and depraved state? I think all will answer, No. But the Lord says to his Israel, "Ye have sold yourselves for naught, but ye shall be redeemed without money." The Lord needs no means nor aid from their cage of unclean birds, to help him in executing his work of grace and salvation, in which he works and none can hinder or say unto him, What doest thou?

O, my dear kindred, how often I have been made to rejoice in contemplating the goodness of our dear Redeemer! By the will of his Father he left his bright home above and came into this world to suffer, bleed and die, that we, poor, sinful creatures might be saved from sin which we inherit from Adam. What manner of creatures ought we to be? If we had ten thousand tongues, we should employ them all in praise and adoration of him, who hath redeemed us with his blood, and made us kings and priests unto God.

Now, I will give you a short sketch of how I get along here in this very religious village, (so called.) Nearly all the inhabitants are church-going people, and they sing—

"A charge I have to keep,
A God to glorify—
A never-dying soul to save,
And fit it for the sky."

But occasionally we have the truth preached in its purity by Elders W. Thompson, Millsbaugh and Wright. They have all preached here during the past year, and to me it has been like cold water to the thirsty, or as bread to the hungry soul. I have been blessed far above my deserts, in the privilege of visiting several churches, and of hearing, and I do believe of feeling and knowing the joyful sound of the trumpet as blown by the trumpeters on the walls of Zion. O, how sweet it is to sit and feed on the rich crumbs which fall from our heavenly Father's table, or as handed to us by the under shepherds of the flock. Although the dead sinners cannot feed on this heavenly food, they proclaim the unsearchable riches of Christ to the living sheep of Christ. While we feast upon this heavenly bread, we drink the rich wine of the kingdom, which is drank by none but kings and priests, and as we eat and drink, we sing—

The Lord of Life his table spread
With his own flesh and dying blood;
We on the rich provisions feed,
And taste the wine, and bless our God.

O, how sweetly do the hours pass away,
and how loth we are to part, for

We love her gates, we love the road,
The church adorn'd with grace;
Stands like a palace built for God,
To show his milder face.

It is partly through the kindness of brother Millsbaugh that we get to the meetings so often. He has a gentle horse which I can drive when my husband's business keeps him at home. Through his brotherly kindness I have spent the pleasantest year I have ever enjoyed in Milton; for whenever the meeting day comes, in comes brother Millsbaugh, saying, Sister Izor, if you want to go to meeting, the horse is ready. Now, brethren and sisters, I dearly appreciate such favors, so freely bestowed on such a poor, weak creature, whose righteousness is but filthy rags.

Brother Beebe, if you can take time to read this poor scribble, do with it as your judgment may dictate. If you find anything in it worth publishing, do so; but not to the exclusion of better matter. May the Head of the church bless you and all your correspondents in your labors of love, and when you have done publishing our lispsings, and time with you and us shall be no more, may we all enjoy a happy meeting in heaven, where Jesus our Elder Brother has gone to prepare a place for us, that where he is we may be also, is the prayer of your little sister,

SARAH H. IZOR.

P.S.—Our Association is to commence at our Lick Creek church, August 10th, 1860, at which I shall be glad to see a good number of brethren and sisters from the east and west, north and south, ministering brethren in particular. Can't you come, brother Beebe? I have not forgotten your kind visit among us three years ago; and I hope we may receive another before long, that I may once more hear you give the trumpet that certain sound which we love so well. But if we never meet on earth again, may we go on and seek to know the Lord, and practice what we know, and sing—

Now Lord, may we, thy favored train,
Ever in purest love remain;
May discord evermore subside,
And we appear as Jesus' bride.

May we in peace be ever found,
And grace in every heart abound,
Each feel another's cares and grief,
And run to give a kind relief.

S. H. I.

Sparta, Mich., July 2, 1860.

DEAR BROTHER BEEBE—Having to write you on business, and as the *Signs of the Times* of June 15th having come to hand, and having read the first piece written by brother Power carefully over and over, and as he says, "The above is submitted to the consideration of the household of faith," &c., I, having a high regard for him, as a writer and brother, reviewed his arguments, and examined the "holy scriptures," and compared them together, and must say that I cannot see that harmony existing between his reasons or conclusions which I have discovered in his other letters in the *Signs*. Ah! how true is that saying, "Great men are not always wise."—Job xxxii. 9. With the best of feelings toward brother Power, I will look over his piece, and "will not set down aught in malice." He says, "and that it (feet washing) followed immediately after the Lord's supper, is, to say the least, highly probable if not absolutely certain." All his reasoning is based upon this passage; if it *should* be wrong, then all his conclusions are wrong. If it is right, then he upsets Matt. xxvi. 30, and Mark xiv. 26, who represent that after "supper" they sung a "hymn and went out into the Mount of Olives;" but he would make him *stay there*, long enough after he had ended the supper to do and say all that is mentioned in John xiii. 4, to the end of the chapter, all that is recorded in the xiv., xv., xvi. and xvii. chapters. According to John xxi. 25, a reading man, as I take him to be, knows that but a *small part* of what Jesus "said and did" is recorded; and, therefore, must have taken a long time to have washed his disciples' feet, talked to them, and prayed to his Father, as recorded in those five chapters of John.

If we take the ground that John *never* mentions the "Lord's Supper," nor even hints at it, nor the Passover Supper, but passes over the time between being in the house of Simon the leper, to what is said in chapter xviii. 1, then all will harmonize. Again, he makes John contradict Matt. xxvi. 14-16, and Mark xiv. 10, 11. How? If we make the supper in John xiii. 2, to be the "Lord's Supper," Judas never thought of betraying his master, until after his last supper, and did not go to the High Priest to do it until some time *after* the supper—(see John xiii. 26-30;) whereas, Matt. xxvi. 2, and Mark xiv. 1,

represent that Judas went "two days" *before* the Passover and made a bargain with the High Priests to betray Christ. Again, John xiii. 1, says, "Now, *before* the feast of the Passover," and could not mean at or after, when he says "before;" therefore, those who practice feet washing "as a church ordinance," should *do* as the *Savior did*, and not "immediately *after*," lest they should be *wise above* what is written.

Paul refers to the Passover feast in 1 Cor. v. 8, when he says, "Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Is this command to be obeyed literally or figuratively? If figuratively, why did the Apostle of the Gentiles say, "Let us keep the feast?" The feast of the Passover could not be kept only by families, and in an assembled capacity. See Deut. xvi. 5, 6.

What he says about the "eighth or last day of the Passover, was equally a holy convocation with the first day of the feast," &c.; although, according to Josephus, it is contrary to the Bible. See Deut. xvi. 7, 8; Exodus xii. 15, 16, 19.

What he says on page 90, 1 Col. "that John, in the very close," &c., "on reviewing their writing and finding no recorded testimony," to the close of the sentence, to me destroys the idea of the inspiration of the scriptures. See John xvi. 13-15. In quoting the last clause of John xiii. 8, he has twice used the preposition "in," when it is "with me." There is certainly a difference between having a part *in* a man and having a part *with* a man.

My idea and wish is that all writers in the *Signs* would, in quoting scripture, always quote it precisely as it stands in our version; yet, after they have cited the passage, they may make any remarks about how it should be. I can fully join with brother Power and say, "I think my heart's desire and prayer to God is, for the peace, union and prosperity of Zion. May her watchmen see eye to eye, and all her inmates be of one heart and one mind."

Yes, let my voice cease—let my tongue cleave to the roof of my mouth—let my pen be broken to smash, and my right arm perish, before I will, knowingly, do or say anything to bring division among brethren. Yet, faithfulness becomes the house of God. Yours, to serve, in the gospel of our Lord Jesus,

JAMES P. HOWELL.

Experience—No. 1.

Wells, Maine, June 11, 1860.

BROTHER BEEBE—I have long had a desire to relate to the dear people of God through the *Signs* something of what I hope has been the dealings of God with me, in bringing me from nature's darkness into his marvelous and astonishing light. Accordingly, I have prepared a communication, but find it would occupy more space than you would be justifiable in granting me in a single number; for I have found it difficult to relate my experience without doing so somewhat circumstantially.—Therefore, I have come to the conclusion to send you, from time to time, such portions of experience as opportunity may permit me to give, and by so doing you can continue the publication of communications from more competent and worthy writers than myself. My childhood and

early youth were spent in vanity. I promised myself great things—had a towering ambition, and saw in the mystic future a high eminence, the summit of which I hoped to arrive at and be perfectly happy. The smiles and approbation of beings as vile as myself, were the only god I worshiped. I had a great fear of death, and wished to become a christian just before that event, in order to escape the torments of hell. My mother was a pious woman, and her views of her own depravity and the way of salvation were remarkably clear. Having so often heard her relate her experience, I supposed if ever I traveled that road I should certainly know that I was a christian. I had a way of my own marked out. But God's ways are not our ways, neither are his thoughts our thoughts. I had not learned the truth of this precious passage of scripture: "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight," &c. Early in the summer of 1849, I was prostrated upon a sick bed. One day, as I was alone in my room, something said to me: "You are very sick; you may not live; and you are not prepared to die." The agony of mind that rushed suddenly upon me, I cannot describe. I was as one suddenly awakened from a pleasing dream to an awful reality. In the twinkling of an eye I had a view of the slippery steep on which I was sliding to destruction. Oh, the wicked wretch I had been all the days of my life! I thought more particularly of the evenings I had spent the winter previous in serving Satan with a high hand. Alas! I mentally exclaimed, "What shall I do to be saved?" I began now to make promises. I thought if God would raise me to health again, my future life should be spent in his service. I would visit no more parties of pleasure, and the bible, that long neglected book, I would read much and often. Prayer, too, should be another delightful exercise; for I thought it would be a very easy task, and I even thought of a very retired and pleasant spot in the woods, where I intended to retire often to ask God to make me a christian; for I was ready to acknowledge that it must be his work; yet I thought I must do something first, or, in other words, ingratiate myself into his favor, and then he would grant me repentance. I was brought very low, seemingly almost to the gates of death, but it pleased God to raise me again to my former health. I was then led to reflect upon the goodness of him in sparing my life, and I wondered that he should deal so kindly with one who had done no good thing all the days of her life, while others had been snatched from the world without a moment's warning. Time looked short to me, and I no longer enjoyed the society in which I once took delight, and my greatest desire was that I might be a christian. I had scarcely regained my strength when my mother was taken from me by death. This was a severe affliction, and in my first paroxysms of grief I thought I could not endure life without her. My loss was great in every respect, but most of all I missed her pious and godly conversation, which I did not know how to prize until her voice was hushed in death. I now yearned for christian society, that I might listen to conversation

such as hers was wont to be. I tried to interest myself by reading good books which I had known to be interesting to her, but alas! the meaning of their contents was above my comprehension. The bible, too, was a sealed book to me. I thought often of my promises to pray, but never without thinking that I must first make myself better. For something would say to me, "The prayers of the wicked are never heard. How dare you take God's holy name upon your sin-polluted lips? Look at your actions, and your wicked thoughts, too, which you have had only a few minutes ago." And it appeared to me to pray would be an act more heinous in the sight of God than any which I had ever performed. Thus I broke my vows only to renew them again, vainly hoping there would be a time when I could fulfil them. I wished there might be a reformation; then it would be easier to secure my soul's salvation than at any other time. Poor, blind, infatuated being that I was, to think of meriting Divine favor by my own efforts. I was often tempted by the alluring solicitations of my former associates to join them in their mirthful revels; but a thought of God's goodness to me always prevented. This was the only promise I ever kept, and this was of no avail; for my moral deportment did not change my inward depravity; and I read, "Except a man be born again he cannot see the kingdom of God."

The doctrine of election troubled me oftentimes, for I learned from Revelation that the names of God's chosen ones were written in the Lamb's Book of Life from the foundation of the world. "Oh, that I knew that my name was written there!" I would mentally exclaim. I could hear of the conversion of others, and felt at such times that God had passed me by, and left me to my own destruction. I wondered what could be the matter with me; for I took no interest in anything, and felt an aching void which nothing of this world could fill.

Thus passed away three years of my life, when it pleased God to afflict me again by prostrating me a second time upon a sick bed. It seemed to me now that my term of probation was run, and God was about to execute vengeance by removing me from his footstool. It was at this time that I ceased to make promises; for I saw that my vows had been made only to be broken, and my confidence in myself had become so reduced that I had no hope, should my life be spared, that I should do any better than I had formerly. Here must end my first communication, which is, should you see fit to publish this, to be continued. Your sister in Christ,

SUSAN J. LITTLEFIELD.

Eld. S. H. Pullin, of Sandoval, Marion county, Illinois, has been afflicted greatly for the past three years, and on the 5th day of March had his leg amputated, but is now slowly recovering—is able to get about a little. We notice this by his request, for the information of his friends.

A little child, of German parents, in Ashford, N. Y., that had been very sick with scarlet fever, and had seemingly died, was placed in its coffin, and conveyed, accompanied by a large number of friends, to the grave; but as the dirt began to fall upon the coffin, a feeble cry was heard, and a shriek of "Mother!" burst from the lips of the resuscitated child, who is now in a fair way to recover. The joy of the parents may be imagined!

Circular Letters.

The Delaware Baptist Association to the Churches of which she is composed, sends Christian Salutation.

DEAR BRETHREN:

Amid the darkness with which we are surrounded, we have great reason to thank God for that invaluable legacy which he has left us, the scriptures of truth. We have a right to claim the scriptures as the gift of God, and consequently as the property of the church. In this precious book we have a rich variety of subjects, adapted to all the circumstances surrounding us. The subjects which it contains have been divided into doctrinal, experimental and practical. In this division, we understand by doctrinal, those fundamental principles which underlie the system of revealed truth, and which constitute the foundation of a sinner's hope, while the others are merely the practical results of those principles when established in the heart. "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. Among those fundamental principles, the absolute sovereignty of God claims a primary position. We are aware that some good brethren question the propriety of this qualification, *absolute*; but their objection must arise from the fact that whenever men have assumed this high prerogative, they have invariably abused it; and because no man is capable of making a proper use of such an exalted prerogative: even David, the man after God's heart, abused it in the case of Uriah, and in numbering Israel; but when it is applied to God, it is stripped of all that can be objectionable; and that because he who is infinite in all his perfections is capable of exercising this high prerogative in perfect safety. Absolute sovereignty is the form of government where the will of the sovereign constitutes the sole rule of action, independently of any coadjutors. We unhesitatingly reject this form of government among men, and adopt the principle, that the true form of human government is where the sovereignty is in the people, as recognized in our present form of political government. But in the divine government, it is altogether different. In the divine government, the will of God is absolute; for "With whom took he counsel; or who, being his counselor, instructed him?" "He worketh all things after the counsel of his own will." And he declareth the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." And it becomes us, poor worms of the dust, to submit with due deference to his divine sovereignty, and say, Thy will be done. God has an indubitable right to this prerogative; all created existences derive their being from him; and he made them according to his own will, and gave them those peculiar traits which distinguish the various species each from the others; and having made, he has an indisputable right to govern them according to his own will and pleasure.

He is capable of exercising this exalted prerogative, and it is impossible that he should abuse it. His wisdom is infinite, he cannot err. He is not only wise, but he is Wisdom itself. There are wise men; but their wisdom is derived; but it is not so with God; his wisdom is intuitive; it is an attribute of his nature, and therefore he cannot err. His power also is equal to his wisdom; therefore, whatever his wisdom dictates, his power executes; none can stay his hand. He is also just. Justice and judgment are the habitation of his throne. Justice and Mercy constitute the base of the divine government; and all the acts of his government are strictly just. But, lest we consume too much time and space, for an ordinary Circular, we will confine our remarks to a few thoughts on the sovereignty of God; as developed in the salvation of his elect family.

That national Israel was a typical people, is plain, and needs no argument to establish it. But unless there be a correspondence between the type and the thing typified, a type would be a palpable solecism. But there is a correspondence between Israel, as a type, and the church of God as the anti-type. There is a manifest analogy between the literal history of the one, and the spiritual history of the other. National Israel was chosen of God; but why were they so highly favored? Not because they were any better than others; for in the scale of fallen nature, they were in the same condition as all others; and God lets them know this, and gives them to understand that it was not for any claim they had on him above others, that this distinction was conferred on them, but that it was an act of his own will and pleasure. Of course they had no right to claim any merit, or to be vain in consequence of this distinction; nor had the surrounding nations any right to impeach his justice; as he has an indisputable right to do as he pleases with his own. But the choice of national Israel was no more evident than is that of spiritual Israel. "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love."—Eph. i. 4. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience," &c.—1 Peter i. 2. We will let these quotations suffice for this point, as they are so plain that he who runs may read.

But while the choice of spiritual Israel is as manifest as that of national Israel, it is equally clear that it was a sovereign act of God, and not by virtue of any merit on their part. Considered in an Adamic relation, or in the scale of fallen nature, all are alike plunged in the gloomy pit of depravity, all alike destitute of the least claim on divine favor. Had all been left to suffer the penalty of the law, who would dare impeach the justice of God? And if it has been his sovereign pleasure to discriminate in favor of a portion of this fallen mass, and thereby to magnify the riches of his grace, what right has man to arraign him to the bar of his judgment, and pronounce him unjust, because it was not his pleasure to consult his creatures and be governed by their dictation?

The experience of all God's children leads them to acknowledge the sovereignty of God in their salvation. Not unto us, not unto us, O God, but unto thy name give glory, for thy mercy and thy truth's sake, is the song which proceeds from the heart of every child of grace. The typical atonements were definite: the surrounding nations had no interest in them, either directly or indirectly. So with the anti-typical atonement; it was definite, having a direct and definite application to spiritual Israel.

As to indefinite atonement, it is a mere speculation, gotten up to sustain a popular hypothesis. Christ never performed an indefinite act; all his actions were definite; all had a particular object in view; and every action of his accomplished the object contemplated. The advocates of an indefinite atonement talk about *sin in the abstract*. But, what is sin? Paul says it is the transgression of the law. Transgression is an act of disobedience to God, and how to abstract an act from the actor is a logic which belongs to the land of Utopia; it can never be admitted among men of common sense, who are disposed to act honestly. To talk of sin being atoned for and not the sinner, is the height of absurdity. According to such doctrine, the devil and damned spirits have the same interest in the blood of Christ as have the glorified saints in heaven; and how can we reconcile such absurdity with the song which John heard: "And they sung a new song, saying, Thou art worthy to take the Book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and

people and nation." Now, if the atonement was for sin in the abstract, or indefinite as to any personal bearing, how could these glorified spirits attribute their redemption directly to the blood of Christ? To sustain this abstraction, another must be brought in, namely: the atonement must be abstracted from the blood, or sacrifice of Christ. For, if atonement is attributed to the blood of Christ, and this atonement is indefinite, or not personal, which is the same thing, then, as above stated, the damned in hell have the same interest in the blood of Christ as have glorified spirits in heaven. But Paul said to the Gentile believers at Ephesus, But now in Christ Jesus, ye who sometimes were far off, are made *nigh by the blood of Christ*; but the lost are not made nigh unto God; therefore those Gentile believers must have had a definite interest in that precious blood. But this indefinite atonement, with all its kindred errors, must fall when brought in contact with the plain, unsophisticated word of eternal truth—a few quotations from which must suffice at this point. "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."—Isa. liii. 3-5. Here the definite nature of the atonement is four times asserted in one verse. "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people, (not sin in the abstract). The definite article the always had reference to a particular people, in contradistinction to all others; sometimes to national Israel: "Delivering thee from the people, and from the Gentiles."—Acts xxvi. 17. Here it applies to national Israel; but, when used in a gospel sense, it has exclusive reference to anti-typical Israel: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." But national Israel was not gathered, as such, to our gospel Shiloh. Spiritual Israel must therefore be intended, the same as is intended in the above quotation from the Hebrews. "I am the good Shepherd: the good Shepherd giveth his life for the sheep. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."—John x. 14, 15. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. i. 4. "Who, His own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed."—1 Peter iii. 24. We will let these few quotations do at present, and proceed to observe that—

In the calling of ancient Israel the sovereignty of God was developed. Their calling from Egypt was of God, and in their journey through the wilderness, God went before them in the pillar of cloud by day and of fire by night. So in relation to spiritual Israel, their call is direct and discriminating. Why was it that the three thousand, on the day of Pentecost, cried, "Men and brethren, what must we do?" while others said, "These men are filled with new wine," or, in other words, drunk! They were all Jews, brought up under the same training. Why was it that some believed Paul, and some believed not? They were all Jews. And why was it Saul was called and made a minister of the cross, while his companions were left in their pharisaic delusions? To all these we can give but one answer—that it is alone attributable to the sovereign will of God, and not to anything in them recommending them to God's peculiar favor.—This will be admitted by all the ransomed family: none of them will attribute their personal salvation to a mere pliable disposition on their part, or to their having complied with certain conditionalities.—They are stripped of all that, and brought to see that, if left to themselves, they

would either be living in open hostility to God, or be wrapped up in their own filthy rags of self-righteousness, crying peace! peace! while sudden destruction awaited them.

"What was there in us that could merit esteem,
Or give the Creator delight?
'Twas even so, Father, we ever must sing,
Because it seem'd good in thy sight.
'Twas all of his grace we were brought to obey,
While others were suffered to go
The road which by nature we chose as our way
Which leads to the regions of wo."

If this doctrine is so plain, why is it that the great mass of religious professors are so bitterly opposed to it? We answer, it is for the same reason that the religious nation of the Jews hated it—because it strips them of all their fancied plumes; it tears from them their boasted righteousness; it takes the crown from the head of their idol, Free-Will, and places it alone on the head of Christ.

In illustrating the sovereignty of God, Christ said: "But I tell you, of a truth, many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Serepta, a city of Sidon, unto a woman which was a widow. And many lepers were in Israel in the days of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill, (whereon the city was built), that they might thrust him down headlong."—Luke iv. 26–29. Here we see plainly the doctrine of sovereign discrimination, and the bitter enmity of the Jews against it, and it still meets with the same reception from self-justiciaries in all ages of the world.

But we have written enough for a circular, and will conclude by saying to the brethren that, although the doctrine glanced at in this letter is despised by the world, especially by all legalists, it presents to you a sure and solid foundation for your hopes; it places your salvation in sure and certain hands. Here you may safely repose amidst all the storms and tempests by which your frail bark may be assailed, and, with unfaltering hope, look beyond the storms of life to the port of endless rest, where the wicked cease from troubling, and the weary are at rest; and there join with the ransomed millions in celebrating the sovereign, discriminating grace of God, as developed in the vicarious sacrifice of Christ in your personal redemption from the curse, effectual calling from darkness to light, and in your wonderful preservation in your journey thro' this world of opposition, and your final entrance on the possession of your glorious inheritance in Heaven.

Now, dear brethren, that you may be sustained and comforted in your pilgrimage, is the sincere prayer of,

Yours, in gospel bonds,

THO. BARTON, *Mod'r.*

WM. MEREDITH, *Clerk.*

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, held with the Church at Wilmington, Del., May 23, 24 and 25, 1860—to the Associations and other Meetings with whom we correspond, send christian salutation:—

DEAR BRETHREN:

Through the tender mercy of our Covenant-keeping God, we are again permitted to meet in our associate capacity, to receive letters from our Churches, and to greet the messengers and members in love and fellowship; also to receive intelligence by letters and messengers from our sister Associations in correspondence with us. A goodly number of ministering brethren have come to us with messages of love from the Master, proclaiming, in His name, that Salvation is of the Lord, and of the Lord alone. Not a note of discord has been heard during our

meeting. We can truly say we have had a feast of fat things—full of marrow, of wines on the lees, well refined.

Dear brethren, we pray that a friendly correspondence may continue and spread far and wide; for it is both pleasant and profitable for the children of God to know, in this day of darkness, wherein error prevails throughout the land, and all the powers of anti-Christ are concentrated against the Church of the living God, that there is a people—North and South, East and West—who trust in the living God, and are not ashamed to suffer reproach for Christ's sake. We hope that our fellowship may continue, and that we may all stand fast in the liberty wherewith Christ has made us free.

Our next meeting will, by divine permission, be held with the Church at London Tract, Chester Co., Penn., commencing at 11 o'clock A. M., on Wednesday preceding the last Sunday in May, 1861, and continue three days, when and where we hope to receive your messengers and minutes.

THO. BARTON, *Mod'r.*

WM. MEREDITH, *Clerk.*

The Delaware River Old School Baptist Association, to the Associations, Corresponding Meetings and Churches of like Faith and Order, sendeth Christian salutation:

DEARLY BELOVED BRETHREN IN THE LORD, CHILDREN OF THE MOST HIGH GOD: While our Father is manifesting himself in Christ in the work of the "redemption of his people," working all things after the counsel of his own will, for good to you and us, if, indeed, we are one in Him; dividing antichrist upon civil and political questions, as he did the Babel builders of old; dashing the heathen in pieces as a potter an ungainly vessel; we rejoice in the manifestations he has given us that he is building up Zion upon her most holy faith, nurturing and strengthening her in the doctrine and practice of her gospel institutions, and uniting her in gospel bonds, manifesting himself brighter and clearer in the zenith of her glory.

We have been made to rejoice, our hearts gladdened by the presence and preaching of your messengers. They have met us in love and fellowship; the youth and the hoary-headed have preached the same glad tidings of great joy. Have sung the same song, without a jarring sound or discordant note, of "Worthy is the Lamb that was slain and liveth again, to be exalted with honor, dominion and power." They have fed us upon heavenly manna; through and by the spirit have borne us above the alluring world and given us a view of the celestial hills, and made us taste of the joys that pervade the heavenly hosts around the throne of our God.

O brethren, how consoling is the presented fact, that we have a brotherhood throughout this broad expanse of discordant States, where some of the strongest ties that bind the families of the earth in connection are being severed. Already have local interests divided some of the religious denominations of the day. Many in the North and the South are in hostile array. But we Old School Baptists can journey to and fro and shake the hearty hand of friendship and fellowship from Maine to Texas, from Atlantic to Pacific.

We desire a continuance of your correspondence, and the visits of your messengers, that we may encourage each other in our pilgrimage and run with patience the race which is set before us.

Our churches are in peace, fellowship and union. You will see by our minutes that we have had very few accessions; but rather, many have fallen asleep in Jesus. Our loss is their gain.

Our next meeting will be held with the church in Kingwood, Hunterdon county, N. J., commencing on Wednesday preceding the first Sunday in June, 1861, at 10 o'clock A. M.

PHILANDER HARTWELL, *Mod.*
SAMUEL H. STOUT, *Clerk.*

The Warwick Old School Baptist Association in session with the Middletown and Walkhill church, June 6–8, 1860, to sister Associations, Conferences and Corresponding Meetings with whom we correspond, send Christian Salutation.

DEAR BRETHREN:

Through the abounding goodness of our Covenant God, we have been permitted to hold another anniversary of our Association, in which our churches have been represented by their messengers; and a goodly number of brethren from other and distant sections of our beloved country are in attendance with us. Notwithstanding the predictions of our enemies that we should soon become extinct, our God, who cannot lie, has manifested his goodness, not only in preserving the churches which compose this Association in their visibility, but also in adding to the number of some of them; and the hearts of his saints have been made glad, whilst our God has manifested his mighty power in gathering into his fold during the past year, a number who have been made willing to relate what the Lord has done for them; and others feel to praise his most precious name for his sustaining grace and mercy to them. Some of our churches have been truly refreshed, and others are looking forward to the time when it may please him who dwelt in the bush, to visit and build them up. The Lord is the builder of his own house; and he has declared that his counsel shall stand, and he will do all his pleasure; and we are assured that the top stone of the building shall be brought with shouting, crying Grace! Grace! unto it.

Our meeting, now closing, has truly been a meeting of saints, in which our fellowship is with the Father, and with his Son, Jesus Christ, and also one with another. We feel assured that our God has been with us of a truth. Your Messengers have come to us as clouds full of rain, and the season we trust will be long remembered by the saints. The Zion of God is one; and when her sons and daughters come together from the East and West, the North and South, they all speak the same language, even as they are all called in one hope of their calling—all being taught by the same Spirit, speak the same language, rejoice in the same truth, and all entertain the same hope of the same blessed immortality.

We have appointed our next annual meeting to be held with the church at Warwick, to begin at 10 o'clock, A. M., on Wednesday after the first Sunday in June, 1861, and continue until the Friday evening following; when and where we hope to have the privilege of receiving a goodly number of your messengers, and visiting brethren, as we desire a continuance of correspondence with you.

GILBERT BEEBE, *Moderator.*

WM. L. BENEDICT, *Clerk.*

DANGEROUS PLAYTHING.—A little daughter of Mr. McDaniels, in Mason Co., Va., three years old, a few mornings since ran into the yard of the house, highly delighted with a pretty plaything it had found, and was taking it to show its mother. The mother was astonished to find it a large copperhead snake! The child had one hand just below the neck, and the other about the middle, and the forked tongue of the venomous creature was projecting from his mouth in a most venomous manner. Her mother was almost frightened to death. A member of the family immediately ran to the child, and after some difficulty succeeded in rescuing it from its perilous situation, without being bitten.

HORRIBLE DEATH BY LIGHTNING.—A son of Andrew Patrick, in Marion county, Virginia, was killed by lightning a few days since. He was sitting on a porch during a storm with his father and mother, and had just risen from his seat, when the bolt struck him on the head, and set his head on fire, and all of them feeling the force of this tremendous shock, more or less. His mother ran to his rescue, and put out the fire in his hair. It literally tore the cap on his head to pieces; then his boots were burst and the bottoms thrown off. Where he stood, the fluid broke down the end of the plank in the floor.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1860.

Winterset, Madison County, Iowa,
June 4, 1860.

DEAR BROTHER BEEBE: Brother A. Hood, of this place, put a letter into my hands, which he had lately received from Elder N. Gifford, dated "Zionsville, Boone Co., Ia., May 18, 1860," in which he (the said Elder) writes as follows:

"We have some new doctrine preached here lately by Benjamin Jones and John F. Johnson & Son. I would like to know if it has got as far West as Winterset. I can give you some of the points: They say that the church never was lost, nor defiled, nor contaminated with sin in any way. I have been told that we need not look to any of Adam's posterity for the church, for it wasn't there! They say that this Adam man is not changed in regeneration, neither in soul, spirit, body, mind or matter. Does not this sound strange, when compared with the gospel, or christian experience? I think it does: and I find no authority for it in the Bible; but we are in an age of progression. If the limits of a letter would admit, I would try to show some of the inconsistencies of this doctrine. Some tell us that Christ only died to redeem these bodies from the grave. As a matter of course, if we never was defiled or contaminated with sin, we need no redemption from it. But it is a pity when Old School Baptists will run into such error: but the leaders of this doctrine are Beebe, Dudley & Co. Wilson can't go the doctrine. I have only given you a sketch of it, &c., leaving it for you to meditate upon."

Brother Beebe, the above is a true copy, and I send it to you by request of my brethren, and we desire you to reply, either in the *Signs*, or by private letter, to me, as your judgment may dictate.

Yours, in defence of the Truth,

BONHAM KESTER.

REPLY TO BROTHER B. KESTER.—As our dear brother has been a subscriber and constant reader of the *Signs of the Times* for many years, it is not necessary for us to tell him, at this late hour, that our object in publishing, and the object of our subscribers in patronizing us, has been the general edification of the scattered family of God, the exhibition of the doctrine of God our Savior, and the defence of bible truth, together with an unsparing exposure of error and delusion.—When we embarked in the undertaking, we had not the vanity to flatter ourselves that we could sail over a smooth, unruffled sea, if we kept steadily in view the object of our labor, and the pledge we gave our brethren in regard to the manner in which the *Signs of the Times* should be conducted; and now, after nearly thirty years' experience in our vocation, we cannot say that we have been disappointed. It is true, we have had some opposition from quarters where we did not dream that it existed, and from some who once held up our hands and encouraged our hearts in the prosecution of our labors.—But such cases have been comparatively few. The sympathies and brotherly aid of the great mass of the old Order of Baptists have been constantly with us, as will be inferred from the fact that, in the face of all opposition, our circulation has steadily increased every year, and is now larger than it has ever before been at the same season of the year since we issued our first number in 1832. If we have had some enemies, we have had many more true, warm-hearted friends, and, what is still more blessed, we feel assured that the goodness and mercy of God have followed us and sustained us until the present hour. That we have given no occasion to our enemies to oppose us, or to our friends to censure us, we do not pretend. The very best of our labors have been poor and imperfect. But that our aim and design have been honest, and all our energies employed with a design to the glory of God and the good of His cause, we hesitate not, in the presence and fear of God, to affirm.

As our brethren can witness, we have

generally declined to notice the personal assaults which have been made upon us, as we prefer to fill our columns with matter of more interest to the children of God. We have preferred that our name should be cast out as evil, rather than to set up a defence of our person or motives; especially as our readers have a sufficient opportunity to know our views, our doctrine, by reference to the files of our paper for many years. When we have been charged with *new doctrines, heresies*, and plots for selfish purposes, we have felt glad that our brethren all over the United States know what are our sentiments.—There is not, in these United States, a member of the Old School or Primitive Baptist order, whose views on all subjects connected with our faith and order, are better or more fully known than are those of the humble Editor of the *Signs of the Times*. Twenty-four times a year, during the existence of the present generation, we have been heard from, from the centre to the circumference of our country. Yet almost every year some self-conceited wiseacre has attempted to make it appear that we are an awful and dangerous heretic, and that the Old School Baptists have not the intelligence to know it. Assuming to know more than seven men that can render a reason, they have made themselves ridiculous by assuming more discrimination than the whole fraternity of the old Order of Baptists. But we have lived to see scores of those conceited comets arise, flutter and decline to their original nothingness. With a consciousness that the precious cause of God and Truth is in better and stronger hands than ours, we have nothing to fear from the bluster of those who have no other idea of rising but by attempting the destruction of those who to them are Morcecais in the gate.

But we intended to refer to the enquiries of Elder Kester. Of the Elder, N. Gifford, whose letter is copied above, we know but little, only what we learn by his letter. It is more than possible that the design of his *firebrand* was to bring him out of his obscurity into notice; but whatever were his motives, it can hardly be accredited to an honest concern for the truth of God; for, had that been his feeling, he would not have attempted to exaggerate or misrepresent the views of such men as Elders Benjamin Jones, John F. Johnston, to say nothing of brother Johnston's son and ourself. The letter bears unmistakable evidence on its face of misrepresentation and a design to prejudice the minds of brethren in a distant State against brethren whose praise is in all the churches, as brethren who have spent their lives in their Master's service, who have grown old in their labors in the churches, and in whose character not a blemish can be found; men, whose standing in the community, as well as in the Church of God, has been untarnished for more than half a century. When men, sustaining the reputation of Benj. Jones, John F. Johnson and Thomas P. Dudley, cannot, in the evening of their long and useful lives, be spared the blighting breath of malignant jealousy and slander, we count it, as we doubt not our young brother, Elder Joseph Johnson, does, an honor to have our humbler names classified with theirs, even in bearing reproach and misrepresentation for the sake of the truth.

We say the letter bears the evident marks on its face of insincerity and mischief.—Had it been otherwise, instead of laboring to spread the report into a distant State, its writer would have sought an opportunity to labor as the gospel directs, to reclaim those veterans of the cross, if he had honestly believed them to be in error. But such labor, we venture to say, he has not taken. We know the brethren implicated too well to believe they have ever uttered the sentiments charged to them; but if they had been strangers to us, when we read that the heresies charged are propagated under the leadership of Beebe, Dudley & Co., (which we and all our readers know is false—utterly and unqualifiedly false)—how can we believe the other part of his statement against those who are esteemed much better than ourself? Again, in uttering his slander he starts off with a mere inquiry, whether the “new doctrine” has got as far West as Winterset, Iowa? and then, instead of intimating that he desired an answer, closes by saying, “I have only given you a sketch of it, &c., leaving it for you to meditate upon.”

But to the points charged: “They say.” Who says? Why Benjamin Jones, J. F. Johnson and son. What do they say? “They say that the church never was lost, nor defiled, nor contaminated with sin in any way. When? where? to whom did they say this? and who heard them say it? We don't believe a word of it—we defy Eld. Gifford to prove that “they” ever said it. What object could they have for uttering any such sayings? Have they not been for many years preaching that Christ gave himself for the church, that he might redeem her and cleanse her from all iniquity, and purify to himself a peculiar people, zealous of good works? No sane man would utter any such sayings; much less such men as are assailed and falsely thus charged. They never said it—they never believed it—nor were they ever led into it by Beebe, Dudley & Co. We risk nothing in saying that each of the brethren thus implicated believe that the Church of Christ was involved in sin, defiled and contaminated with transgression, iniquity and guilt, and that all who are redeemed with the blood of Christ were by nature children of wrath, even as others. “All we, like sheep, have gone astray; but the Lord hath laid on Him (Christ) the iniquity of us all.”—What then must be the depravity of the man who, while professing christianity and holding the sacred office of Elder, can deliberately say, write and send out the declaration into a distant State, over his signature, that “They say that the church never was lost, nor defiled, nor contaminated with sin in any way,” and that Beebe, Dudley & Co. are the leaders of this doctrine.

He also writes, “Some tell us that Christ only died to redeem these bodies from the grave.” Who they are who have told Elder Gifford this, he does not say; but the impression is given that some of the brethren named Jones, Johnson, Beebe and Dudley, have told him so. But as this is not directly fixed on them or any of them, we wait for Eld. Gifford to explain who has told him this. Certainly the brethren implicated hold no such doctrine. We constantly preach that Christ died to redeem His church from all iniquity,

from the curse and dominion of the law, and to redeem them unto God with His blood.

Another direct charge is, “They say,” (that is, Jones, Johnson, his son, and Beebe, Dudley & Co. say), “that this Adam man is not changed in regeneration, neither in soul, spirit, body, mind or matter.” This also sounds to us like an exaggeration of the sentiment held by these brethren on the subject; and we doubt whether any of them have said this, in the manner expressed above. Some of them we know have never said any such thing, and therefore the above statement is untrue. The Circular written by brother Dudley some years ago, on the christian warfare, holds the sentiment that christians in their present state possess a carnal, earthly nature, which is born of the flesh and is flesh, and that it is at war with holiness, and lusts against the spirit, and constitutes one party to the warfare; and that they also possess in them a spiritual, immortal life, which is born of God; born of an incorruptible seed, by the word of God, which liveth and abideth forever.—That the former carnal nature is in the Scripture denominated the *old man*, which christians are admonished to crucify with its affections and lusts, and that the life implanted in them by regeneration, which is not born of blood, nor of the will of the flesh, nor of the will of man, but of God, is called the *new man*, which after God is created in righteousness and true holiness. These two men are directly opposite in their natures, elements and propensities: the one is born of the flesh and the other is born of the Spirit; the one is unholy, the other cannot commit sin, because it is born of God.—1 John iii. 9. These two men, which are found existing in every christian while in this earthly tabernacle, are the combatants or parties in the christian warfare. If this be heresy, every christian on earth is an heretic; for not one can be found on earth who does not know and daily feel the struggle between the flesh and the spirit—between the old man and the new man—between that in them which is born of the flesh and that which is born of the spirit. Then, where is the heresy that so much shocks the sensibilities of Elder Gifford? Is it an unpardonable sin to believe and preach that all that is unholy, impure, corruptible, depraved and at war with the Spirit in us, is born of the flesh, is earthly, sensual and devilish, and that whatever is found in us that is pure, holy, spiritual, godly, is born of the Spirit of God? Is this a new doctrine among Old School Baptists?—Have we not been taught by the word and by the Spirit of our God that all that is in us opposed to holiness is from beneath, and that every good and perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning? Elder Dudley's views are before the public, in his own manner of expressing them—Elder Johnson's, also, and our's—and when Elder Gifford or any other person desires to tell what “They say,” all we ask is that our sentiments be presented in our own way of expressing them; and if they do not stand supported by the Scriptures and by all christian experience, let them be rejected.

Now, in regard to the *change* effected in us by the new birth, we will only at-

tempt to give our own views, which, so far as we are advised, are also the views of our persecuted, slandered and traduced brethren. It is the view of the writer of this article that, in our unregenerate state, or until born of the Spirit, all our nature is earthly, depraved, sinful, and that there is in us no fear of God, no desire after holiness, no love to God, or love of holiness; that we are dead in sins, enemies to God by wicked works, and that we are totally ignorant of our deplorable state and condition. When men are called by grace, quickened by the Spirit, are made the subjects of a great and astonishing change. Their views of God are radically changed, and they view Him as they never viewed Him before. His holiness, purity, goodness, justice and truth fill them with a reverence and awe that they were total strangers to before. They are astonished that so holy and righteous a God has suffered them to live so long in rebellion against Him. A sense of His goodness leads them to repentance; they are overwhelmed with a sense of their own vileness, and they feel so guilty, that it seems to them there is no way for even God to save them without an infringement of His eternal justice. When fully humbled before Him, under a sense of their vileness, and the justice of what appears to them to be their inevitable doom, and all hope of commending themselves to His favor is taken away, Christ is revealed to them as the hope of glory. His blood is applied to them by the Spirit for the remission of their sins, and His righteousness as the grounds of their justification before God. The love of God is shed abroad in their hearts, a new song is put in their mouth, and they are made to rejoice in Christ with joy unspeakable and full of glory. Old things are passed away and all things become new: the things which they before hated they now love; the things which they before loved they now hate. The bible now opens to them with new beauty; the precious promises are applied to them; the church and people of God now appear lovely; the doctrine of salvation by grace, which they before hated, becomes food to their spirits; they love and desire to walk in all the ordinances of the House of God, and to live in love and fellowship with the people of God. This looks to us like a change. They have passed from death unto life, from darkness into marvelous light, and from prison into liberty. But this, although a very great and marvelous change, is not all. By virtue of this quickening operation of the Spirit, they begin, from the hour of their being made alive, to learn the difference between the two principles or natures which they find within them. They find a law in their members, (which they never found before they were born again), warring against the law of their mind. They feel the incessant warfare, and become more and more convinced that while, with their mind, (which is born of God), they serve the law of God, with their flesh, (which is born of the flesh), they serve the law of sin. They find that they bear about with them a body of sin and death, and we are greatly mistaken if they do not become more and more convinced in their experience with Jones, Johnson and Son, Beebe, Dudley & Co., as well as with Paul and Peter, James and John, that

all that is holy, heavenly and divine in them is born of God, and all that is earthly, sensual and devilish in them is born of the flesh, and is flesh. We know not who Elder G. means by Wilson, whom he says "Can't go the doctrine." We suppose he may allude to brother Wilson Thompson. If so, we think he does him great injustice, for the past files of our paper will show that his views of this subject accord with those entertained by us, while it is presumed that neither Eld. W. Thompson, nor any other sane Old School Baptist, holds any such sentiments as Elder Gifford has charged upon the brethren named above.

We have written lengthily, and, it may be thought, with a degree of severity, on this subject, but not, we hope, with a resentful feeling; not to defend ourselves, so much as to disabuse the minds of misinformed brethren in regard to the real position occupied by those whom we really esteem better than ourselves.

TO OUR BRETHREN IN CANADA WEST.

We learn by letter from our esteemed brother, Eld. Thomas McColl, that the Quarterly Meeting at Ekfrid, C. W., was very largely attended, and that the brethren and friends were much disappointed that no minister from the States was in attendance, nor any answer had been received from us to their invitation which had been sent requesting us to attend, and to bring some other minister with us, or to write and inform them whether they might expect us or not. We had spoken to Eld. A. St. John, of Otego, N. Y., on the subject, and he had given us encouragement that he might attend, and we also desired to attend, but could not tell whether it would be in our power to do so or not, until it was too late to send them word. We also hoped that in case we could not go, to find some of the Elders at the Chemung Association able and willing to go. But when the Chemung Association closed it was too late to write, and we still hoped that Eld. St. John would be with them. We feel a deep interest in behalf of the dear brethren in that region of country, and hope that our ministering brethren will try to visit them. We rejoice to learn from the letter of our dear brother that there have been some of the Lord's redeemed ones recently brought into the fold, and that there are encouraging indications that others will soon follow the footsteps of their divine Redeemer in that vicinity. We deeply regret that we have occasioned any disappointment, and hope yet to be able to visit them next year, if it be the pleasure of our Lord.

Ottumwa, Coffey Co., Kansas
Ter., June 24, 1860.

BROTHER BEEBE: I wish to inform you something about my hope in Christ, which I have had nearly twenty years: but I have experienced a great many trials during that time, but, out of them all, the Lord delivered me, and I desire to trust in His holy and blessed name still; for if I am ever saved, I hope to be saved thro' the blood of the crucified and risen Savior. I am in a land where I am deprived of the privilege of hearing the gospel preached; but the Lord knows how it will be hereafter. My prayer is, that he may send his ministers here. I think it is good sometimes to be deprived of blessings, as

it makes the truth shine the brighter when enjoyed. I pray the Lord to teach me and guide me in the right way, until He shall call me to try the realities of another world. I feel that it would be a great blessing to me to hear the gospel preached once more; although I feel too unworthy to have a name among the people of God. I do believe the Old School Baptists hold and preach the only true doctrine of the bible. I belonged to the Old Baptist Church in Indiana, and have enjoyed many happy seasons among them, in the Harmony church, where I have heard many of the servants of the Lord preach the everlasting gospel.

Brother Beebe, we take your *Signs of the Times*, and they afford me great satisfaction to read them, and through them to hear of so many precious brethren and sisters, and to learn that the Lord works and none can hinder Him. Remember me at the Throne of Grace.

Your unworthy sister,

E. A. McCORMICK.

Tigers seem to have a taste for the Chinese. It is said that since January, 1860, 1,500 of these people have been carried off by the creatures in Johore, the end of the Malacca peninsula. The tigers show more than their usual cunning, and regularly feed on human flesh. They lurk close to the jungle paths, and spring out from behind on the unfortunate passer-by.

Obituary Notices.

Sheepscot Bridge, Me., June 7, 1860.

MY DEAR CHRISTIAN BROTHER: A full year has passed since I wrote to you, announcing the great breach made in our family by the death of a beloved daughter, Mrs. Elizabeth Fuller. Our only remaining daughter, Mrs. AMANDA M. STEVENS, who lived in Kennebec, Maine, survived her sister eight months. She had professed a hope for some years. In her last sickness the Lord was very merciful in granting strength equal to her days of affliction. I wish you (if you please) to insert in your paper the closing scene of her life. I visited her, and refer to my journal:

Monday, Oct. 24, 1859.—We were called in to see Amanda. She raised her hand with affection to me for the last time. "Where is my dear father?" she asked. He stepped to her bedside. "Amanda, you will not live long," said her father. "Oh! dear father! do you think this is death! Oh! glorious thought! I'm afraid it is not; that I shall live two or three days. Oh, dear father, are you not glad you come to see me? (holding his hand and arm.) This cannot be death; I do not feel any different." She called her dear husband. "Where are you?" said she, "are you seeking Jesus?" and immediately after, speaking words of love to us, fell asleep.

She was 38 years old; left a devoted husband, three children, and two brothers—she loved all most tenderly. I trust we shall soon meet where the inhabitants no more sorrow—no heart-breaking in heaven.

I still am much interested in your valuable paper. I send love to all who write for it—their communications, with the editorials, give me comfort. Yours, very affectionately,
HANNAH HARLEY.

Near Lexington, Ky., June 22, 1860.

MY DEAR BROTHER BEEBE: I am requested to forward, for insertion in the *Signs*, the following obituary:

DIED, very suddenly, of disease of the heart, as is supposed, on the evening of May 5th, 1860, at the residence of her husband, in Montgomery Co., Kentucky, sister WINNIFRED, wife of Deacon Jas. Terry, in the 50th year of her age.

Sister Terry, attended Church Meeting, with her husband, at Mount Carmel, returned home, visited a neighbor in the afternoon, and was a corpse about 9 o'clock the same evening. Sister Terry was baptized in her fifteenth year, and had been a member of the Particular Baptist Church at Mount Carmel many years. Her health had been feeble for some thirty months past. She has left an affectionate husband, a daughter, many relations and friends, with the church of which she was a member, to mourn their loss.

But "we sorrow not as those who have no hope." "Blessed are the dead that die in the Lord." Most truly and affectionately,
Your friend and brother,
THOMAS P. DUDLEY.

Polo, Ogle Co., Ill., June 3, 1860.

BROTHER BEEBE: By request of the friends of the deceased, I send you for publication in the *Signs*, the following notice of the death of our friend, Mr. EZEKIEL REED, husband of sister Mary M. Reed, who died suddenly, at his residence near Polo, Ogle Co., Ill., May 16th, 1860, aged 72 yrs., 5 mos., and 21 days.

Mr. Reed moved from Middletown, Delaware Co., N. Y., to this place, about twenty-two years ago. He never made a public profession of religion by uniting with the church; but, for many years, he has been a firm advocate of the doctrine and practice of the Old School Baptists, and a regular attendant on both our church and preaching meetings, and his conduct and conversation has been such as to give us strong evidence that he was a child of grace.

He has been afflicted with lameness and ill health for several years, but most of the time has been so that he could get round and attend to his affairs. The day before he died, he settled his account with his son-in-law, Deacon Edmund Curtis, and bought some wheat of him, and made preparations to go to mill the next day, but he did not live to go. In the morning, just at daybreak, sister Reed was awakened by the shutting of a window, and she asked him if he got up to shut the window. He said no; he got up to take some saleratus; he had been distressed at his stomach two hours. He then got into bed, and in a few minutes threw his head back and began to make a noise. Sister Reed spoke to him three times, but could get no answer. She immediately sprang out of bed, put on her dress, and went, as quick as she could, ten or fifteen rods to a neighbor's for help; and the man went as quick as he could get out of bed and put on his pants, and found Mr. Reed just breathing his last. It is supposed he died of a heart disease, as he had been afflicted with it, at times, for several years.

He leaves a widow, several children and grandchildren, and a numerous circle of friends, to mourn their loss. Our little church has lost a firm friend and advocate, and the writer of this, who has been acquainted with him about twelve or thirteen years, feels that he has truly lost a friend; but we confidently believe that our loss is his eternal gain.

A sermon was preached at his funeral, on the 17th, by the unworthy writer of this, to a large and attentive congregation, from 1 Cor. xv. 21: "For since by man came death, by man came also the resurrection of the dead."

Yours, in gospel bonds,

CLEMENT WEST.

Southampton, Pa., June 26, 1860.

DEAR BROTHER BEEBE: Will you please publish the following obituaries:

DIED, March 23d, 1860, Mrs. SARAH LEWIS, widow of Robert Lewis, of this place, in the 83d year of her age.

Sister Lewis had been a member of this church for many years, and gave full testimony, to all that knew her, that she was an heir of immortal glory. During the last of her sojourn here, she was much afflicted with the infirmities connected with old age; but in all this she manifested a perfect resignation to the will of the Lord, and we trust she has gone to join the Heavenly Hosts above in singing the song of the redeemed of the Lord.

Also,

Mrs. MARY KNIGHT, widow of the late Deacon Jonathan Knight, of this place. Sister Knight died April 6th, 1860, in the 74th year of her age.

Since the death of Deacon Knight, she had made her home at her son-in-law's, Deacon E. Vanartsden. She also had long occupied a place in the Militant Church of Christ, to which she was made heir, through rich and abounding grace to the lost and perishing. As she neared the grave, earth receded, and Christ and his glory seemed to fill her mind.

Her disease was lingering consumption, yet she continued to be about the house until within a few hours of her death, through which she (as we trust) was called to join the church triumphant, to celebrate the praise of her Lord and Savior, without the veil of flesh between.

Yours, as ever,

D. L. HARDING.

DIED, June 2d, 1860, in Carthage township, Athens Co., Ohio, Mrs. MARGARET D. JEFFERS, in the 28th year of her age.

The deceased had lived but a short time in the region where she died, having removed from Delaware Co., Ohio, in September, 1857.

She was a firm believer in the Sovereignty of God, and in salvation by grace. She had a deep sense of the exceeding sinfulness or depravity of the heart, and felt the need of the renewing of the Holy Ghost. She expressed a strong desire to honor God, and would have offered to attach herself to the church, only on account of her own unworthiness, and the distance she was from those whom she thought to be walking in the ordinances and commandments of God.

She intended visiting her parents (Truman and Elizabeth Perfect) in Delaware Co., Ohio, the coming autumn, and thought of offering to the Old School Baptist church in that region for membership, but in this she was disappointed, having gone, we hope, to join the church triumphant.

She had endeared herself to a large circle of friends during her stay among them, for she was one of those amiable disposed persons that only need be known to be beloved.

She has left a deeply afflicted husband, an infant daughter, and a large circle of friends, to mourn their loss.

Her remains were deposited in their last resting place on the first Lord's day in June, and a discourse delivered by Elder A. Jordan, from Heb. ix. 27, 28.

Written at her husband's request.

A. JORDAN.

Notice.

Bristo, Va., June 22, 1860.

DEAR BROTHER BEEBE: Please publish in the *Signs*, that the Corresponding Association of Old School Baptists will, by Divine permission, meet with the church at Upper-Broad Run, Fauquier Co., Va., on Thursday before the third Sunday in August next, at 11 o'clock, A. M. Brethren from abroad generally, are affectionately invited to attend. Those coming from the East, by public conveyance, will take tickets in Alexandria for Thoroughfare Station on the Manassas Gap R. R. ROBT. C. LEACHMAN.

Associational Meetings.

53 CORRESPONDING, VA.—To meet with the church at Upper-Broad Run, Fauquier Co., Va., commencing at 10 o'clock, A. M., on Thursday before the third Sunday in August, 1860. Trains run daily from Alexandria to Thoroughfare Station, within a short distance of the place.

54 LITTLE PINEY, MO.—To meet with Big Piney church, Phelps County, Mo., commencing on fourth Saturday in August, 1860.

55 LEXINGTON, N. Y.—To meet with the church at Otego, Otsego Co., N. Y., at 10 o'clock, A. M., on the first Wednesday in September, 1860.

56 LICKING, KY.—To meet with the church in Georgetown, Scott Co., Ky., on the second Saturday in September, 1860, at 10 o'clock, A. M.

57 GREENVILLE, OHIO.—To meet with the Indian Creek church, Butler County Ohio—four miles South west of Ogle Station, on the Junction R. R. from Hamilton to Oxford—beginning on Friday before the fourth Sunday in August, 1860, at 10 o'clock, A. M.

58 WHITE WATER, IA.—At Lick Creek church, Fayette Co., Ia., on Friday, August 10, 1860.

59 UHARLEY, GA.—With Rockdale church, Floyd County, eight miles South-west of Rome, Ga., on Saturday before the third Sunday in September, 1860.

60 THE OLD SCHOOL BAPTIST CONFERENCE, OF MAINE, will be held with the church of North Berwick, York County, Maine, commencing Friday, the 7th day of September, 1860, or Friday before the second Monday in September, and continue three days.

61 THE MAINE OLD SCHOOL BAPTIST ASSOCIATION will be held with the church in Bowdoinham, Maine, in Bowdoinham village, commencing Friday, the 14th of September, 1860, and continue three days.

Notice.

Riley, Butler Co., Ohio, May 21, 1860.

BROTHER BEEBE:—Please give notice, through the *Signs of the Times*, that the Greenville Association will be held the present year near Riley, Butler County, Ohio, (about three miles Southeast of the place designated in the Minutes of the last Association), commencing on Friday before the fourth Saturday in August next. The change is made in consequence of the Indian Creek church changing the location of their place of worship from where it now is, to their new meeting-house which is now being built at Riley, (the above named place,) and which we expect to have completed by the first of August at farthest. Therefore we extend a cordial invitation to all the household of faith, who feel it a privilege, and can attend said Association. We also invite all who have a desire to hear the truth preached as it is in the Lord Jesus Christ. But the apostle asks the question,—How can they hear without a preacher, and how can they preach except they be sent? O, brother Beebe, may the Lord send his ministers to preach to us the unsearchable riches of Christ on that occasion. Come, brother Beebe, and all the ministering brethren who can, you will find our latch-strings out as usual, and our hearts and houses open to receive you.

JONAS ROBERSON.

N. B.—The changing of the place of holding the Association makes it necessary that we notify the brethren who expect to come to the Association by way of the cars on the Junta Railroad, to get off at Rogersville, where they will find teams on Friday morning to convey them to the Association.

JONAS ROBERSON.

Notice.

Eld. Joseph H. Flint, of Iowa, (formerly of Ohio) desires us to state that he intends to attend the next meeting of the Greenville Association of Old School Regular Baptists, which will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, on the 24th, 25th and 26th days of August, 1860, where he hopes to meet with many of the precious brethren and sisters in Christ, together with a large acquaintance of friends whom he has not seen for the last eighteen years.

Associational Notice.

Connerville, Ia., May 13, 1860.

BROTHER BEEBE:—You will confer a favor by publishing the following notice:

The Whitewater Regular Baptist Association will be held with the Lick Creek Church, in Fayette Co., Ia., commencing on Friday before the second Saturday in Aug., 1860. Brethren coming from a distance by public conveyance will come to Connerville, or to Cambridge City, where they will find brethren ready to convey them to the place of meeting. Those who stop at Connerville will enquire for Wm. H. Beck, who will give them any information desired concerning the meeting, and entertain those wishing to stay until the day of meeting.

By request of the church at Lick Creek,
W. H. BECK, Church Clerk.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1.50 per year, or, if paid in advance, \$1.50 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Written for the Signs of the Times.
In Memory of Dr. C. H. Smith.

'Tis eventide, and twilight still
Awaits the day's declining,
On the sylvan crest of yonder hill
The last red beams are shining;
In yon little rill the wood-birds lave,
The thrush is gaily singing;
Alas! my friend, around thy grave
The first green blades are springing.
Why come I here alone to weep?
"God giveth His beloved sleep."

'Tis His to impart! Thy raptured soul
Celestial visions filling,
As a breeze from Paradise it stole,
Soft as the dew distilling,
A sleep which gave thee to repose
Where dreams no troubles borrow,
And weary eyelids do not close
To ope again to-morrow.
Earth gave while here a toilsome way,
Yet spread a peaceful couch of clay.

This silent stone! On it appears—
As it marks where thou art lying—
Thy name, the number of thy years,
The day when thou wert dying;
Speaks not of facial beauty rare,
Th' impress of virtue wearing,
Of magnanimity writ there,
Nor of thy noble bearing;
And moral pulchritude that won
The heart, so sad, since thou art gone.

Memento mori! This alone
Is graven as a warning
To those who speak in careless tone
Of wisdom's way, and scornful
Or is it thy last boon to me?
A kind monition given,
Forgetting death would surely be,
Forgetting life, and heaven.
Life's struggle to retain the breath
Is dread, there is no pain in death.

When hope the light eternal brings,
Has death then any terror?
Death wins the crown, life has the stings,
And man beholds his error.
The world forgive! I can't indite
Of death a mournful number;
Of death a mournful number;
Sic semper felix, I would write
Above its sacred slumber.
The seraphs called—thou couldst not wait—
Didst open leave the heavenly gate?

Life's sun will hasten to the west,
The skies be fair or dreary,
My change shall come—I too shall rest,
Shall rest when I am weary;
The longing soul strive to be free,
The mortal part will languish;
Then death will kindly come to me,
And gently still my anguish.
Along the self-same winding road
They'll bring me to my last abode.

Mistaking ones will drop a tear,
Will weep, perhaps, in pity,
As tenderly they place me here
Within this silent city.
Why weep, because the spirit, freed,
Knows not of life's vexations,
No toll, no care, no craving need,
No cares, and no temptations?
Then what is death, and what the grave,
When Faith and Hope their banners wave?

Even though the grave with gloom were rife,
Methinks that it would cheer me,
That one, so pleasant in his life,
In death were sleeping near me.
What though, above, the arid soil
Supports no sheltering willow,
I here shall sleep from life's turmoil,
As infant on its pillow.
And earth shall not, with strifes nor woes,
Disturb our angel-watched repose.

Sleep on, my friend; O thou couldst brook
My follies and my weakness,
My faults and foibles overlook
With tenderness and meekness;
Thou hadst a sympathetic heart,
For me a soothing power,
Thy kindly tone would joy impart
In many a lonely hour.
And this is why I come to weep,
I would not break thy blessed sleep.

And is it meet? For I no more
In all my walk shall greet thee;
Yet on a brighter, happier shore,
My brother, I shall meet thee.
Oh! the fond hope that thou shouldst gain
Earth laurels, earthly glory,
And honor's wreath—inscribe thy name
In fame's alluring story.
Thou hast a crown eternal won:
Farewell, my friend—Sleep on! sleep on!
G. C. F.

Record of Marriages.

June 2—At North Berwick, Me., by Elder Wm. Quint, Mr. Wm. H. Roberts, of North Berwick, and Mrs. Hannah G. Guffill, of Berwick, Me.
June 19—At Hopewell, by Eld. P. Hartwell, Mr. William Dolton, of Trenton, N. J., and Miss Lizzie W. Blackwell, of Hopewell, N. J.

Receipts for Subscriptions.

NEW YORK—John McEwen 5, Miss Lucy Whitcomb 1, H. Ayers 1, M. J. Jaquish 1, Alfred Reed 1, Elder I. Hewitt 5 25, J. DeWolf 1, Miss Mary Roberts 2, A. S. Dewey 2, R. M. Faulkner 1, Mrs. Delos Shepherd 1, Alanson Hull 1, Wm. W. Armstrong 3, Mrs. Wm. L. Reeve 1, Mrs. S. Corwin 1, Elder L. P. Cole 2, James Hobbie 2 25.....\$31 50
MAINE—Mrs. H. Harley 1, Elder J. A. Badger 1, E. S. Bailey 2..... 4 00
NEW JERSEY—Mrs. E. Chamberlain 1, Mrs. M. H. Cox 2 50, H. J. Payne 35c., Mrs. Sarah Lewis 1, Elder P. Hartwell 10, Cyrus Risler 7 03..... 21 88
PENNSYLVANIA—Chemung Ass'n 11 25, N. Broughton 1, Wm. Crayton 2 25, N. Potter 2, Wm. S. Ingalls 1, Emeline Webber 1, C. Catlin 1, Elias Vaughn 1, B. Verbruyck 1, Deacon D. Griswold 1, Miss A. Dodge 4 50, C. Schoonover 3, Elder J. Beaman 5 50, Jas. Cudworth 1 50, Deacon P. Whitaker 2 50, Mrs. Lydia Holden 1, Wm. Diggins 1, L. H. Elliott 1, Mrs. Anna Shaddock 1, Levi Elliott 1, Experience Sherman 1, J. M. Rose 1, P. W. Doud 1, Cyrus Catlett 1, Jehiel Campbell 1 50, Mrs. Lucretia Gilbert 1..... 48 80
MARYLAND—J. G. Dance 1, John P. Kelly 1..... 2 00
VIRGINIA—Elder S. Trott 3, James B. Shackelford 3, Elder J. R. Martin 2 50, Wm. T. Craft 1..... 9 50
NORTH CAROLINA—Isaac Wright 1, Elder J. Wilson 1, Jeff. Horner 1..... 3 00
GEORGIA—H. J. Brady 1 25, S. Timmerman 1..... 2 25
ALABAMA—Benjamin D. Turner 3, Arden Sanders 2 50, G. B. Patterson 1..... 6 50
TEXAS—Alexander Harris 1, E. K. Kuykendall 2, E. Whitley for Elder L. Jacobs 1, James Warren 1, Elder J. E. Deatherage 1, Elder A. Hefner 2, Joseph Riddle 1, K. K. Knight 20..... 29 00
CALIFORNIA—Capt. John Bristow 2, J. W. Rickman 2 50..... 4 50
ARKANSAS—Wm. G. Howard 1, B. J. Dubois 3..... 4 00
MISSISSIPPI—T. G. Gatewood 1, S. J. McKay 1, John Hickman 2 50..... 4 50
TENNESSEE—Deacon A. Bratton 1, J. A. Edwards 2 75, Wm. Whitwell 1..... 4 75
KENTUCKY—E. Kabler 1, J. H. Luce 1, Elder John P. Teague 6, D. S. Bradley 1, Sally L. Montague 1, David Davis 1, R. McDonald 5, J. B. Turner 1..... 17 00
OHIO—Mrs. Nancy Hardacre 1, Deacon John Hammond 2, David C. Judy (to May 15, 1861) 1, Dr. S. Gwaltney 1, Levi Lindsey 1, Mrs. Sarah H. Inzor 1, Elder J. C. Beaman 2 72, E. Lynn 1..... 10 72
INDIANA—Elder E. Staggs 1, Benjamin Richardson 1, R. Dickens 1 06, H. Kilburn 1, H. Whiteman 1, N. B. Hoff all right, J. P. Young 1 50, John Kelsey to end of this year 3 50, Wm. Pine 1, Elder Wm. P. Robertson 1, W. B. Watts, Esq. 1..... 12 86
ILLINOIS—G. W. Sipp (for Rushton's Letters; our Refutation of Two Seed Doctrine are all gone.) 30c., R. Fitzhugh 3..... 3 30
MISSOURI—Allen P. Rogers 1, Elder J. Knight 2, Wm. F. Kercheval 2 25, Deacon I. N. Bradford 14, E. Jeans 6, Mrs. Susan M. Allen 1..... 26 25
IOWA—John Chilcote 5, Tho. M. Drake 2 50, R. Cummins 3, J. Kelley 1, A. Shanks 2..... 13 50
WISCONSIN—E. Livingston is paid to Dec. 15, 1860, Mrs. O. M. Green 1..... 1 00
MICHIGAN—Elder James P. Howell 6 12, Wm. Carpenter 2..... 8 12
CANADA WEST—Elder Tho. McCoil 13, M. Campbell 1, Deacon A. Campbell 1..... 15 00
Total.....\$283 43
NEW AGENTS—David C. Judy, Ohio; Elder J. Armstrong, Iowa.

Notice.

DEAR BROTHER BEEBE: Please publish the following notice in the *Signs of the Times*:
WHEREAS, JOHN LAMBURT, who was once an Elder and Pastor of this church, and who obtained a letter of dismission from this church at her regular meeting, the fourth Saturday in July, 1859; and shortly after, he united with another body here, called Disunionists, who are not of our faith and order; and he was excluded at our church meeting, the fourth Saturday in August, A. D. 1859.

The said JOHN LAMBURT is still holding the credentials that he received from this church, and is now advocating the doctrine of that body to which he belongs, and is contending against the doctrine of Vital Union between Christ and his Church. We have good authority from members of this church, to believe that said John Lamburt has willfully misrepresented the doctrine which we advocate and hold as sacred.
By order of the Regular Predestinarian Baptist church, called Three Forks, Nedaway, Page Co., Iowa, at her regular meeting on the fourth Saturday in June, A. D. 1860.

BENJAMIN COBB, Moderator.
THOMAS SHEARER, Church Clerk.

Notice.

BROTHER BEEBE: You will please publish the following notice in the *Signs*:
The Mount Pleasant Association will be held at Sulphur Fork Meeting-House, Henry County, Ky., immediately on the road leading from Newcastle to Carrollton, seven miles from the former place and twelve from the latter—and will commence at 10 o'clock, A. M., on Friday before the first Saturday in September, and continue three days.
Preaching brethren of the Regular Baptist Order, who can make it convenient to do so, are invited to attend.
By request of the Association,
J. B. TURNER.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.
ARKANSAS—Elders Wm. F. Bates, Tho. Dodson.
CONNECTICUT—Elders A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.
CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McCoil.
CALIFORNIA—Elder Thomas H. Owen.
DALWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.
GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Levee, Thomas Livingston.
INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Robertson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.
ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Conrod, G. W. Pendleton, B. B. Pigg, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, De Witt Slawson, Cornelius Lane.
IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price, James Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.
KENTUCKY—Elders Thomas P. Dudley, Samuel Jones, Jordan H. Walker, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and Charles Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Charles Ware, Daniel S. Bradley, H. Cox, James Brown, Gabriel Williams, B. D. Kennedy, Joseph E. Settle.
LOUISIANA—Elders James Taylor, Zechariah Thomas, T. J. McAdams, and Wm. M. Perkins, Esq.
MAINE—Elders William Quint, John A. Badger, Daniel Whitehouse, Deacons Joseph Perkins, Ezekiah Purington and Reuben Townsend.
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REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala., U. S. S.; G. N. Fitch, Ind., do.; Joseph Lane, Oregon, do.; L. W. Powell, Ky., do.; Wm. M. Gwin, Cal., do.; A. G. Brown, Miss., do.; G. E. Pugh, Ohio, do.; Wm. Pennington, Speaker H. R. of U. S.; Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do.; Lansing Stout, Oregon, do.; John O. Burch, Cal., do.; Charles L. Scott, Cal., do.; W. R. W. Cobb, Ala., do.; Burton Craig, N. C., do.; Thomas B. Florence, Penn., do.; Charles H. Larrabee, Wis., do.; A. J. Hamilton, Texas, do.; Joseph Craig, Mo., do.; John G. Davis, Ind., do.; J. C. Robinson, Ill., do.; John J. Jones, Ga., do.; J. R. Barret, Mo., do.; E. S. Martin, Va., do.; A. Rust, Ark., do.; W. H. English, Ind., do.; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida, Prof. Theophilus Parsons, Cambridge, Mass., Prof. A. D. Bache, U. S. Coast Survey, Hon. Prefect King, of New York, Hon. Humphrey Marshall, Ky., Hon. G. W. Jones, Tenn., Hon. A. B. Greenwood, Com. Ind. Affairs, Hon. F. Biggar, U. S. Register, J. S. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas; S. S. Randall, Esq., Supt. Public School, N. Y., Wm. Patton, Esq., Washington, D. C., F. A. Benjamin, Esq., California.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., AUGUST 1, 1860.

NO. 15.

Correspondence.

Miami Co., Ohio, July 4, 1860.

BROTHER BEEBE:—I have been a constant reader of the *Signs of the Times* ever since the commencement of the third volume. Every number that comes to hand comes a welcome messenger. In the main, I have been much edified with the communications of your able correspondents, and your editorials. As to the doctrine it contains, there is nothing that has appeared in it as yet but what I can get along with without breaking fellowship. Though some have pronounced it as sustaining doctrines which are erroneous and heretical. I joined what was called "The Old Regular Predestinarian Baptists," upwards of forty years ago; and the doctrine they held then, I have been, in my feeble manner, trying to support and defend ever since. Brother Beebe, I am a strong believer in Absolute Predestination, special, personal and Unconditional Election; the Atonement and the Covenant of Redemption, special and definite. If my sins and iniquities were laid on Christ and He bore them in His own body on the tree of the Cross, put them away by the sacrifice of himself, redeemed me from the curse of the law, being made a curse for me, and gave His life a ransom for me, and purchased me with His own blood, I am as sure of heaven and happiness as that I have an existence;—for the same blood and life that saves me from all the claims of the law, and the condemning power of sin, will save and finally cleanse me from all sin and unrighteousness, and fit and prepare me for heaven and happiness. John says, in one of his epistles, that the blood of Jesus Christ, his Son, cleanseth us from all sin; and in the first chapter of his Revelation he says, Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God. If all this has been done for me, men and devils cannot get me to perdition. If I am not interested in the covenant of redemption, and Christ has not shed his blood for me, I am everlastingly gone! For without the shedding of blood there is no remission of sins. Down to perdition I must go; there is no remedy for me. I cannot do anything for myself. Men and angels cannot do anything for me. The most of my time I feel as if hell and misery will be my final doom. I feel and see so little of the marks and evidences of a christian, and a change of heart. When I read over the various travels and christian warfare of your numerous correspondents, as stated in the *Signs*, before they get through they leave me entirely in the back ground. They have their cold winter and dark seasons. But again they have their spring, summer and sun-

shine. But with me it is nearly always dreary winter. It appears to me, I am always on the dark side of the cloud. Out of all the Baptist hymn books that I come across, there is but one hymn that treats of the travel and warfare of the christian, that I can go entirely through with the author. The first verse of the hymn reads thus:

"I am a stranger here below,
And what I am, is hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

I frequently feel as if the Lord had given me over to a hard heart, and to the buffetings and temptations of Satan; and I can adopt one verse of a hymn as suitable to my case, which reads thus:

"Satan tempting and I consenting,
I do sometimes almost give o'er;
If not relieved by what is revealed,
I must sink forevermore."

I get but very little relief when I go to the scriptures. If it were not for the last twelve verses of the seventh chapter of of Romans, beginning at the fourteenth verse, I would at times almost go into a state of desperation.

I will now close my scribble with a few lines of poetry that is suitable to my case. I daily find a warfare that keeps me very low. The world, the flesh and satan, they do beset me so;
Can one that is a christian have such a heart as mine?

I fear I never felt the effects of love divine. Sure others do not feel what's so often felt by me,—

Such trials and temptations, perhaps they never see;
I am the chief of sinners, I freely own with Paul,
Or if I am a christian, I am the least of all.

I have told you of the conflicts I daily do pass through,
And now you may inform me if it is thus with you.
Like one alone I seem to be; or is there any one like me?

Brother Beebe, I have scribbled over more than half a sheet of paper for your inspection, and if you think there is anything in it, you can select out and put together without too much trouble, and think it will do to go into the *Signs*, do so, and if not, throw it aside.

Yours as ever, in the bonds of affliction

JOHN WILSON.

N. B.—I have latterly seen and heard a good deal of the pomp and show of the religious sects of the world. I do not profess to have a natural gift for poetry, but as I am getting quite old, and much confined to the house, I thought I would try my hand at a few rough verses; and if you think they will do to go into the *Signs*, publish them; if not, throw them aside with the rest.

Dear friends, I now sit down to write,
Some jingling verses to indite,
And give my thoughts in black and white,
On modern popular preaching.

A famine rag'd in days of old,
When asses' heads for silver sold;
'Twas in Samaria, we are told,
In days of Elisha's preaching.

But now the famine's more severe,
For asses' heads have got so dear,
That several thousands, cash, per year,
Is paid for hireling preaching.

'Tis paid to dandies, college bred,
Scholastic doctrines in their head,
Which they have learned, as their trades,
To suit the world with preaching.

And now we see the learned sage
His yearly salary engage,
And then we see him mount the stage
To let us hear his preaching.

He takes a bible—text doth find,
On which, before, he'd wrote his mind,
To which, the scriptures he would bind
To please the world with preaching.

"Salvation passable," he says, "is made
For Adam's race, of every grade,
'Tis on condition strictly paid,
To save their souls from ruin."

"The Spirit's striving with the heart,
'This chance salvation to impart,
When they resist, then he departs,
And leaves their souls in ruin."

"Saints may backslide and fall from grace,
And land their souls in the dark place,
If not renew'd by means of grace,"
If you'll believe their preaching.

Protracted meetings are the way
To increase their flocks, enlarge their pay,
To live in luxury every day,
While they perform their preaching.

J. W.

Hudson, N. Y., July 3, 1860.

ESTEEMED ELDER BEEBE:—The following letter, which you see is from brother Greenwood of Ohio, was sent by him in the German language to the brethren in Albany, N. Y. Brother Wicks and Mr. Thoru and sister Thorn were at my house when we received it from the brethren at Albany, and they, as well as myself and wife, thought we had better translate it and request you to publish it in the *Signs*. I thought I would at least let you know that my letter has been responded to. Dear Elder, we are well at present, and feel to rejoice in the doctrine which you preach, and hold faith in the *Signs*; but we regret that we cannot be present to hear the proclamation of the glorious news of the gospel. We are thankful, also, that our temporal wants are supplied by our gracious Lord, &c. We both hope to hear from you and from our brethren and sisters at Middletown and vicinity, soon; and we send to you and them our christian love and fellowship, and remain yours, in the best of bonds,

J. GEORGE BENDER.

Copy of Brother B. Greenwood's Letter to the German Brethren in Albany, N. Y.

Cincinnati, April 22, 1860.

DEARLY BELOVED BROTHER SCHACHTEL:

—Grace, love and peace be with you and all the brethren, Amen. I have just read in the *Signs of the Times*, that the German brethren and sisters at Albany have been arrested by the Lord, and have found the pearl of the free grace of God in Christ Jesus. My joy was beyond a pen's description. Glory to God in the highest, was the language of my heart. Yes, praise, thanks and honor be unto our God forever and ever, that he has plucked us, poor sinners, as brands from the burning, and showed us the ocean of his love towards us—that he hath called us to life in Christ, when we were dead; that we

who were blind, he hath made to see; we were deaf, and he made us hear. He who only is holy, hath pitied us poor sinners; we in whom there was nothing good by nature, praise to Jehovah, he hath made known to us the way of life, and revealed to us him whom our soul loveth, as our one (and no other) Bridegroom of his church. The High and Lofty One, the glorified One who was rich, and for our sakes became poor, that we, by his poverty, may be made rich. Jesus Christ the Lord, is his name. He is the Lord of all lords, and the King of all kings. He hath loved us with an everlasting love, and he hath carried us, and still carries us, in his love and in his pity. He is the Lamb of God which was slain from the foundation of the world. He took on him our sins. O, how the rich one took our poverty to make us rich! He hath borne our sins in his own body on the tree; has destroyed sin for his own people, and delivered them from the power of darkness; he obtained the victory and triumphed when he died on the cross, and cried, "It is finished!" He was delivered for our offences, and raised again from the dead for our justification. His name is The Lord our Righteousness. He will not give his glory to another, nor his praise to graven images.

Brethren and sisters, we are nothing: Jesus Christ is all in all. He is our Lord and our God. In him are we members of his body, of his flesh, and of his bones. He loved his own even unto the end—unto death. He gave himself for them—that he wanted to get? No. He gave himself for them because they were his. So says the Lord. "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me, and they have kept thy word." Thus has the Lord rescued his sheep, as their Good Shepherd. He has redeemed them and bought them with his own precious blood. O, what everlasting love! Sink in the dust, O sinners, and worship only him. Here is light and glory; how it shines in the redemption of his church. Here the poor sinner stammers, exults, rejoices, trembling and worshipping, saying Grace! Grace! Grace! Where sin hath reigned, grace has much more reigned. The Lord hath wrought a mighty work in us rebels. "O, the depth of his wisdom."—Rom. ix.

And now, beloved, know ye that I also am a poor pilgrim. I emigrated to this country in 1854. As such an one, I was baptized on profession of my faith in 1858, at Weener, Ostfriesland, and joined the little band which were, a short time before, excluded from Onken's* church, for the faith's sake. This little band was cast out and persecuted by almost all men, because they confessed that they

* This Onken is a modern Missionary.

were not redeemed by works, but by grace. O, beloved, I know very well your present situation; and I pray that God may give you strength, in the inward man, that you may be able to resist the enemy of truth, whether he assails you in the garb of a friend or as a false christian, known as Anti-Christ. For thus saith the Lord, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The Lord knoweth them that are his. Look to him alone. He is true, and all his work is perfect, and by him we are saved with an everlasting salvation; and to him be glory, Amen.

In Germany I became very poor; many a time did not we, my wife and child, have the necessary bread; but the Lord did help us again, and ordered it so that we could come to America. He did not use brethren or friends to the truth, to do this; but enemies to the truth, even atheists, were used by him for the purpose. This taught me that men and devils are subject to his decrees, and have to obey him who holds all power in heaven and in earth. And although we had to leave our only child there for some time, and suffered many afflictions, yet the Lord did make everything glorious. When I came to this country I sought for the children of God, but found none until after three years; then I found some who were born of God. Unspeakably great was my joy, although I could not understand more than half the brethren said, as they were all English; but the Spirit gave the witness to our spirits that we are the children of God. One Lord, one Faith, one Baptism; this was plainly seen. Yea, one God and Father of all, who is over all, and through all, and in you all. These are called *Primitive or Old School Baptists*. I found in them the church of the living God, and with Ruth could I say to them, Thy God shall be my God, and thy people my people. I told the church what the Lord had done for my soul, and was received and have a place among them, unworthy as I am; and I went in and out among them, to the house of worship. Consider, brethren, the wonders of the Lord; it pleased him to give me, ignorant me, mouth and wisdom to stammer the name of Jesus Christ and him crucified, in the English tongue, and since 1858 I have attempted to preach the wonderful works of God: not with words of man's wisdom; for such I have none; and furthermore, God has not called such, for he has made their wisdom foolishness. Formerly I was at Clover, in Clermont County, Ohio; afterwards at Lynchburgh, Highland Co., Ohio, where my family now are. I intend now to move to Cincinnati. I came here this week and found employment as tailor. I thought of getting a place as cutter; but for the present have to make up work for the store. This morning I thought I would visit my German brethren here, but failed in doing so. With but few of them I am acquainted; but the dear brethren are bound up in the system of righteousness by works, as missions, bible societies, Sunday schools, &c. I do not doubt that when the trumpet shall be blown, of the free grace of God in Jesus Christ, that the hirelings will fall. The sheep will hear the voice of the good Shepherd and will follow him.

Now, beloved brethren, pray for me; I have tried until the present to preach, al-

though it has been very broken English; but the brethren like to hear me; so I have rejoiced with them in the consolations of the gospel. And all at once I hear that in the German tongue the words of grace sound forth. Yes, verily, when the Lord makes his voice to be heard, the north must give up, and the south cannot keep back; his children shall come from the east and west, and from afar country, and with one accord cry, Not unto us, not unto us, but unto thy name give the glory. So let us now, beloved, walk worthy of our calling. We are saved by grace, through faith, and that not of ourselves, it is the gift of God: not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus, unto good works. "Who hath saved us, and called us, with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. This same God is around about his people, as the mountains were round about Jerusalem. The Father of our Lord Jesus Christ, the Father of glory give you the spirit of grace, and of wisdom and of revelation, in the knowledge of him, that ye may know what is the hope of your calling.—Eph. i. 17, 23. Till we all come into that inheritance which is incorruptible, undefiled, and that fadeth not away.—1 Peter i.

I am your brother in Christ,

BERNARD GREENWOOD,
570 Elm St., Cincinnati, O.

Viola, Graves Co., Kentucky,
June 19, 1860.

BROTHER BEEBE: Having finished the business part of my letter, I will resume the subject of my experience. Last year I gave a reason of the hope that is in me, and also proposed to give an account of my exercises of mind in regard to a call to the work of the ministry. Although my mind is not now as clear as I could wish, I will endeavor to fulfill my promise. I will commence where I trust the Lord began with me, in regard to this subject. When my burden of guilt was removed from me, and I thought I saw Jesus revealed as the mediator between me, a poor sinner, and the sin-avenging God, a voice seemed to bid me go and proclaim it. At this time I thought God had done great things for me, and I felt as though I could tell it in so plain a manner that any and everybody could understand me. But, as I was alone, I thought I would keep all these impressions to myself. Shortly after I was relieved from my distress, my wife asked what ailed me. I replied, Nothing. I thought, however, that something had distressed me, but my burden was all gone and I was now well; but on the next day, while walking and meditating on what I had heard and felt, there fell on me a mist of darkness, and it appeared to me that I was mistaken, and had been deceived in regard to my hope. I fell upon my knees and tried to pray to the Lord that if I was deceived, He would undeceive me; and this has been my cry from that day to this. So I have been sometimes up, and as many and longer times down; but, whenever faith has been in lively exercise, the same impression has been on my mind to go and try to proclaim that Salvation is of the Lord alone. But my imperfections were

so many and so great, that I did not dare to speak of this to any person. One night, while riding alone through a lonely wood, I broke out in singing—

"When I can read my title clear
To mansions in the skies," &c.

It seems to me that my soul was caught up into the paradise of God. When I got home my wife had retired to bed, but was not asleep, and I was so filled with the thoughts of God and of heavenly things, that I ventured to tell her that I believed I was called to preach. She rose up as though startled, and began to tell me of my imperfections, and how inconsistent it was to think of any such thing. And among other obstacles, I am, in my common conversation, one of the worst of stammerers; so my spirit fell, and I felt as though I had a very small place to get out of her way. Then I thought I would never name it again. This was in about 1847 or '8, before I had joined the church. Shortly after this I joined with the church in Trigg County, Ky., at Case's Creek. Myself and wife were baptized by Elder P. S. Nance. After this, I sometimes felt as though I could scarcely refrain from speaking; at other times glad that I had gone no farther with it, and would try to make all my excuses lawful. I continued thus with that church four or five years, and then left that country and moved to the place where I now live, and joined the Mt. Zion Church, in Graves Co., Kentucky. After I had been here about a year, I felt that I had forborne until I was weary of forbearing; so on one morning I started to go and tell my mind to one of the brethren, who was a preacher, and to get his advice. With a trembling heart, I told him. His reply was, You can't do that. I observed to him that I had thought so myself, and then related to him some of my exercises, though in a stammering way. After conversing with him through the evening, we concluded to name the subject to some more of the preaching brethren. At our next meeting my mind felt easy, but on the next day I was more troubled than ever, looking at my imperfections and inabilities. And now I had told it to a preacher, and he had no confidence in what I had said, and he would tell it to all the brethren; and I had even agreed for him to tell it.

It then seemed to me that I was trying to do something, and did not know what. So I traveled along in deep distress until the time. But the day was so cold that he did not mention it on that day. So, as we were riding homeward in the evening, I requested him to say nothing about it, and told him I had been sorry I told him; so it was dropped for that time. After this I traveled much in the dark. I seemed to lose my love for the brethren; had no zeal to try to worship, and was in great distress. But the brethren got hold of the matter, and brother P. W. Austin used to give me counsel, and advised me to do whatsoever the Lord bade me. And he finally laid the matter before the church, and they granted me the privilege of exercising my gift in any way that I felt impressed to. So I have tried, and though in a very weak and stammering way, I have had an easy mind. I have been opposed by some brethren, while others have given me encouragement.

I have merely glanced at my travels,

but, I must say, my way is a thorny maze; but if God be for me, I need not fear what the world can do to me. Though I walk through the valley and shadow of death, if He be with me, nothing can hurt me.

Brother Beebe, may you and your correspondents so wield your pens, that what you write may redound to the glory of God of all grace, and be to the edification and comfort of His chosen ones, is the sincere desire of

Your unworthy brother,

DAVID DAVIS.

Blanchester, Ohio, June 30, 1860.

BROTHER BEEBE: I am still confined considerably about home, on account of the affliction of my wife, and am thus compelled to remain the most of my time where Satan's seat is. I necessarily meet with many assaults from his immediate suggestions, or from his ministers and their adherents. We have about every system of doctrine except the truth, and even that is so neatly counterfeited by some of the more modern deceivers, that some of the little ones of the kingdom are sometimes captivated and led astray by their plausible pretensions. Now, for the benefit of all whom it may concern, I will try to give some marks by which all may discriminate between the truth and error, which are so plain that none need be deceived. All the promises of God are in Christ Jesus—Yea, and in Him, Amen.—The work of Redemption is finished. The Lord God is Omnipotent. Christ and His people are, ever have been, and forever will be One; saved in the Lord, forever saved, and in Life's bundle bound. Loved in Him, saved in Him, preserved in Him, chosen in Him, blessed in Him with all spiritual blessings, in whom they have redemption by His blood, even the forgiveness of sins—by Him they are called with a holy calling; by Him they receive the gift of Eternal Life, and are kept by His power, through faith, unto salvation.

The most accomplished counterfeiter will tell you that he believes all this. But, says he, you are required to use the MEANS, which is the preaching of the gospel, reading, uniting with the church, &c.—Observe them closely and you may discover their religious whereabouts; for they unite with those legalists who bow down to the modern idol called Free Agency and Free Will, and place their confidence wholly in the flesh.

Another prominent feature of this class is that they follow Ishmael in mocking the children of promise. They call the ministers of the gospel, who preach the sovereign, discriminating and saving grace of God, Anti-nomians, Arians, Socinians, and account them who trust in the Lord as the offscouring of all things. In their sayings and doings there is fulfilled the ancient advertisement of them, that Seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach.

Having to write you on business, I drop these few lines for your disposal, when you have nothing of more importance with which to fill your columns.

J. C. BEEMAN.

Bloomfield, Ohio, July 11, 1860.

DEAR BROTHER BEEBE—Having a remittance to make you, as agent for the

Signs, I will also give you a brief account of my late visit among some relatives and acquaintances in Marion and Effingham counties, Illinois. I found the country very pleasant, and seeing many familiar faces, it looked to me much like home, especially as I saw a goodly number of brethren, and heard the brethren in the ministry preach, which made the place seem much more like home, than it otherwise could. I also tried to preach five times while there, to very orderly and attentive assemblies. The tenderness manifested on the last Sunday I spent with them, while trying to preach to a goodly number of hearers, has caused my mind to revert often to the time and place, since my return. May the good Shepherd revive his work in the midst of his flock in that region. With my wife I took the cars on the evening of June 13, at Tiffin, Ohio; arrived at Salem, Illinois, on the morning of the 15th. We left the Effingham station on the 25th, and came into Cumberland county in a hack, to the house of Henry P. Aleshire, who is married to my wife's sister. There we remained five days, and on Saturday, at 6 o'clock p. m., I tried to preach at my brother-in-law's house, and on the next day, at a school house, at 11 o'clock a. m. The people were very orderly and attentive. On Monday, July 2, we took leave of our friends, and arrived at our home in safety on the 4th, and found our family all well, for which we have reason to be thankful.

Brother Beebe, may I say to you and to brother Dudley of Kentucky that I read with much satisfaction the account which he gave of his travels and preaching in the west. I could but say, O that the Lord of the harvest would send more laborers into his harvest—that many others might go forth and preach the unadulterated word of truth; for certainly nothing else can do God's people any good. But I must stop.

LEWIS SEITZ.

Po'keepsie, N. Y., July 11, 1860.

ELDER BEEBE—Are there not times in the experience of every person, who has any love for the truth, when, under the influence of certain frames of mind, the beauty of a certain truth, or the preciousness of a certain doctrine, will appear to them in a more glorious light? Something of this I think I realized in the perusal of the *Signs* of July 1. I longed for some one to enjoy it with me; but alas! such an one cannot be found—a loneliness that needs to be felt to be entirely understood. I read of those that had been permitted to meet together in different States in an associated capacity, to talk of and listen to those things that belong, not to the interests of the world, or of this present life, but of that kingdom whose King is all-wise, immortal and invisible, to adore the goodness of that God who has preserved many through years of change and trial, to renew the acquaintance and talk of comforts by the way, and hopes in bright anticipation beyond. What untold gratification it must be to the "Veteran of the Cross" to meet those that are of one accord and one mind—meet together to listen to the word, with a heart to understand and a hearing ear to appreciate the glad sound; also how confirmed and settled must they be in the faith, when they behold error gradually giving way before truth, unable longer to withstand,

or its deadly opposers, willing at least to remain silent. The difference in the offerings of Cain and Abel was so clearly given, how many seem to be relying upon just such a legal offering! but here my experience differs from so many I read, I cannot remember a time in my earliest impressions that I had any idea I was able to free myself from the cloud of moral darkness by which I was surrounded; although it was many years before I was made to view myself as lost and undone, helpless and ruined—realized that God was holy, the commandment just and good, and I unworthy to ask or expect from Infinite Mercy pardon and forgiveness for one so vile—was left to envy the birds of the air and the beasts of the field, their non-accountability. How vain and trifling was earth and its sordid cares!—what a loathing of self!—how utterly devoid of any idea that I could offer one prayer or be accepted by faith in his name, unless personally and vitally interested in the merits of that atonement, whereby Abel's offering was accepted! Farther along I found such a fatherly exposition of a text of scripture of the conversion of "children to the fathers, and fathers to the children," I could not but compare it with what is the commonly received idea of it. In this, to me, there was something to feed on—in theirs, there was a work to perform, which, did they understand it, none but God can perform. How pleasant to contemplate such a delightful bond of union and tenderness between the older and younger travelers in this wilderness world, where so much of sympathy is needed, and where we have constant need of succor and support. We find them willing, yes anxious, to cheer and encourage by words of counsel and advice. How often I have thought it must be such a gratification to yourself to feel that you have been the humble instrument in God's hand of feeding so many of the precious lambs of the fold, of comforting and encouraging the tried ones scattered here and there, looking to you for spiritual aid and advice, and in reading the *Signs* from the first year, left me by my dear grandma, I could but mark the verification of Christ's words, that persecution awaited a faithful discharge of duty; the natural man alone could not withstand such frequent and uncalled-for attacks upon bible truths, unless the grace of God was in constant exercise, believing that the foe from without could only go "thus far, and no farther." To the trembling soul, cast down, but not quite destroyed, the tone of the "Circular Letter" must be like cold water to a fevered tongue. Joy, if not a constant must have been a partial guest; and such an one as myself could be encouraged to rejoice that "all power in heaven and earth was in his hands, that he doeth with us and ours as seemeth to him best." Yes, I am forcibly reminded with what delight and yet with what a sense of its being the last time grandma met with you at a like meeting one year ago, her wish was granted her, and we have reason to hope the exchange was one from sorrow and sighing to a land where they are entirely unknown. In former years it seemed to me I could not be supported in the event of parting with her, but to the contrary I rejoice to believe I have been made to bow to his rod, feeling that it was right and needful for me, and one evidence he would

give me of his fatherly correction; and seeing now the state of trial the very best must necessarily be subjected to here, how can we consistently wish for them back again? At every step, under every circumstance, how constantly we need the guidings of heavenly wisdom; in our everyday intercourse with our friends, we have to sing,

"How they divide our wavering minds,
And leave but half for God."

Sometimes, it seems to me, God is not in all my thoughts, in union with love for him, and a desire for his holiness, that characterizes a true child of God; but my prayer is, "Search me, O God, and try my reins, and see if there be any evil thing within me."

I expect soon, if life is spared, to hear you preach once again, if you are not expecting to be absent, in August, and health sufficient to preach. I trust you are feeling better than in the spring. I feel constrained to tell you, feebly I know, the comfort to me, of a single paper. I hope I have not wearied your patience; but do not for one moment think it was written for publication; nor shall I ask an answer, although there are many texts of scripture I know have a meaning, to me shrouded in darkness.

Truly yours,

HELEN M. EVERETT.

Fairfax C. H., Va., July 6, 1860.

DEAR BROTHER BEEBE: I some time since received a request, by letter, from Sister H. I. Van Winkle, of New Jersey, for my views, through the *Signs*, on Isa. xxx. 27, 28. I also received a like request from Sister S. Barnard, of Titus Co., Texas, for my views on Isa. iii. 37—26. I had pretty much concluded to decline giving any views on either, but I have recently thought differently, on looking again at the texts, and have concluded to give my views on both texts in the same communication, with your permission. I consider both as relating to the same subject, and to be intimately connected—the one referring to the origin, and the other to the destruction, of the one interest.

I will commence with Isa. xxx. 27, 28: "Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err." From the commencement of the chapter to the 17th verse, the prophet denounces woes and judgments upon Israel, after the flesh. From the 18th verse to the 26th, he declares the gracious promises of God to Spiritual Israel. Yet the prophet appears to be addressing the same people in both the above portions of the chapter. And so in a certain sense both are the same people; not as you, my Sister, are, externally, the same individual person you were before you were regenerated. But still both are spoken of as the same: the one was the Israel of God, after the flesh, and Christ dwelt in them in type, in promise, and after the flesh, until the regeneration or manifestation of the Spirit, thus constituting them the Israel of God. He now dwells in the spiritual Israel, after the Spirit, or in the spiritual life; so that it was the same Christ dwelling in each that constituted each the Israel of God. When the prophets address the one, they address them wholly as a

fleshy people, described their rebellion, their depravity, and the judgments or afflictions that awaited them as such. When they address the other, they address them wholly as spiritual, or in reference to what they are in their spiritual life, and describe the promises, blessings, joys, &c., which belong to the spirit or new man.—As the travel of the Israel of God corresponds with the experience of the individual Israelite, so, my Sister, when you read the addresses in this chapter, from the 13th to the 26th verses, you must not consider it as an entire description of a child of grace and of his experience—it wholly relates to the spiritual or new man. Your early exercises, while laboring under the law, taught you that the obstinacy and rebellions of Israel, their lustings for the flesh-pots of Egypt, &c., were a correct illustration of your vile heart, and that the judgments declared by the prophet in the former part of this chapter, and in the law, appeared to stand against you.—And even now, since believing in Christ, all that is given in description of the character of national Israel, is a correct description of the workings of depravity in your fleshly man or heart, only that you cannot feel the threatenings of the law coming against you. On the other hand, the description of spiritual Israel, the promises, joys, &c., you can realize, in some measure, as yours, when faith is in exercise—and only by faith—for they are spiritual, and belong only to the spiritual man: hence, faith alone can receive and apply them. Wherever you find Christ and Israel brought to view, you find the man of sin, or the sieve of vanity, side by side with them—under the law, in idolatry; under the gospel, in anti-Christ. So here, in the 27th and 28th verses, is a description of His workings. Again, in the 30th verse, and on, the prophet turns to the church or spiritual Israel, and addresses promises to her as a stay against the storm of wrath that will sweep away all whose names are not written in the Lamb's book of Life.

Let us attend to the declaration of the prophet. 1. "Behold, the name of the Lord cometh from far." The name of the Lord is that by which the Lord makes himself known. It sometimes has a reference to Christ, as God is pleased to reveal himself in Christ. It here seems to refer to His sovereignty, holiness, &c., as displayed in overruling and controlling the enmity and wickedness of men and Satan, to accomplish His own purpose and to work their own destruction. It comes from far. God is not in all the thoughts of the wicked: His judgments are far above out of their sight.—Ps. x. 4, 5.—They think because God permits the wicked to go on and multiply their inventions and converts according to their own devising, that they are accepted of Him. Yet no stronger evidence can be of God's anger and wrath, than for men to be left to choose their own ways in religion. So the name of the Lord is said to be burning with anger, and its burden to be heavy, &c.—His lips are full of indignation, and His tongue as a devouring fire. This, I think, has reference to God's word, as spoken through the prophets and apostles, His written word, as words are uttered by the lips and tongue. The law of God breathes wrath to all the children of men. But this is not the idea here. Christ's

declaration to His disciples explains what I understand to be the meaning here:—“Therefore, speak I unto them in parables: because they seeing, see not; and hearing, hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith,” &c.—Matt. xiii. 13–15. That is, by their ignorance of the spirituality of the Scriptures, and misconstructions and perversions of them, they help on their own delusions and the delusions of others, and thus bring heavy wrath on themselves. “And His breath, as an overflowing stream, shall reach to the middle of the neck.” The Hebrew word for breath and spirit is the same.—God sent forth an evil spirit between Abimelech and the men of Shechem, and also an evil spirit from the Lord came upon Saul. See Judges ix. 23, and 1 Samuel xvi. 4–16. By this evil spirit I think is intended the influence which God uses in His providence—by disease or otherwise—over the evil propensities or passions of men, or through Satan, to lead them to act out their evil passions, &c., in a way that will bring evil upon themselves, whilst they will be accomplishing God’s purpose, and therefore will praise Him. This breath or spirit from the name of the Lord shall overflow, even to the midst of the neck. It must, therefore, overflow or effect the whole body or mass. The neck is that by which the body is joined to the head. The head of this body, as I shall have occasion to show when I come to consider the other text, is not Christ, but Satan; hence, the body is the whole anti-christian mass.—God will so influence their wrath and so send them strong delusions, &c., as to constitute of them a sieve of vanity by which to sift the nations of the earth. This sieve is a sieve of vanity; that is, it is made up of vanities. Vanity signifies empty, having no good, no substance, and deceptive; hence the idols and idol-worship are repeatedly called vanities and a doctrine of vanities.—Jer. x. 8. Paul speaks of the Gentiles *walking in the vanity of their minds*, “having the understanding darkened, being alienated from the life of God,” &c.—Eph. iv. 17, 18. So that it embraces all kinds of will-worship and human contrivances under the gospel as well as idolatry under the law. Sieves were anciently used to sift wheat and to separate the chaff from the wheat: so God makes use of the inventions of men—of works, forms and false systems of religion by the anti-christians—as sieves to sift the nations with, and to separate the chaff from His people. Thus it is written that *all shall worship the beast whose names are not written in the Book of Life of the Lamb*,” &c.—Rev. xiii. 8. And in verse 15th this class is spoken of as worshipping the *image of the beast*; and in verse 16th, of all receiving a mark of the *beast in their right hand or in their forehead*. So that all this seems to be embraced in the idea of worshipping the beast. The Psalmist desires to be delivered out of the hands of *strange children*, “whose mouth speaketh vanity, and their right hand is a right hand of falsehood.”—Psalm cxliv. 7–8. Thence I am of the opinion that whoever places confidence in his own works or exercises, for acceptance with God, has the *right hand of falsehood*, (as work is done by the right hand,) and there is the *mark of the*

beast in the right hand, whether the individual professes religion or not. Hence with this sieve of creaturely doings and plans, will God sift the nations, not the church only. The wheat and the chaff are both put together into the sieve, and by the agitation of the sieve by him who handles it, the wheat falls through the vacant places. Some of the wheat seems disposed to remain in the sieve with the chaff, and it requires a good deal of shaking to get it all out; but the agitation of the sieve and its weight will cause at last all the wheat to fall through the sieve and at the feet of the sifter, whilst the chaff either remains in the sieve or is blown away. So many of the subjects of grace seem determined to hang on to the sieve of vanity. But ultimately a sense of the weight of their own sins, and the power of God’s grace operating, compels them to sink down from all human doings to the foot stool of God’s mercy, where none ever perished. I do not think this sifting is confined to the professing part of mankind. The notions of vanity or evil worship belong to all in the state of nature. Hence we find the most atrocious criminals before execution telling of their confidence of future happiness from what they have done or the clergy have done for them. On the other hand, I have no doubt that thousands and millions of the human family, unknown to the religious world, have before death, by grace, had their confidence destroyed in all human efforts for salvation, and been constrained to fall naked in their sins upon the mercy of God in Christ.

“And there shall be a bridle in the jaws of the people, causing them to err.” God does not say here, as in the case of Sennacherib, Isa. xxxvii. 29, *I will put my hook in their nose and my bridle in their lips, &c.*, but that *there shall be a bridle, &c.* I understand therefore by this *bridle* the enmity of the human heart against God, consequent upon man’s death in sin, or his apostasy from God. Who of us have not seen persons who have been brought up to attend upon, and to respect the preaching of the doctrine of salvation by grace, and who would contend for that doctrine until some exciting meeting or something else alarmed their consciences in reference to their own exposure to the wrath of God, when the enmity of their hearts would arise against the sovereignty of God in salvation, and lead them to embrace and confess any system that would ease, or to use the apostle’s language, *sear their consciences* against the strict demands of the law, and settle them down in opposition to the truth, and therefore in error. And this *bridle* wherever it is not broken of God from all *their jaws*, will sooner or later turn all into the mire hole of error and delusion, even though they may for a time professed a hope of salvation by grace and united with a gospel church, and thus have appeared to have escaped the *pollutions of the world*. Where the enmity has not been slain, and the love of God not shed abroad in the heart, God will in some way in his providence, cause the reins of this bridle to be drawn and cause them to err. Paul once and again speaks of *continuing in the faith*, as an essential evidence of persons being subjects of salvation. In conclusion upon this text, I will remark that it evidently shows God’s sovereign

controlling power over the enmity of the human heart and over all the idolatrous and false systems of religion, ancient and modern; that he has use for them as a sieve to separate manifestly between the righteous and the wicked, and to control the people, the non-elect to show their enmity to God. Hence all is according to the predestination of God, yet it does not involve the idea of God’s being the author of sin, but only that he controls it so as to make it show its own hideous character, and to be its own punishment. In other similar texts he assigns the reasons why he in justice brings them into delusions.—In Isa. lxvi. 3, he says, “They have chosen their own ways, and their soul delighteth in their abominations.” In verse 4 he says, “I will choose their delusions, &c.” In Rom. i. 23, we are told, “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” See also 2 Thess. ii. 8–11.

I will now come to the other text—Isa. iii. 16–26. “Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts, &c.”

The first enquiry is, Who are we to understand as intended by the *daughters of Zion* in this text? The expressions, daughter of Zion and daughter of Jerusalem, are repeatedly used in the scriptures to designate the gospel church, and the singular expression, *daughter*, seems the proper term to denote the church, for Christ says of his spouse, “My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her.”—Songs vi. 9. The term daughters appears to be used in Songs iii. 10 and 11, not to denote the church, but to denote the branches or churches of Zion, or perhaps the true children of Christ. But in general the plural term, I think, designates the false churches. That it is so used here appears evident from the 17th verse—“Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion.” Christ is the Head of his body, the church, and he is crowned with righteousness and with glory and honor. No scab can come upon his crown. But Satan is the head of the whole anti-christian interest. Hence they are said to be of their father, the devil. Christ said that of the Pharisees, but it applies to all that is not of the truth. See John iii. 44 and 45. Hence in that war which was in heaven, that is, in the church, see Rev. xii. 7–9, whilst Christ represented by Michael, had his angels or army, so the Dragon, that *old serpent*, the Devil and Satan, had his angels or army, and the contest was between these two heads and their followers. And Satan and his followers were cast out of heaven—that is, separated from the gospel church as a distinct religious interest. The nature of this warfare may be inferred from what is said in verses 10 and 11. Satan’s army are represented as accusing, before God, the brethren. We know what they accused them of—of not obeying their traditions and ceremonies, and the law of Moses; of being do nothings, &c. But they

overcame them—not by their prayers and zeal, &c., but by the blood of the Lamb and the word of their testimony. On this they rested, and by this they overcame. So that faith, and not works, obtained the victory.

These false or anti-christian churches are properly called daughters of Zion. They were conceived and carried by her till brought forth as separate churches. Until a child is born, the appearance of the child is altogether in the mother; the child is not seen, but the mother has an unnatural look. So in the rise of the first beast, things began to creep into the church as early as in the second century, which changed her appearance from what it was in the apostles’ days. And she continued to bloat with an increase of forms until the children of God, the church had to separate from the communion of this mass of corruption, contrary to the order of nature in the figure; and she, which was properly the daughter, became recognized as the mother, the church, by the decrees of Constantine, and a fruitful mother she has been through the reformation. According to what is found in the Old Testament concerning ancient usages, in which children to the third and fourth generation are recognized as children, these descendants are all the daughters of Zion. So it might be showed that she has a second progeny from another birth, which she has produced of the image of the beast. And the correspondence between this second and the first birth might be shown to be great, would it not be swelling this communication too much. I may take up that point again. It is said of these daughters of Zion, that “Because they are haughty and walk with stretched forth necks and wanton eyes, &c.” *Haughty*, this is a striking characteristic of the most of these daughters as manifested in their clergy. They sway a dominion over the minds of their followers, scarcely inferior to that of the mother—the Catholic Church herself, demanding entire submission to their dictations in religion, claiming that the people are obligated to believe what they preach, because they are learned men. With what authority they command the purse-strings of the people to be opened, is well known, as also in what contempt they hold the O. S. Bap-tists for their antiquated doctrine and unlearned ministry. See with what audacity three thousand of them undertook to denounce the judgments of God upon the Senate of the United States, for presuming to act differently from their views. And with the same impudence do they attempt to dictate to government in reference to the Slavery and Sabbath questions. Their people sustain them in these things, so that these daughters may well be termed haughty.

“Walk with stretched forth necks.” Persons usually stretch forth their necks when they want to spy things ahead, that are not so easily seen in a natural position. So these daughters in all their movements are looking forward to gain some advantage to their particular denominations, each aiming to gain the ascendancy. What are their Sunday Schools, their Tract Societies, and the like institutions, but a stretching forth the neck to discover and prepare future converts to their systems, searching into nooks and corners to find and convert them without waiting for the

grace of God to do it. "And wanton eyes." In the margin, *Deceiving with their eyes*. They look very enticing, appear engaged for the good of souls, and anxious only for the salvation of their fellow creatures. Whilst it is too manifest to be denied, that their main object is to swell the numbers of their respective denominations, and thus increase the sources of their funds and power, let another denomination which they recognize as a gospel church, get any of their converts, and what a fuss their is! "And mincing as they go." The marginal reading is, *Trip lightly nicely as they go*—that is, religiously. How very nice and precise all these religious denominations are! How very precise and solemn in their voice and articulation, and how solemn their countenances and movements when they come into their meetings or on a Sabbath day! "And making a tinkling with their feet." That is, the bracelets worn about their legs or ankles, according to Eastern custom, either had appendages to them which tinkled, hence called *tinkling ornaments*, as in verse 18, or by these bracelets hitting together. Christ says of the Pharisees, "All their works they do for to be seen of men." So all the mincing as they go of these people as just noticed, is to attract the attention of others, and to appear as very devout persons. Their convictions and tears must be displayed at the front bench, or altar; their contributions must be published; they must have their Sunday School processions, &c. Even their secret prayers must be noted in diaries to be published, or otherwise proclaimed. In all their religious movements you hear the sound of them and know they are about.

"Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion." I have showed that I understand Satan to be here intended by the head—not heads, but head—they are all under the same head. He is called the prince of this world, and therefore is head of all religion but that which is from heaven. And the prince of the power of the air—that subtle, light element, though powerful when its force is concentrated, and hence like vanity. He must therefore have a crown as indicating his rule. Though the original word here denotes the top of the head. As to the scab it appears difficult to decide correctly what it is. From Deut. xxviii. 27, it is evidently a nauseous disease. And from Levit. xxi. 20, and xxii. 22, it disqualified from service in the priesthood for an offering unto the Lord. From Levit. xiii. 2, 6, 7, 8, it appears to indicate the leprosy. But some of us know what scab is in sheep, and how careful persons should be to keep scabbed sheep from their flocks. Paul says, "For this cause God shall send them strong delusions that they should believe a lie," &c. 2 Thess. ii. 11 and 12. So when God had smitten Satan with the scab of anti-christianism and permitted him through Constantine and the bishop of Rome to spread the scab through the church, so that the true disciples of Christ had to separate themselves from the Catholic church, they have since been careful to admit none into their churches scabbed either with Popery or Protestantism. So also when God permitted Satan to disseminate the scab of Fullerism, it soon spread and developed itself as the leprosy of mis-

sionism, so that those who would be only the disciples of Christ, had to separate themselves from the scabbed ones and be known as the O. S. or Primitive Baptist church. Since then we have been careful not to receive any into the flock that have the scab of Fullerism. When any have come among us thus scabbed, after a few examinations, according to Lev. xiii. 1-3, the scab has generally showed itself to be the leprosy of Arminianism, if not missionism. This scab will prevail until all are marked with it whose names are not written in the Lamb's Book of Life. The appearance at first may be as a freckle or a white spot, but if it be the scab of leprosy, it will terminate in that loathsome disease and death.

"And the Lord will discover their secret parts." In the margin, *will make naked, &c.* That is, the Lord will bring to view the secret source from whence all their religious zeal has sprung, and show that it has proceeded from enmity to God and to his truth, and from love to self, and not from love to the souls of man and to the cause of Christ; so that they will appear in all their loathsomeness, and be despised of men.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, &c., &c."—18th to 23d verses. The whole figure in these verses is borrowed from the dress and ornaments of females in the East. Hence the difficulty of defining the various articles here enumerated by persons not familiar with Eastern customs. Even the translators found it difficult to give a correct translation in the case, as is evident from the various marginal readings, as well as from criticisms of others. Suffice it then to say, here are brought to view ornaments and dresses for every part of the person, not excepting the nose and eyes and feet. So that they depended altogether upon external and assumed appearance for attracting admiration, and not at all upon any symmetry or beauty of their persons. Whilst the children of God wish to set forth the gospel in all plainness and simplicity, without any assumed adornings or coverings, by a faithful declaration of its doctrine in plainness, by a faithful obedience to its institutions and order as delivered in the word, and by an unostentatious manifestation of its spirit in all their walk and intercourse among men, the false religionists, of every age and country, not having eyes to see nor hearts to appreciate the real beauty of the gospel, seek to make their religion attractive, by covering over the doctrine of the gospel by their false glosses and reasoning, to set aside the simplicity and intent of its ordinances by a multiplicity of ceremonies of their own; to substitute for its order, disciplines, governments and devices of human invention; and in place of the spirit of the gospel, the spirit of humility, meekness and love, they substitute what they call piety, sanctity, worldly benevolence and contributions, and animal excitements, even to the full amount of ornaments named in these verses.

"In that day,"—that is, when he shall have smitten with the scab and showed the nakedness of these daughters of Zion, the Lord will strip off all these ornaments and coverings, their false systems and multiplied ceremonies, &c. "And it shall come to pass, that instead of sweet smell

there shall be stink, and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty."—Ver. 24. That is, God will so expose the true nature of their systems, their begging, and their excitements, and the machinery of the whole, and show its deception: that instead of any longer giving a pleasant savor and attracting the admiration of men, they will produce a general disgust, and men will turn with abhorrence from them. For as the two horns shall hate the whore and make her desolate, &c.—Rev. xvii. 16. So shall men do with all these spurious daughters of Zion. "Thy men shall fall by the sword and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground."—ver. 25 and 26. This needs no comment. It is the consummation of the sieve of vanity and the end of the glory of the man of sin in all his branches. When this end will come I will not now attempt to show. It is enough for us to know that the end will come.—Let us wait patiently for it, and in the meantime try to keep clear of the scab.

I have, my sisters, given what I understand to be the import of these portions of scripture. Probably some younger brother, whose mind is more active than mine, might give a more lively view of the tinkling ornaments, the nose jewels, &c. And, perhaps, some one may give a more correct illustration of the whole subject. Indeed, I think much might be said on these passages of scripture more than I have said, if some brother would take the subject up.

With christian regards, your brother,
S. TROTT.

Circular Letters.

The Chemung Old School Baptist Association, in session with the Charleston and Sullivan church, at Mainsburg, Tioga co., Pa., June 16 and 17, 1860, sendeth Love and Christian Salutation to the Churches of which she is composed.

BELOVED BRETHREN—As religion is a subject which occupies the attention of multitudes throughout the land, we will make it the point for a few remarks in this letter.

The word religion is used in a very broad sense, and is applied to subjects extremely foreign to each other. All religion implies a belief in a superior object, which demands our devotion; and although there are many kinds in the world they may all be classed under two heads, viz.: the religion of the world and the religion of the Bible, which have originated from widely different sources, and produce very different effects upon the minds and conduct of men.

We will try to show the difference between the principles and effects of that pure and undefiled religion which emanates from the Fountain of Holiness—the religion of the Bible, and that false religion which originated with the powers of darkness—the religion of the world.

That arch-deceiver, the enemy of God and man, has been busily engaged ever since his entrance into Eden, in leading mankind astray, endeavoring to entrap their feet in snares prepared for their everlasting destruction, and we need only to

peruse the sacred records to learn how well he has succeeded in his nefarious designs. The governing principle of his action is hatred, and opposition to the government of God, and to his church and people on earth. He would not have all men openly profane, but has set up a church, and appointed his ministers, and sent them out in every land, and in many cases has so counterfeited the true religion, imitating its forms and precepts, that many of the dear people of God are deceived and drawn into the meshes of the fowler's snare, and thereby their souls are pierced through with many sorrows.

Pure religion cannot be improved, for it contains those perfect principles which make its subjects wise and happy in the enjoyment of its blessed fruits. Those who are led in this hallowed path are filled with a deep humility from a sense of their sin and depravity of heart, and mourn with a Godly sorrow before the Lord, against whom they have so grievously offended, and when the Lord shines in the hearts of these sorrowing people, and gives them the light of the glory of God in the face of Jesus Christ, they are made to cry out in praise and thanksgiving to Him who hath loved them, and washed them from their sins in his own blood, and hath saved them with an everlasting salvation. Here, then, is a divine change, and of what a wonderful and miraculous nature.

Instead of remaining enemies to God and the truth by wicked works, they become willing subjects of his love. They now love and desire to obey their divine Lord in all his requirements. This change is the more mysterious, because it surpasses the limits of human comprehension, being a work of the Holy Spirit which cannot be performed by human agency. It is not a change of the corporal powers, or the appetites of our fallen nature, for these remain unchanged. It is the implantation of grace in the heart, Christ-formed within, which constitutes the life and hope of those who become possessors of this heavenly treasure. But by reason of the old, corrupt nature which remains, the people of God are subjected to many grievous conflicts. Hence comes the warfare in their members, which Paul speaks of, and it is a matter of lamentation that they of en get wounded in their conflicts with the enemy, by using carnal weapons instead of spiritual, as directed by their victorious Leader. If one member becomes wounded, it has a corrupting effect, and disturbs the peace of the whole body, and nothing but a heavenly oil can cleanse and heal the wounds which sin and disobedience make in the children of God. But Christ the Lord, who is the Leader of his spiritual Israel, not only possesses power to cleanse and heal every wound, but to vanquish all their foes, and lead them on to final victory. The vital principle of the Christian religion, on which all our duties and obligations rest, is love. Not that selfish principle which is often termed love, but a heavenly grace which flows from God, who is the fountain of love. (John says, he that loveth not knoweth not God, for God is love.) And the effect produced on those who are moved by this supernal power, is admirable. They now love God and all who bear his image. By this, says the Apostle, ye know that ye have passed from

death unto life, because ye love the brethren. Their desire is to live that pure and undefiled religion which the Apostle James speaks of, to visit the fatherless and widow in their affliction, and keep themselves unspotted from the world. They practice honesty and uprightness of dealing with their fellow men. They speak the truth with their neighbor, and shun those who dissemble. They pay but little attention to the fasts appointed by kings and governors, but delight in the fasts which the Lord has chosen; to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free. They do not desire the highest seats in the synagogues, nor do they make long prayers at the corners of the streets to be heard of men; but like the poor publican they cry, "Lord, be merciful to me a sinner." The advocates of true and false religion were prefigured by the first two descendants of our race, one bringing the fruits of his own labor, the other the firstling of his flock, an offering to the Lord. A rancorous spirit was then conceived in the breast of the brother whose offering the Lord had rejected, and drew forth the murderous blow upon an innocent and unoffending head, and that same spirit was manifested by the false teachers towards the people of God throughout the prophetic age, and has prevailed to an alarming extent to the present day causing sorrow to be felt, and loud lamentations to be heard throughout the land. Were all the malevolent designs and bloody persecutions against the church recorded, it would be a tale of sorrow, the remembrance of which would make every feeling heart to bleed.

The distinction between the religion of Jesus and the religion of the world, is too significant not to be discerned by all who are not wilfully blind. Paul claims that salvation is by grace, and so do all who are taught of God; all others claim that salvation is by works performed by the creature. Those who profess to be ambassadors from the court of heaven, set themselves up as teachers and leaders of the people, stimulating them by threats and promises, thus multitudes are enlisted and drawn into their ranks in the excitement of the moment; but when this feverish excitement subsides, and hallucination passes off, how many of these hot-bed converts fall back with double force into their former habits. So it happens unto them according to the true proverb, "The dog turns to his own vomit again, and the sow that was washed to her wallowing in the mire." The scriptures inform us that the ministers of our holy religion were called and qualified by the King of Zion, and sent forth to preach the gospel in his name, as the Spirit gave them utterance; and he promised to be with them to the end of the world. Paul says, when it pleased God to call me by his grace that I might preach Christ among the heathen, immediately I conferred not with flesh and blood; but the ministers of anti-Christ are called by men, and qualified by a systematic study of human science, and sent forth by ecclesiastical courts, who parcel out to each their field of labor; and the propelling power of the whole machinery consists in money; and if their God of mammon fails them, their efforts cease, and the salvation of the world for which they are so ardently striving, is

lost. They teach for doctrines the commandments of men, and the apostle says they speak great swelling words of vanity, having men's persons in admiration, because of advantage, and the effect of their preaching on their followers is clearly demonstrated by the apostle to Timothy.—They become lovers of their own selves, covetous, boasters, proud, blasphemers, traitors, heady, high-minded, lovers of pleasures more than God, having a form of godliness, but denying the power thereof. From such the apostle warns his brethren to turn away and have no fellowship with the unfruitful works of darkness, but rather reprove them; for the fruit of the spirit is in all goodness, and righteousness and truth, proving what is acceptable to the Lord.

In conclusion, brethren, we will urge upon you the exhortation of the apostle to the Galatians: "Stand fast, therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

CORRESPONDING LETTER.

The Chemung Old School Baptist Association, in session with the Charleston and Sullivan church, at Mainsburg, Tioga co., Pa., to our sister Associations, and other meetings with which we correspond, send Christian Salutation.

DEARLY BELOVED BRETHREN—Through the kind care and tender mercy of our Covenant Keeping God, we are still the spared monuments of his indulgent providence, and we are once more permitted to meet in our associate capacity, and to hear the proclamation of the glorious gospel of our Lord Jesus Christ from the lips of your Messengers; for which we desire to be unfeignedly thankful to God. It is truly a privilege which none but his children can appreciate or enjoy.

We cannot tell you of large additions to our number, but we feel to rejoice that there are a few left who have not bowed the knee to Baal, for they are kept by the power of God; and we have the blessed assurance that he will never leave us, nor forsake us. Our churches are few and small, but they report that they are all in peace and union. They all seem to be of one mind and one judgment, and all speak the same things, and all contending for the one faith of the everlasting gospel, which is Salvation by grace, from first to last, independently of any means or instrumentalities whatever. The Lord kills, and he maketh alive; he wounds and he heals, and there are none who can stay his hand. We do feel that his goodness and mercy have followed us all our days, for if he had left us to ourselves, we would still have remained in nature's darkness, and been led captive by the devil at his will. But God, who is rich in mercy, in his own good time and way, has, as we trust, called us by his grace, and given us a good hope, through grace, in the crucified and risen Redeemer Brethren, let us try to live and walk as becometh the gospel, and pray for sustaining grace, to bear us up, in all the trials and afflictions through which we are called to pass.

We desire a continuance of your correspondence, and pray that nothing may interrupt it. We are very much refreshed by your letters of love, and by your messengers, who have proclaimed to us the truth of the gospel, which is food to hun-

gry souls. May they continue to go forth in the strength of the Lord, determined to know nothing, in their ministry, but Jesus Christ and him crucified; and as they go forth like lambs in the midst of wolves, may they be as wise as serpents, and as harmless as doves.

Our present session has been harmonious and interesting, and very comforting to the children of God. Not a single jar or discord has transpired to interrupt or mar our communion and fellowship during the meeting.

Our next annual meeting, if God permit, will be held with the church at Burdett, Schuyler county, N. Y., to commence on Saturday before the third Sunday in June, 1861, at 10 o'clock A. M.; when and where we hope again to receive Messengers and Minutes.

JOSEPH BEAMAN, *Moderator.*
WM. DURAND, *Clerk.*

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1860.

"WHAT IF GOD, WILLING TO SHOW HIS WRATH."—Rom. ix. 22. It is not strange that men should contemplate the mercy and grace of God with satisfaction, while they dread his awful wrath, for we have all sinned against him, and should he display on us his wrath, as we have displayed our rebellion against him, no flesh could endure the weight of vengeance under which we should be crushed. The greatest Arminians we have met with, seem perfectly willing that God should show his mercy, his long-suffering and kindness to the children of men, while they deny his right, in justice, to show his wrath, but how few consider that Eternal Justice calls for wrath, and when Justice calls for wrath, that justice would be violated, outraged and trampled upon, if mercy should take the place of wrath. Depraved men, in their unregenerated state, find it hard to conceive how the holy God can pour his wrath on them without violation of his justice, especially if he has made any discrimination, and saved some from wrath, and consigned others who are only of equal guilt, to wrath. But quickened sinners, when under his mighty hand, convinced of their own lost and helpless condition, wonder with much greater admiration, how God can be just, and yet the justifier of any of the guilty sons of men.

Whatever however, may be the views or speculations of men upon this subject, God has, on various occasions showed his wrath in his providential government of the world. In bringing the flood upon the ungodly in the days of Noah, and sweeping the guilty race from his footstool:—in the case of Pharaoh, Amalick, Moab, and upon the heathen nations of the earth. And that he has done it demonstrates that he did it willingly, or willed to do it; for he worketh all things after the counsel of his own will. For his pleasure, we are told, the earth and heavens are and were created,—and that he doeth his pleasure in the armies of heaven and among men, and none can turn him. Had God been unwilling to show his wrath, who could force him to do it against his will? And had he not been willing to show his wrath; when the Son of God hung writhing on the cross, by what door could grace and salvation have entered,

for any of the guilty sons of men. But, was God willing to show his wrath, and to pour his vengeance upon the suffering, bleeding Lamb who died on Calvary?—"It pleased the Lord to bruise him; he hath put him to grief." Isa. liii. 10. He spared not his own Son, but delivered him up for us all. For this very purpose came he into the world. "Then, said I, Lo, I came to do thy will, O, God." Psa. xi. 7. 8. and Heb. x. 7. 10. And when the dreadful hour had arrived for which he came, he was seen crushed with agony in the garden, sweating, as it were, great drops of blood, and praying, "O, my God, if it be possible, let this cup pass." But no other way was possible. The Lord hath laid on him the iniquity of us all." Isa. liii. 6. And where iniquity was found, the bolts of justice must fall. The doleful prayer wrung from the agonizing heart of the suffering Savior, fully establishes the doctrine for which we contend. "If it be possible, let this cup pass; nevertheless, not my will, but thy will be done." Could wicked Romans or spiteful Jews—could earth or hell inflict on him one pang, beyond what was the will of God? Never, we confidently affirm, from the creation of the world, to the great burning day has wickedness of men or devils, been so fearfully developed; never has hell belched forth so much spite at any time, as when the immaculate Lamb of God, loaded with the iniquity of all his people, stood the victim. Truly against thy holy child, Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts iv. 27. 28. *What if God willing?*—Does that make him the author of sin?—Or does it afford to man a just cause to blaspheme his holy name? God forbid. Because God has power and wisdom to control, restrain, permit, overrule, and even to make use of the wicked acts of men and devils, just as he pleases, does that imply that he is himself a sinner, or that sin flows from, or is compatible with his nature? Absurd and preposterous; nay, wicked and blasphemous as such conclusions are; the charges are often belched forth from infidel lips, and alas! must we add, that some of God's dear children have thoughtlessly, or carelessly indorsed the horrid blasphemy; by arguing that if he absolutely governs and controls all beings, all worlds, and all events, then he is, or must be the author of sin. But, be entreated, dear child of God, to pause and consider this matter a moment. Must God lay aside his crown, must he yield some part of his governing power, in order to escape your charge?—But you say you admit that he has all power, and that he controls all events and all worlds. But, forget not that he is the infinite God. Of one mind, and none can turn him. What he wills to allow to-day, was his will yesterday, and from everlasting. You cannot believe that he has found out anything new, that he did not have in his mind and will before he made this world. One of two things you must admit; either that Jehovah knew precisely what kind of a world he was about to make, and that he made it just as he intended to, or else that he has been disappointed in his purpose. You dare not

deny that this world with all its vast machinery, is precisely as the omniscient eye of God saw it, before the days of creation. Peopled with all its infinite variety of men, and beasts, of birds, of fishes, of serpents and of worms, from the grosser objects down to the myriads of animalcule which people a single drop of water.—What part of the history of the world have we a right to believe God did not know from everlasting; and what may we presume he knew, and yet had not in his inscrutable wisdom determined? Is there a sparrow or a worm, by him created, for which he has no use? True, we may not know or comprehend the use of many of his creatures; but we are finite, and have only that measure of intelligence which he has appointed and provided for us, and beyond that measure, who can go?

But, once more. What if God be willing to show his wrath, and to make his power known? The apostle anticipates the rankling venom of the depraved hearts of men, and says, "Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will? In one general sense, every carnal man has and does resist the will of God, they are not reconciled to it; they hate it, and employ all their depraved powers in opposing it, as Stephen charged the persecuting Jews.—Ye do always resist the Holy Ghost, as your fathers did, so do ye. But how vain is their resistance! All the powers of earth and hell combined, cannot prevent the execution of his purpose, so as to cause a sparrow to fall, or bring even a single hair of our heads prematurely to the ground. But in the sense evidently intended, the apostle does not say that any have, or can successfully resist the will of God. Wo to the world, if they could.—What then would it avail us to know that it is our Father's good will or pleasure to give us the kingdom, if he were unable to execute his will? But must it be inferred that if God is so infinitely wise and omnipotent, that he executeth his pleasure in the armies of heaven, and among the inhabitants of the earth, that he has therefore no right to punish men for their wickedness which he overrules for his own glory? This is strange logic for infidels; but stranger still for christians. Nay, but O, man, who art thou that repliest against God? Shall the thing formed, say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known? Has he not an undoubted right to do so? Are any of his creatures able to give a reason why his will shall not be the supreme rule of his government? If any of us feel that it would be unsafe for us, why do we mock him by praying, "Thy will be done," and then object to his universal control and government of all beings, and of all events according to his own sovereign will?

But, instead of the frightful images painted in the vain imagination of men, as to the consequences of his wearing the crown, bearing the sceptre, and occupying the Eternal Throne; let us consider how he shows his wrath, and how he makes his power known on the vessels of wrath fitted for destruction.

If it were his sovereign pleasure to show

his wrath and to make his power known upon the vessels of his wrath, by crushing them to atoms, or by such signal displays of his power and wrath as when he destroyed Sodom, or when he deluged the world in the days of Noah, his right to do so could not be contested. But it is his will to show his wrath and display his power in a very different form. By *enduring with much long suffering the vessels of wrath, fitted to destruction*. By allowing them to pursue their own course, act out the enmity of their own wicked nature; walk in the light of their own eyes, and to fancy themselves the masters of their own destiny. Long has he suffered them to dispute his reigning power, and to call his sovereign government unjust.—With much long-suffering, has he spared their lives, afforded them health and strength to fill up their cup of iniquity, by stoning his prophets, killing his messengers, under the old dispensation, and with what endurance and long-suffering has he allowed them to drench the earth with the blood of his saints, and even to stain their guilty hands with the blood of his dear Son. With what forbearance did he wink at the idolatry of the Gentile world before the advent of the Redeemer, and how has he, for purposes of righteous wrath, allowed the anti-christian powers of iniquity to make drunk the nations of the earth with the wine of Babel's intoxicating cup. Even now, what more awfully retributive judgment of God can we contemplate, than to be suffered to reject and defy his government, and to pursue our own course, the course of this world, under the power of darkness, in the pride and vanity of our own hearts, treasuring up wrath against the day of wrath? Why has he suffered the wicked to prosper, or seem to prosper, in their abominable wickedness? Had he no power to restrain them? He had; for he has all power.—But it is because, in his inscrutable wisdom, he saw fit, thus to show his wrath, and to make his power known on them.

How, or why is it that unto his chosen, redeemed, regenerated children, it is given to know the mysteries of the kingdom, and from all others this knowledge is withheld? Because, in this very way it is his sovereign will to show his wrath and make his power known. Nor is this a matter for his saints to regret or deplore. Having the mind and spirit of Christ, we will rather with him rejoice and thank God, that he has hidden these things from the wise and prudent, and revealed them unto babes, because so it seemed good in his sight. If our Lord Jesus Christ rejoiced in spirit at the accomplishment of the sovereign will of his Father; can we possess his spirit, and yet desire that it should be otherwise? If any man have not the spirit of Christ, he is none of his.

We do not say that God could not display his mercy without also making a display of his wrath, for we dare not limit his power and wisdom; but the scriptures teach us that it is in wrath, that he remembers mercy. Heb. iii. 2. Isa. lxi. 2 and lxiii. 1. 6. The very first intimation of mercy made to fallen man, fully expressed this doctrine. The seed of the woman should bruise the head of the serpent.—God's people were preserved by the destruction of their enemies. Egypt must suffer the wrath of God, that the Hebrews might be mercifully released from bond-

age. The same miraculous display of power which wrought the salvation of Israel at the Red Sea, overwhelmed in wrath, and utterly destroyed their pursuing enemies. The everlasting salvation of the church of God, from sin, death and hell, was made manifest, by the wrath which her sin-bearing Savior endured, when he carried her sorrows and bore her griefs, when the chastisement of her peace was laid on him, by whose stripes she is healed. And the final triumph which awaits the saints at the resurrection, their bodies will be raised simultaneously with the destruction of the last enemy which is Death. What then, we once more enquire, "If God, willing to show his wrath and make his power known,"

"Shall man reply against his God, And call his Maker's ways unjust?" "Shall mortal man presume to be More holy, just or good, than he?" Does it not rather become us to be still, and know that he is God?

The Will of God being the only recognized standard of Holiness in heaven, whatever that will dictates, whether of wrath or of grace, is right, and just, and harmonious with all the Eternal perfections of Jehovah. If then it be his will to launch the fiery bolts of vengeance down upon the ungodly, or even to bruise his only beloved Son, when the guilt of his people was laid on him; or if he choose to redeem from sin and death and hell, millions of the chief of sinners, and ultimately to raise them up to crowns, and seats at his right hand, all, all we need to know is, that it is the will of God, and then we know it is all right; for that will is the true standard of righteousness.—High as the heavens rise above the earth are God's ways and thoughts transcending our ways and our thoughts. Therefore, with the apostles, we beseech the saints to be reconciled to God. Our brightest, our only hopes of heaven rest on the complete and perfect execution of the Will of God in all things. If in a single thing it could possibly fail, that failure would shake the very foundation of our hope.—It is because he is God,—because as God, he changeth not, the sons of Jacob are not consumed. O, may we then, in sincerity and truth pray, "Thy will be done in earth, as it is done in heaven."

APPOINTMENTS.—Eld. Jacob Winchel, with permission of divine Providence, will preach for the Waterloo church, at Mt. Salem Meeting House, on Sunday, the 5th day of August, inst., and it is expected he will administer the ordinance of the Lord's Supper, at that time and place, to the church. On Monday night, the 6th, at 7½ P. M., he will preach at the house of brother A. D. Loud, at Howell's Depot, and on Tuesday night following, he will preach at the house of brother Jairus Harding, near Bloomingburgh.

Associational Notice.

Connersville, Ia., May 18, 1860.

BROTHER BEEBE:—You will confer a favor by publishing the following notice: The Whitewater Regular Baptist Association will be held with the Luck Creek Church, in Fayette co., Ia., commencing on Friday before the second Saturday in Aug., 1860. Brethren coming from a distance by public conveyance will come to Connersville, or to Cambridge city, where they will find brethren ready to convey them to the place of meeting. Those who stop at Connersville will enquire for Wm. H. Beck, who will give them any information desired concerning the meeting, and entertain those wishing to stay until the day of meeting. By request of the church at Luck Creek, W. H. BECK, Church Clerk.

Obituary Notices.

Fayette Co., Tenn., July 9, 1860.

BROTHER BEEBE: Please publish the following notice in the Signs:

Mrs. ANTHONY MATTHEWS was born July 30th, 1831, and died December 1st, 1859. She was the daughter of brother Wm. Stedham, and had been afflicted much of the time since her marriage, in a variety of ways, and finally died in confinement, some ten days after the death of her child, which was dead when born. She was, in principle, an Old School Baptist, and had a hope some years, but had not made any public acknowledgement of it. She died in full possession of her senses, perfectly reconciled and rejoicing in view of her acceptance in her Savior. She was an example of piety and meekness.

She has left an excellent husband, and one little daughter, about six years old, with numerous relations and friends, who mourn their loss, which, I am persuaded, is her eternal gain. May the Lord graciously remember her bereaved husband and motherless daughter.

Yours, in love, PETER CULP.

Olive, N. Y., July 16, 1860.

BROTHER BEEBE: By request of the friends of the deceased, please to publish the obituary of our sister, MARY BOGERT, who died February 29, 1860, aged 45 years, 6 months and 20 days.

She was left a widow a few years ago, with six children, to whom she was a kind and tender mother. She was also a good neighbor, and a constant and regular Old School Baptist, sound in the doctrine of the gospel of the Son of God. She bore her afflictions with great patience and composure of mind, and was willing to depart and be with Christ; for she had faith to believe that it would be far better. While living, she desired to cheer her family and friends. As I stood by her bed a short time before she died, when we thought she was about to breathe her last, the children, with some who stood around, began to weep. After a few minutes she revived, and said to them, "Don't weep for me," and added, "Sarah, be of good courage; I shall not be with you long; but I long to leave this world of sorrow and trouble; and O, how slowly the minutes seem to pass." After a little while she closed her eyes in the slumbers of death, and her ransomed spirit went to God who gave it, to be with Christ forever.

JACOB WINCHEL, JUN.

DIED, in Barnersville, Schoharie County, N. Y., May 29, 1860, our daughter-in-law, Mrs. JANE, wife of John Henry Mowers. She was sick about ten days. Our loss is deeply felt. During her sickness, however, we gained an evidence that she had passed from death unto life. She bore her sufferings with great patience. On the day before her death, she requested me to sing the hymn, (No. 807 Baptist Hymn Book,) which begins,

"O land of rest, for thee I sigh," which hymn she used to help me sing. While singing she would smile. As feeble as she was she sang, but a few hours before she died, these verses, No. 970 Baptist Hymn Book:

"I love the Lord, he heard my cries,
And pitied every groan;
Long as I live, when troubles rise,
I'll hasten to his throne.

"I love the Lord, he bow'd his ear,
And chas'd my griefs away;
O, let my heart no more despair,
While I have strength to pray.

"The Lord beheld me sore distressed;
He bid my pains remove;
Return, my soul, to God, thy rest,
For thou hast known his love."

Before she died she gave her husband a charge concerning her babe, and then bade him farewell. Her funeral was largely attended, and it was truly a weeping time. But we sorrow not as those who have no hope, although the bereavement is sadly felt by our family, and her parents, brothers, sisters and a large circle of her friends, for, being of an amiable disposition, she had many dear and loving friends.

How inscrutable are the ways of Providence! and how little we know of the designs of God! May this dispensation, though bitter, be blessed to the lasting good of the surviving husband and friends.

Yours, in love, PETER MOWERS.

Granby, N. Y., July 21, 1860.

DIED, at Granby, June 29th, 1860, of an internal chronic affection, sister HANNAH, wife of Deacon William Williams, aged 63 years, 4 months and 4 days.

Sister Williams has not enjoyed good health for some three or four years, but has been able to attend to her domestic affairs until nearly the last. Sister Williams has been a worthy member of the Baptist church in Granby, for thirty-three years, and when the division took place in the church she remained firm on the side of the Old School, and has adorned her profession by a well ordered life and a godly conversation; and although her end finally was sudden and unexpected by her family, and not having power of speech to bid them farewell, her life and conversation witnesseth her prepared state to enjoy that bliss which is prepared for them that love God and his truth.

She has left a kind husband, a son and a daughter to mourn their loss; but we trust their sorrow not as for those who have no hope, believing that their loss is her eternal gain. Truly, we may say with an Apostle, "How inscrutable are his judgments, and his ways past finding out." Thus the family is bereaved of a kind and affectionate mother, and the church of a beloved sister. May God sanctify this bereavement to the afflicted family.

A discourse was preached on the occasion, from Rev. xiv. 13, to a large and sympathizing audience. The scene was solemn and impressive.

Yours, CHARLES MERRITT.

Old School Meeting.

The Harford Old School Baptist church will hold a Yearly Meeting, at the Meeting House, in Harford, Harford Co., Md., on the first Saturday and Sunday in September, 1860, to begin on each day at 10 o'clock A. M.

Elders and brethren, of the Old School Baptist order, are affectionately invited to attend.

By order of the church,

L. D. PATTERSON, Church Clerk.

Notice.

Franklin, Ia., July 13, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Conn's Creek Regular Baptist Association will be held with the Eagle Creek church, Boone Co., Ia., commencing on Friday before the first Saturday in September, 1860.

Brethren coming by public conveyance from the South East, or West, will come to Indianapolis, and there take the Lafayette train to Zionsville, (where they will stop,) which is fourteen miles North of Indianapolis.

Those coming from the North will take the train running from Lafayette to Indianapolis, and stop at Zionsville.

Those coming by public conveyance will call on brethren A. Morris, J. Baker and J. Haslett.

A. B. NAY.

Notice.

Cincinnati, Ohio, July 14, 1860.

BROTHER BEEBE: Please publish, through the *Signs*, that the Little Flock Regular Baptist Association will meet on Saturday before the second Sunday in September, 1860, with the church at Fairfield, Butler County, Ohio, six miles East of Hamilton, commencing at 10 o'clock, A. M., on Saturday, and continue through Sunday.

We most cordially invite all Regular Baptist brethren, especially ministers of our order, to meet with us. Dear brethren, we are indeed small, but we desire to be fed on the sincere milk of the word that we may grow thereby.

Brother Beebe, can't you come?

JOSHUA HOWELL.

REPLY.—We think it will not be in our power, this year.—Ed.

Notice.

Mattoon, Coles Co., Ill., July 9, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Okaw Association of Regular Baptists will be held the present year with the Little Bethel church in Mattoon, Coles Co., Ill., commencing on Friday before the fourth Sunday in September next.

J. M. TRUE.

Notice.

Bristo, Va., June 22, 1860.

DEAR BROTHER BEEBE: Please publish in the *Signs*, that the Corresponding Association of Old School Baptists will, by Divine permission, meet with the church at Upper Broad Run, Fauquier Co., Va., on Thursday before the third Sunday in August next, at 11 o'clock, A. M. Brethren from abroad generally, are affectionately invited to attend. Those coming from the East, by public conveyance, will take tickets in Alexandria for Thoroughfare Station on the Manassas Gap R. R.

ROBT. C. LEACHMAN.

Notice.

BROTHER BEEBE: You will please publish the following notice in the *Signs*:

The Mount Pleasant Association will be held at Sulphur Fork Meeting-House, Henry County, Ky., immediately on the road leading from Newcastle to Carrollton, seven miles from the former place and twelve from the latter—and will commence at 10 o'clock, A. M., on Friday before the first Saturday in September, and continue three days.

Preaching brethren of the Regular Baptist Order, who can make it convenient to do so, are invited to attend.

By request of the Association,

J. B. TURNER.

Notice.

Riley, Butler Co., Ohio, May 21, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Greenville Association will be held the present year near Riley, Butler County, Ohio, (about three miles Southeast of the place designated in the Minutes of the last Association,) commencing on Friday before the fourth Saturday in August next. The change is made in consequence of the Indian Creek church changing the location of their place of worship from where it now is, to their new meeting-house which is now being built at Riley, (the above named place) and which we expect to have completed by the first of August at farthest. Therefore we extend a cordial invitation to all the household of faith, who feel it a privilege, and can attend said Association. We also invite all who have a desire to hear the truth preached as it is in the Lord Jesus Christ. But the apostle asks the question, "How can they hear without a preacher, and how can they preach except they be sent?" O, brother Beebe, may the Lord send his ministers to preach to us the unsearchable riches of Christ on that occasion. Come, brother Beebe, and all the ministering brethren who can, you will find our latch-strings out as usual, and our hearts and houses open to receive you.

JONAS ROBERSON.

N. B.—The changing of the place of holding the Association makes it necessary that we notify the brethren who expect to come to the Association by way of the cars on the Junta Railroad, to get off at Rogersville, where they will find teams on Friday morning to convey them to the Association.

JONAS ROBERSON.

Associational Meetings.

CORRESPONDING, VA.—To meet with the church at Upper Broad Run, Fauquier Co., Va., commencing at 10 o'clock, A. M., on Thursday before the third Sunday in August, 1860. Trains run daily from Alexandria to Thoroughfare Station, within a short distance of the place.

LITTLE PINEY, Mo.—To meet with Big Piney church, Phelps County, Mo., commencing on fourth Saturday in August, 1860.

LEXINGTON, N. Y.—To meet with the church at Otego, Otego Co., N. Y., at 10 o'clock, A. M., on the first Wednesday in September, 1860.

LICKING, KY.—To meet with the church in Georgetown, Scott Co., Ky., on the second Saturday in September, 1860, at 10 o'clock, A. M.

WHITE WATER, IA.—At Lick Creek church, Fayette Co., Ia., on Friday, August 10, 1860.

CHARLEY, GA.—With Rockdale church, Floyd County, eight miles South-west of Rome, Ga., on Saturday before the third Sunday in September, 1860.

THE OLD SCHOOL BAPTIST CONFERENCE, OF MAINE, will be held with the church of North Berwick, York County, Maine, commencing Friday, the 7th day of September, 1860, or Friday before the second Monday in September, and continue three days.

THE MAINE OLD SCHOOL BAPTIST ASSOCIATION will be held with the church in Bowdoinham, Maine, in Bowdoinham village, commencing Friday, the 14th of September, 1860, and continue three days.

PIG RIVER, VA.—(Semi-annual,) will commence on the Friday before the fourth Sunday in August, inst. nt. about nine miles from the Henry Court House, Va. Providence permitting, the editor of this paper, and probably Elder R. C. Leachman, will attend.

SUGAR CREEK, IA.—With Big Shawnee church, Fountain Co., Ia., on Friday before the last Sunday in August, 1860.

CONN'S CREEK, IA.—With Eagle Creek church, Boone Co., Ia., on Friday before the first Saturday in September, 1860.

LITTLE FLOCK, O.—On Saturday before the second Sunday in September, 1860, with Fairfield church, Butler County, Ohio, six miles East of Hamilton.

OKAW, ILL.—With Little Bethel church, in Mattoon, Coles Co., Ill., on Friday before the fourth Sunday in September, 1860.

GREENVILLE.—With Indian Creek church, at Riley, Butler County, Ohio, on Friday before the fourth Saturday in August, 1860.

Notice.

Eld. Joseph H. Flint, of Iowa, (formerly of Ohio) desires us to state that he intends to attend the next meeting of the Greenville Association of Old School Regular Baptists, which will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, on the 24th, 25th and 26th days of August, 1860, where he hopes to meet with many of the precious brethren and sisters in Christ, together with a large acquaintance of friends whom he has not seen for the last eighteen years.

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES, WASHINGTON, D. C.—The undersigned purposes opening a Select Boarding and Day School for Young Ladies, on the first Monday in September next, in the City of Washington. The superior advantages of this location will be readily appreciated by all; hence it would be needless to enumerate them. The course of instruction will be thorough, calculated to prepare young ladies for the duties of life, rather than to give them a superficial education. The number of Boarders will be limited to ten, forming a social family circle, under the immediate supervision of the Principal.

TERMS: Per Quarter of Eleven Weeks—Board and Tuition in Common and Higher English, \$45.00; Drawing and Painting in Water Colors, each \$4.00; Painting in Monochrome, Encaustic, Grecian and Oriental, each \$5.00; French and German, each \$5.00; Latin, \$10.00; Music on Piano, \$2.00. Pupils are received at any time, and charged from the time they enter, but no pupil will be received for less time than one quarter. Payments quarterly, in advance.

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For further particulars, address

MARY J. BOGGS, Principal,

July 9, 1860. Washington, D. C.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1.50 per year, or, if paid in advance, \$1.25 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala. U. S. S.; G. N. Fitch, Ind., do; Joseph Lane, Oregon, do; L. W. Powell, Ky., do; Wm. M. Gwin, Cal., do; A. G. Brown, Miss., do; G. E. Pugh, Ohio, do; Wm. Pennington, Speaker H. R. of U. S., Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do; Lansing Stout, Oregon, do; John O. Burch, Cal., do; Charles L. Scott, Cal., do; W. R. W. Cobb, Ala., do; Burton Craig N. C., do; Thomas B. Florence, Penn., do; Charles H. Larrabee, Wis., do; A. J. Hamilton, Texas, do; Joseph Craig, Mo., John G. Davis, Ind., do; J. C. Robinson, Ill., do; John J. Jones, Ga., do; J. R. Barret, Mo., do; E. S. Martin, Va., do; A. Rust, Ark., do; W. H. English, Ind., do; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida, Prof. Theophilus Parsons, Cambridge, Mass., Prof. A. D. Bache, U. S. Coast Survey, Hon. Preston King, of New York, Hon. Humphrey Marshall, Ky., Hon. G. W. Jones, Tenn., Hon. A. B. Greenwood, Com. Ind. Affairs, Hon. F. Bigger, U. S. Register, J. B. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas, S. S. Randall, Esq., Supt. Public School, N. Y., Wm. Patton, Esq., Washington, D. C., F. A. Benjamin, Esq., California.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., AUGUST 15, 1860.

NO. 16.

Correspondence.

Gibson Co., Indiana, July 4, 1860.

DEAR BROTHER BEEBE:—Although I never have had the pleasure of a personal acquaintance with you, yet I have known you from character for many years. I was formerly a reader of the *Signs of the Times*, until a controversy arose therein, among some of the brethren, which became to me rather unpleasant; consequently I discontinued taking it until the present volume. But now I read it with pleasure and delight. The editorials and communications therein from the brethren and sisters are very consoling to my poor wandering mind. Some of them are truly soul comforting, as the authors thereof seem to have traveled a road, and speak a language which to me appears very familiar, and which I think I well understand. I have read many of those soul cheering narratives of the brethren and sisters with a sympathizing tear occasionally stealing down my cheek, relating the mysterious manner in which they, as dead sinners, were made alive by the quickening power of God's Spirit, and delivered from the chains of darkness by which they were environed and held in captivity by the devil, at his will—being raised to the glorious light and kingdom of His dear Son, there to rejoice and give praises to their Redeemer for his delivering grace! Thus it is with pleasure I peruse your paper over, and it would be very gratifying to me to have an opportunity of giving my hand to many of them, in token of the christian love and fellowship I entertain for them, but that I need never expect. I feel truly thankful that we have such an expedient as the *Signs of the Times* for a christian interchange of feeling with each other in a general way, while situated all over this wide-spread continent. I have thought it might interest some of your readers for me to relate how I sometimes hope the Lord called me out of Nature's darkness into His marvelous light. He found me in a desert land, and in a waste, howling wilderness: by grace He led me about and instructed me, and has also kept me from dangers seen and unseen; for the Lord is the keeper of His children, and they not of themselves. I think I met my Savior near Jacob's well, where He, by the Holy Ghost, through one of His servants, told me as He did the Samaritan woman, all things that ever I did. I had been a very great Arminian up to that time. I believed there was truth in religion; that it was a thing altogether necessary to have in death, for happiness in eternity, but not so to live with in this world; as (to my view) it cut off all the pleasures to be enjoyed in participating with this world's vanities and allurements. I sup-

posed it was a thing I could obtain at pleasure by my own good works. I then expected to live threescore-years-and-ten; at or near the end of which time I intended to set to work and get religion; and, to make it an easy matter for me to procure, I tried to live as morally as possible, so as at the same time to enjoy some of this world's vanities, such as I then took pleasure in. I thought I was much better than a very large portion of the world, and indeed better than many professors of religion I had noticed in my travels through life. But the Lord, by His mercy and grace, met me at an unexpected time and laid me low, at a meeting on Saturday night, July 3d, 1820, about 20 miles from home, under the preaching of Elder Daniel Parker. He was an entire stranger to me, and it was not his appointment; he was there unexpectedly.—He got up, after previous service, took a text, and commenced preaching directly to me (as I thought), and no one else. It seemed to me that he had, by some means, ascertained all about the wicked actions of my life, even the sinful thoughts of my mind and the corruption of my heart. It was amazingly astonishing to me, to hear with what precision he could tell my wicked thoughts and actions, stranger that he was, and no person having had an opportunity of telling him about it. My eyes were opened by the finger of God's Spirit and love. I saw then that I was a great sinner—a wretch undone—the vilest of the vile—worse than the worst of sinners. I found that my whole head was sick and my whole heart faint; that I was full of wounds and bruises and putrefying sores from the sole of the foot even to the head; and that there was no soundness in me.—I was then better than nobody, and anybody else was better than me. My heart was so wretchedly wicked and corrupt, who could know it? I was then truly sick of sin; I thought I never should sin any more; and I had already more sins to answer for than I could see any possible way to get forgiveness for. The meeting wound up with happy feelings among the brethren of the church. I saw then a beauty in religion, I thought it would do to live with as well as die with. It was then for the first time that I was brought to love God and His people, and mourned because of my sins, and that I was not one among them who, seemingly, were the happiest people in the world. But oh! my cruel sins, how they pierced me: it seemed to me that I should not live another day. Old Satan was doing his best tricks, for he had, until then, kept his goods in peace; but a stronger than he had come upon him, so that his goods were now in danger. He seemed to whisper in my ear that it was presumption for me to try to pray to the Lord for mercy, so great a sinner as I was. I went

a short distance from meeting to stay till morning, if the Lord should spare my life that long. I wrestled with the Lord until the break of day, and did not sleep any during the night; for my cruel sins my chief tormenters were. Next morning my case was no better. All creation appeared to be engaged in praises to God, and I stood amazed and condemned, seemingly getting worse and worse. Without the least hope of mercy, I went home the next day in the agony of my sins—old and forgotten sins occasionally coming fresh to my mind as when first committed; searing my conscience—thereby increasing my guilt and burden to that extent which, it seemed to me, I could not bear up under much longer. My prayers did not seem to reach above my head. I often read the word to see if I could any hope or comfort from it draw; but, alas! all was condemnation. I could not conceive that I was the poor, meek, hungry, thirsty mourner there addressed, or that there might be some chance for me: it was intended for some other person. When at work, I would often find myself with my head bowed down, mourning my load of sin and guilt—not knowing how long I had been in this condition. I continued in this way for weeks, until, finally, my burden left me, without the manifestation I was looking for, if ever I should get rid of it; consequently, I did not get rid of it. After which I often went to hear preaching, and sometimes, while sitting under the droppings of the sanctuary, would be filled to overflowing, and made to rejoice at the goodness of the Lord in the salvation of sinners, and I would then feel that I fully realized it. But old Satan, the arch enemy of God's children, would approach me with one of his crafty lies, and really, so artfully persuade me of its truth, that I sincerely believed I had been acting the hypocrite; that it was all affectation; that I was committing an atrocious sin in pretending to that of which there was no reality: for that it was not reasonable God would bless any one with His love and grace who was as great a sinner as I was: yet my burden was gone—when and where I could not tell. I would often pray to God that I might find it again; hoping that I would have brighter evidence, next time, of the manner in which the Lord should relieve me of it: but it was gone, as far as the east is from the west. At other times I would go to meeting, when under the preaching those in whom I had confidence as christians were made to rejoice and feel happy, while my heart seemed as an adamant. The devil was then ready to take advantage of me, and by one of his insidious lies cause me to believe I could not be a child of God, or I would not have such a hard heart as I appeared to have, but would enjoy myself as they did.

In this manner I crippled along for about six years, before I was satisfied to receive my hope, and take up my cross and follow my Savior in baptism. I was baptized by Elder Jeremiah Cash in the summer of 1826, but that little hope I had so long rejected was all I still had to rely upon. I have traveled from then until now, mostly down in the valley of Kedron, though occasionally, by the help of my Savior, have been raised quite up out of it, and set upon the top of Mt. Pisgah, where I there enjoyed a delightful view of the Temple. But I am so lame, that I cannot reach the summit of the Mount without the helping hand of my Redeemer—then it is easy of access—therefore, my visits are few and far between; and, when left alone with my lameness, I am sure to stumble and fall down into the valley again. As the hill is very steep, I seem naturally inclined to go there upon the least stumble or mistake I make; so, in my weakness, I very often try to content myself in the shades of the valley, instead of calling upon the proper source for help to get out of it. In this way I have been an humble member of the Patka Church and Salem Association of Regular Baptists for 34 years, during which time we have been blest with a sound ministry; but the old watchmen have nearly all been called home from the watch-tower of Zion, and scarcely any others have been sent or raised up to fill their places. The candle with us now seems to burn but dimly. I hope and pray the Lord will send us other watchmen of whom He has chosen and qualified for that duty, who will cry aloud and spare not, and who are qualified to feed the sheep, both old and young, with the sincere milk of the word; not to make sheep, but to bring them into the fold in the order of the Gospel; not compromising any of the laws of Zion in doing so, but to feed, nourish and cherish them upon the good old Gospel food. I believe that the true Gospel of Christ is now what it was when set up by Him in His incarnation, and that religion is the same now as then, without any improvement therein by the inventions of men, in this fast, progressive age of the world, and which should not be compromised in any manner by his church with any who do not conform to the same, according to the true principles of the Gospel, or, in other words, with "Anti-Christ": consequently, I am called an old fogy.

Brother Beebe, excuse me for my scribble. I have written much more than I intended in the outset.

Yours, in the hope of eternal life,

JOHN HARGROVE.

Near Warrenton, Va., July 8, 1860.

MY DEAR BROTHER BEEBE: If you will pardon this intrusion, I will endeavor to give you an account of what I hope the

Lord has done for a poor, helpless sinner, as I feel and know myself to be.

I will begin by stating my birth-place and the date, which was in Rankin Co., Mississippi, 25th of July, 1841. My mother was an Old School Baptist, and, until her death, a subscriber to the *Signs*. My father was not a professor of religion, but, if I remember rightly, as I was quite young when he died, he favored Methodism.

Attending school in the city of New Orleans, I was compelled to leave every summer on account of the epidemics, and the summer of '58 I spent in Texas. It was while there that I was made to know a little about my condition, and as I was accustomed to hear nothing but the *do and live system*, I went to work to rid myself of these feelings, or to make myself better, but I found my labors vain.—True, I would at times feel easy, but my bad feelings would return upon me. I felt myself forsaken entirely—wandering in a strange land among strangers—having no hope, and without God; and I frequently cried out, "My God! my God! why hast Thou forsaken me?" I often tried to pray, but it seemed I could say nothing; my voice was hushed, as it were. Thus things went on; and before I returned to the city, these feelings had left me, (as I thought,) but I found it was not so; they occasionally returned upon me, even in the gay metropolis. But during the fall and winter I was so much taken with the duties of school and the allurements of the city, that I don't know whether I so much as once thought about my exercises of mind in Texas; and as they did not return upon me then, I concluded it was nothing; that I had such feelings merely because I was so far from my mother,—(she was then in Virginia),—which made me feel somewhat melancholy, and thus dismissed the subject.

In the meantime, my mother having returned, informed me of her intention of returning to Virginia. I, at first, did not like the idea, but shortly before we left, had my full consent, and in April mother had arranged everything, so that we left for this State about the middle of the month. Through the tender mercy of Providence we arrived here safely, and a short time after the meeting at Upper Broad Run came off. I felt anxious to hear an Old School Baptist, or, as I was used to hearing them called, Hard-Shell Baptist preach, and I went to the meeting. My poor mother did not accompany me, because of her health—she was then fast declining. Elder R. C. Leachman took this text: "In that day sing ye unto her, a vineyard of red wine: I, the Lord, do keep it: I will water it every moment: lest any hurt it, I will keep it night and day.—Isa. xxvii. 2, 3. I never heard such a sermon in all my life. His voice sounded as I had never heard from the pulpit. He sometimes made me tremble. It seemed as if every blow he made was intended for me—it pierced me through. This may be foolishness to some, but to those who have been made to feel the power of God, to know the force of His word, which Paul says, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerners of

the thoughts and intents of the heart," will not look upon it as such. I was satisfied I never heard the like before, and from that time until the Lord (as I hope) revealed Himself unto me as "the chief among ten thousand, the one altogether lovely," as my prophet, priest and king, I would attend whenever I could; though every time it seemed as if it came still harder; yet I could not quit going there, and felt, as one of the dear sisters remarked, "It was the truth, if it slew me."

I was at last brought fully to know what a wretch I was. I saw the justness of the law, and how the Lord could be just in saving some and not others; but did not then see how He could save me, and yet the righteousness of the law remain. In this state I, once or twice, tried to pray, but could not, and at last, being fearful, I gave it up, because I felt my heart to be at enmity against God. I could not call Him my Heavenly Father, I knew I was so wicked and corrupt. All I could do was to cry for mercy; and often has this voluntarily escaped my lips: "Lord, have mercy upon me, a poor, miserable, wicked wretch!" I now found other troubles coming upon me. Where I boarded, I heard the Old School Baptists—a people whom I had by this time begun to love dearly—ridiculed and grossly misrepresented, and I was often laughed at and cut at, so that I actually felt like a speckled bird when not among Old Baptists; and when with them I felt wretched, because I knew what a vile wretch I was: and there was such love and sweet joy among the Old Baptists themselves, I could but believe *Jesus* was there: so, of course, you can imagine my feelings.

I would fight for the Old Baptists and their doctrine whenever I heard either assailed, and once, when contending for the doctrine, (feebly though it was), my adversary suddenly asked me—"Why was I contending for that doctrine?—I was no Old School Baptist!" intimating that I knew not what I was talking about. I replied—"No, I am not an Old Baptist; I am nothing but a vile sinner; and tho' condemned to hell, I know His righteous law approves it well." I could not help tears from coming in my eyes. This was the first time I was made fully to acknowledge that He was just in sending me to hell. The fear of hell did not trouble me—I seldom thought of that—but I knew that I was at enmity against God; that I had transgressed against His holy law; and that I was justly condemned.—These were what grieved me, and caused me to cry to the Lord for mercy. I knew I could do nothing to help myself; for "there is no other name given under heaven, among men, whereby we must be saved," but the name of Jesus. I read also—"For by grace are ye saved, thro' faith, and that not of yourselves—it is the gift of God: not of works, lest any man should boast." As I said before, all I could do was to say, "Lord, be merciful to me, a sinner!"

About this time I subscribed for the *Signs*, and I seldom read anything but them and my bible, though every page, as it were, condemned me. I was occasionally comforted when reading some experiences in the *Signs*, and found that in many instances they described my feelings better than I could myself.

These things went on until the meeting of the Baltimore O. S. Baptist Association in Baltimore, last May, whither I went. When listening to the joyful sound of the gospel, I felt that a change had taken place. I no longer heard the threatenings of Sinai—but it seemed comforting to me and strengthened me, and it was both food and water to my poor, hungry, and thirsty soul; and when I heard one of the dear sisters say, "Well, really this is a foretaste of heaven," I thought I knew what she meant. I, however, said nothing to the church, as I was doubtful, and waited for a brighter evidence. After the Association adjourned, I returned to Washington City in company with many of the dear brethren, and when I parted with them at the depot, I never had such feelings. I knew, then, how dear they were to me. It seemed then as if I were leaving friends and kindred to go among foes and strangers, though I was going to an aunt's of mine; but none of them were O. S. Baptists. I looked back at them after I had gone a short distance, and tho' the little squad looked lovely! and when I reached my aunt's, I could only give them a salutation. I tried to talk to them, but, instead of talking, I burst out into tears: my heart was so full, that I was compelled to give vent to my feelings. I then began to talk, (crying all the time) and before I knew it I was almost preaching. My tongue seemed loosed, and I spoke freer, and more about God's grace and power, than I had before thought I knew. I don't suppose my aunt was hardly conscious of my feelings. O! I was so overjoyed! I was made to rejoice with joy unspeakable and full of glory.—I felt as if I could claim the Lord as mine, and His people as my people. It seemed as if a great weight had been removed from me; and just then, this flashed across my mind: "I want to go and tell Mr. Purington what the Lord has done for me." I was then anxious to talk to the church, but as it was late, I did not go to Bro. Purington's. The next morning when I awoke these words were upon my mind:

"Amazing grace—how sweet the sound!—
That saved a wretch like me."

The next day (Sunday) there was to be a baptizing in Alexandria, and I went over, and as I was returning from the waters to the meeting-house, I told Bro. Purington some of my feelings, and said I felt so unworthy, and had some doubts, I was not perfectly willing (if received) to be baptized; but after his sermon, which was from Acts ii., 37, 38, 39, I was perfectly satisfied. I stated briefly my experience to the church—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,"—and was received and baptized that evening by our dear Bro., Wm. J. Purington, being not yet 19 years of age.

For a short time afterwards I was perfectly happy, and felt as calm and contented as any one could be, but that did not remain; and since then I have had many doubts and fears, and sometimes almost concluded I was mistaken; but in my greatest despondency, and when most cast down, (sinful and unworthy as I was,) I believe the Lord was not altogether unmindful of my cries—as my fears were disbanded and my doubts relieved—and I

felt much comforted. I trusted in the Lord and He helped me. "The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore, my heart greatly rejoiceth, and with my song will I praise Him."

Brother Beebe, if you think this worth a place in your valuable paper, publish it; if not, lay it aside, and all will be right.

May the Lord bless you and strengthen you, and enable you to contend for the doctrine once delivered to the saints, is the prayer of

Your unworthy brother,

SAMUEL A. TENNILL.

Dansville, N. Y., June 25, 1860.

DEAR BROTHER BEEBE—Accompanying this I send you for publication in the *Signs* the Circular Letter of the Old School Predestinarian Baptist Conference of Western New York, which has just closed its third annual meeting. As Clerk of the Conference it devolves on me to publish its proceedings, but as the details are similar to all our O. S. Associations, I do not think they would prove sufficiently interesting to warrant their publication at length in the *Signs*. Suffice it say, however, we appointed a Moderator and Clerk, and transacted what little business seemed to be necessary in good order and with sufficient dispatch to give time for the delivery of seven sound and substantial gospel sermons, by the following named servants of the good Shepherd, viz: Elders Conklin, Hewitt, Hollister, Chatfield, Smith and Doud; also spent a season in social interchange of thoughts and reflections in the experience of the saints. The preaching was all of one piece, in the power and demonstration of the Spirit, comforting to the saints and calculated to feed and strengthen the sheep and lambs of Christ. It was indeed a two-days' "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

The meeting was well attended on both days by those living in the vicinity, and good attention paid to the preaching by those not of our faith; and their hospitalities were cheerfully extended to those who came from abroad to attend the meeting. It appeared very evident that the Lord has a people in Riker's Hollow, who gladly receive his word and rejoice in the truth. May he gather the lambs in his arms and carry them in his bosom. Unworthily yours, P. WEST.

The Elders and Brethren composing the Annual Conference of Predestinarian Baptists of Western New York, in Conference assembled, to the Saints scattered abroad, to whom this may come, greeting:

DEAR BRETHREN—It has been customary on occasions like the present to address you by means of a Circular on those subjects which most interest the saints in all ages and under all circumstances; and doubtless you will expect to hear from us at this time, but when we attempt to pen a few reflections upon some one or more of the various themes which so eminently interest the children of our Divine Lord, we are at a loss how or where to select our subject; for, whether we contemplate God's care over his church and people, his grace by which they are saved, the magnificent scheme by which he accomplishes

his purposes of grace upon them and in them, or whether we attempt to take up the details of the operation by which vile rebels are made loyal subjects, we are alike at a loss, and feel our utter inability to select one subject more interesting and profitable to the saints than another.

You who have experienced the virtues of His grace, know that God is good and his tender mercy is over all the works of his hands; and while famine and pestilence sweep away thousands of his creatures to lay down in the dust, the devouring element consumes the works of men's hands, and leaves naught but ashes driven by the wind, and perhaps the cinders only of many of our near and dear friends; the sweeping tornado scatters destruction and desolation in its path; the vivid flashes of his lightnings streak the heavens and shiver to atoms the mighty oaks and the proud works of art; the ocean billows toss like a play-thing the magnificent sailing palace freighted with human life, and dash it upon hidden rocks, and give those who people its grand saloons to the watery depths beneath; governments are built up and destroyed; nations rise against nation; revolution, insurrection, and destruction of life and property succeed each other; yet, in all this, we are assured "The Lord reigneth; he is clothed with majesty; the world is established, that it cannot be moved; the Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof; clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." And he will never leave nor forsake his people; even though he sees fit to turn over to the sword and to destruction by famine and pestilence thousands of his creatures, yet will he keep his elect as the apple of his eye, and will not suffer them to be plucked out of his hand; they may be persecuted and tormented by their enemies for the trial of their faith, and all the ills of this natural life may sweep over them like a flood; yet, nothing shall be able to separate them from his love which is in Christ Jesus. That is an everlasting love, and encircled them in its embrace before time was or the foundations of the earth were laid.

The apostle John says, "We love him because he first loved us;" and it appears from the divine record that because of the love he had for his people, he came to save them from their sins, and bore the penalty of the law due to them, and in due time quickens whom he will to a knowledge of their deliverance from the demands of the law, and to an enjoyment of his divine favor—his everlasting love. This aged apostle also says, "God is love; and he that dwelleth in love dwelleth in God, and God in him;" and elsewhere he says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Another eminent apostle tells his Galatian brethren, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Much more scripture might be given to shew the fatherly care of God over his creatures, and especially over his chosen people, those that were chosen in Christ before the foundation of the world, and are in his own time made manifest by his regenerating power working in them that which is well pleasing in his sight—all go-

ing to shew that blessed oneness of union existing between Christ and his people, to whom it is manifested in time for their joy and comfort, and for his glory and honor.

As Christ is the same yesterday, to-day and forever, how is it possible to unite anything to him without destroying that sameness? If sinners could be converted and added or united to Christ, would it not make more of him than there was before? But he is without variableness, and therefore this cannot be done. His people were chosen in him before the foundation of the world; they constitute his body, and he is their head, and because he lives they live also, and are manifested or made known by the quickening power and influence of that eternal life which he gives to his sheep. And when they are made the happy recipients of this eternal life, they become complex in their character, having within them a principle of holiness which wars against the flesh, and the flesh wars against the Spirit, and they have sensations, ideas and experiences that are new and novel to them, and wholly different from any natural conceptions they ever had of what the effect would be. This Eternal Life or Holy Spirit speaks through and acts in and upon their physical organism, so that it "works in them to will and to do of his own good pleasure." Therefore, brethren, let us work out our salvation with fear and trembling, having no confidence in the flesh, but looking unto and trusting in Jesus Christ, who is the author and finisher of our faith.

This has been a joyful occasion of refreshing from the presence of the Lord, reunion with precious brethren and sisters from abroad, and of forming new acquaintances with the saints. We feel grateful for the correspondence of those Associations and Corresponding Meetings which have kindly remembered us and sent to us their messengers and epistles of love and fellowship, which we desire to have continued.

Our next annual meeting will be held, God permitting, with the brethren at Lakeville, to begin at 10 o'clock A. M. on Wednesday succeeding the close of the Chemung Association, in June, 1861.

ISAAC HEWITT, Moderator.
P. WEST, Clerk.

Newark, Del., July 9, 1860.

BROTHER BEEBE—In looking over the Pilgrim's Progress, my mind was brought to meditate on the place where Christian and his fellow pilgrim came to the enchanted ground, where the fog and dampness of the air inclined to drowsiness; but, to keep themselves awake, they began to relate to each other the dealings of the Lord with them—of how he brought them out of darkness, and from going down to the chambers of death, and how he directed their feet in the pilgrim's path, in the king's highway of holiness. In the dark days of the prophet Malachi, "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it." Even now, while iniquity abounds, and the love of many waxes cold—when false religion wears a smiling and bewitching face, and the dark clouds of error and delusion create a dampness even about the dwelling of Zion, we hear the saints, God's hidden ones, from their native villages and from beyond the mountains, speaking

to each other, through the *Signs of the Times*, and telling what great things the Lord has done for them. And they all understand each other, for they all speak in the language of Canaan. We see the ministers of the gospel traveling far and near, proclaiming salvation to the lost and helpless, through Christ the glorious Redeemer, and searching out the sheep and lambs of the flock, and which have been scattered in the dark and cloudy day. May the Lord give them an abundance of wisdom and grace while they perform their labors of love. I often feel to pity those afflicted saints who are confined to their beds, or chambers of affliction, and denied the privilege of meeting with their brethren and sisters, in the house of God—in the place where his honor dwelleth, where the saints are permitted to hear the joyful sound of the gospel, and to sing together of sovereign grace, and of redeeming love, and where they mingle their hearts and voices in prayer and praise. We know the Lord loves and pities all his children; but to his saints who suffer sore affliction he comes with great tenderness, and ministers to them some crumbs of comfort. He brings home to them the precious promises, with inexpressible sweetness, and they are sometimes carried away in the soft arms of his love, to the mountain's top; thence they can look back on all the way the Lord has led them, and look forward beyond the swellings of Jordan to the land that is very far off. God's people are blessed in whatever condition they may be in, whether in riches or poverty, sickness or health. God has chosen them in the furnace of afflictions; but we read, "In all their afflictions, he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he carried and bear them all the days of old. One of the most beautiful sights I ever saw on earth or expect to see this side of heaven, is a company of God's people moving on together in love and harmony, like the horses in Pharaoh's chariot, all drawing one way, all having one Lord, one faith and one baptism. I have thought, if the saints, while here in their pilgrim dress, traveling through the wilderness, look so beautiful, how lovely must they look when they get home to heaven, when they shall meet and mingle with the millions who have gone before to praise and adore the great Redeemer, in whose beauty and loveliness they shall shine forevermore. But I must bring my scribble to a close. I remain your unworthy brother in christian love,

A. COULTER.

Lawrence Co., Tenn., June 24, 1860.

DEAR BROTHER BEEBE—I can truly say I am well pleased with the doctrine held forth in the *Signs*, which is free and sovereign grace, and grace alone in the salvation of sinners. I do rejoice in heart in reading your editorials and the correspondence of the brethren and sisters; for they give God all the glory. Brother Beebe, I am placed in a country where the glorious gospel of the Son of God is not much preached, and where it is received by but few when it is preached. But I do believe it is the Truth that makes us free, and when made free by the truth we love it, and not before; for the natural man receiveth not the things of the Spirit, neither can he know them; because they are spiritually discerned.

"I have been trying some six years, in my poor, stammering way, to preach, and to hold forth a whole Savior—One who has all power in heaven and in earth, who openeth and none can shut, and who shutteth and none can open. Dear brethren and sisters, I desire an interest in your prayers, that I may be kept humble at the feet of Jesus, and that I may be enabled to finish my course with joy, and with the apostle say, "I have fought the good fight, I have finished my course, and kept the faith, and henceforth there is a crown laid up for me." It will not be long before our God will take us out of all our afflictions, to realize the fulness of that joy which awaits us, where the wicked cease from troubling and the weary are at rest.

"My tender care shall keep them free
From dangers, night and day;
My power their strong defence shall be
From every beast of prey.

I will enrich them with my grace,
And feed them on my love:
Their souls shall find a joyful place,
In the bright fields above.

Come, then, my little purchas'd flock,
Dear object of my care;
And let my promise be your hope
While you are feeding here."

May this be our happy lot, is the prayer of one whom I hope loves the truth as it is in Christ Jesus our Lord. Yours, in christian bonds,
L. JENKINS.

Suisun City, Cal., June 13, 1860.

DEAR BROTHER BEEBE—Will you please publish in the *Signs of the Times*, the proceedings of the Corresponding Meeting of the Old School Baptist of California—you will find it in the 24th No. of the Ninth Vol. of the *Southern Baptist Messenger*.

Yours, in the faith of the gospel,
THOS. H. OWEN.

PROCEEDINGS OF THE OLD SCHOOL BAPTIST
CORRESPONDING MEETING OF CALIFORNIA.

Sonoma County, California,
Sept. 30, 1860.

Pursuant to previous notice, the council met with the Liberty church, and organized by choosing Eld. T. H. Owen, Moderator, and D. B. Holman, Clerk. After which the Messengers from four churches appeared and exhibited their appointment, and their names enrolled as follows: from Santa Rosa Church, brethren A. Cockrill, Wm. D. Cockrill, A. H. Hayan, and Henry Bever. From Suisun church, Elders Wm. Kendall, T. H. Owen, and brother D. B. Holman. From Liberty church, Josiah Dorris, Thomas Vanwinkle, and Wm. E. Flanery. From Ione church, E. Fitheon.

1. Appointed brethren Wm. E. Flanery, Wm. Kendall, E. Fitheon, T. H. Owen, and D. B. Holman, a committee on organization.

2. Appointed brethren A. Cockrill, Josiah Dorris, and A. H. Hayan, a committee on correspondence.

3. Appointed Henry Bever, Wm. D. Cockrill, and Wm. E. Flanery, a committee of arrangement.

Adjourned until 9 o'clock to-morrow morning.

Saturday Morning, Sept. 1.

The council met pursuant to adjournment, and after prayer by Eld. T. H. Owen, proceeded to business.

1. Called for the report of the committee of arrangement, which was read and adopted, and committee discharged.

2. Called for the report of the committee on organization, whereupon Wm. E. Planery, chairman of the committee, made the following report:

The committee on organization report as follows:

We, the messengers from the churches above named, setting in council for the purpose of consulting together in relation to the most proper course for our denomination in California to pursue in matters not strictly defined in the Scriptures; and not prohibited by the general tenor thereof. And after due deliberation, the council recommend that the different churches meet together by their messengers once in each year, for social worship, mutual religious intercourse, and for the purpose of of correspondence—not only among ourselves, but with our denomination of other States and countries; and that this meeting shall be known by the name of the Old School Baptist Corresponding Meeting of California.

Resolved, That in the opinion of this meeting, the great object of religious correspondence, between churches and Associations, is not to controvert principles upon which a difference of opinion may exist; but to commune with each other on the subject of our Holy religion; and the progress of the same in our denomination. And where union does not exist in sentiment and feeling, christian communion is impracticable. Therefore, union should be the governing principle of church and denominational correspondence.

Resolved, That this meeting will not receive, and reciprocate correspondence, from any church or Association contrary to the above declaration.

Resolved, That each church shall decide on the number of messengers she will send to the Corresponding Meeting, who shall bear a letter containing the name of the church and messengers, and other statistics. And when convened, and ready for business, the messengers present shall choose a Moderator and Clerk, who shall perform the usual duties of such officers. The acts of the meeting shall be recorded by the Clerk in a book to be kept for that purpose.

Resolved, That this meeting shall send forth a letter of correspondence to our brethren, annually, and that the *Signs of the Times*, and *Southern Baptist Messenger*, be adopted as the medium of that correspondence.

Resolved, That any rules or regulations adopted by this meeting, shall only be binding on the meeting in its collective capacity, and not on the churches; and that this meeting shall exercise no general powers that are not herein expressly delegated.

The report was received and adopted, and the committee discharged.

3. Called for the report of the committee on correspondence, upon which A. H. Hayan reported a letter which was read and received as our Corresponding Letter, and the committee discharged.

4. Agreed that our Corresponding Meetings hereafter be held in the month of September, annually, and that our next meeting be held with the church at Ione Valley, Amador Co., Cal., commencing on Friday before the fourth Sunday in September, 1860, and that Eld. Wm. Kendall preach the next introductory sermon.

5. The Minutes were called for, read and corrected, and adjourned to meet with the church at Ione Valley, at 10 o'clock, on Friday before the fourth Sunday in September, 1860.

T. H. OWEN, Moderator.

D. B. HOLMAN, Clerk.

Articles of Faith of the Churches composing this Corresponding Meeting.

ART. 1st. We believe the Old and New Testaments are of Divine authority, and contain the revealed will of God to man, and the only infallible rule of faith and practice.

2 We believe in one only true and living God, the Father, the Word, and Holy Ghost; and these three are one.

3. We believe that by one man's disobedience, (to wit, Adam,) all his posterity became sinners, by nature, and are unable to deliver themselves from their condemned and sinful state, by the ability they possess by nature.

4. We believe in the doctrine of Election by Grace, and that God chose His people in Christ before the world was.

5. We believe that sinners are justified in the sight of God, only by the righteousness of Christ being imputed into them; and that good works are the fruits of Faith, and follow after justification, and are evidences of a gracious state.

6. We believe in the final perseverance of the saints through grace to glory; and not one of them shall be lost.

7. We believe the atonement to be special for the Church or Body of Christ, the application of which will be made to all the Elect, by the Spirit of God.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects; that Baptism is by immersion only.

9. We believe that no minister has a right to administer the ordinances, but those who are called of God and clothed with authority by the church.

10. We believe in the resurrection of the dead, both of the just and unjust, and the General Judgment; and that the joys of the righteous, and the punishment of the wicked, will be eternal.

The Old School Baptist Corresponding Meeting of California, now in session with the Liberty Church at Liberty School House, Sonoma Co., California, September 30, and October 1-2, 1859.

To our brethren of other States and Countries sendeth greeting. It affords us much satisfaction, while on the shores of time, through the kind mercies of our Heavenly Father, to address you by letter of correspondence.

Dear Brethren, we, as an integral part of that body of christians who profess to worship God in the Spirit, and have no confidence in the flesh, and discard all human merit in the salvation of sinners; having obtained strength from God, to stand in our lot, and through great tribulation and trials, to defend the truth to the satisfaction of a few, against the many inventions of men, with all the talent that the great redundancy of gold could induce and entice in their cause. And notwithstanding they have decoyed some of our brethren and sisters to join with them, yet we rejoice that there are yet a few in Cal-

ifornia that have not bowed the knee to modern *Baal*.

Among our scattered brethren we have been enabled to form four small churches, who have by their messengers convened together to form this meeting, the object of which you will learn by our proceedings accompanying this letter.

Our disconsolate feelings in our scattered situation in California, can be better imagined by our brethren, than expressed by ourselves. Although our trials have been great, and the gloomy dispensation we have passed through has been grievous, yet we rejoice that our ever faithful God has given us strength and fortitude to oppose the many false ways that have invaded the sanctuary of truth in California, and has enabled us to shun those who walk disorderly, and not according to the traditions of the Apostles.

Our meeting has been one of great joy and happiness to our way-worn brethren and sisters. We have realized how good it is for brethren to dwell together in unity. The utmost harmony and good feelings have existed in every department of our meeting.

Now, we would say to our brethren in other States and Countries, whithersoever these presents shall come, that any Association, Corresponding, or Old School Meeting, who may feel willing to correspond with us through the *Signs of the Times*, or *Southern Baptist Messenger*, or otherwise, their correspondence will be gratefully received and highly appreciated by your unworthy brethren of California. Our next Corresponding Meeting is appointed with our sister church at Ione Valley, in Amador County, California, to commence on Friday before the fourth Sunday in September, 1860, when and where we hope to see and hear from as many of our brethren as it may please God to give a desire to correspond with us. Brethren, remember us at a throne of grace.

THOS. H. OWEN, Moderator.

D. B. HOLMAN, Clerk.

Alexandria, July 20, 1860.

DEAR BROTHER BEEBE—Some changes have taken place in Alexandria since you were here last. Some have gone to the immediate embrace of their Savior, and some are left here a little longer, exposed to the shafts of the enemy, which come in many shapes and forms—sometimes as an open enemy, and at other times under the guise of friends, with all the insinuating and apparent assiduities of those who love the truth; but, when that truth comes, as from the power of God, and reproach and contempt are cast upon the "little flock," they are offended. I think the truth is the best weapon that ever was used to fight with; and especially to fight the devil with; and may the blessed Lord, our Captain and General, always arm his hosts with this "sword of the Spirit," and make them valiant in the defence of the truth. About two years ago, seven—the remaining remnant at Alexandria—withdrew from the Shiloh Church, and re-organized the church at this place, Elder Purington preaching for us one or two nights in the month. Recently it has pleased the Lord to visit us in his power, and has added to our number, making now 17; and he is yet doing his own glorious work. At our meeting last night two came forward and

related (one not satisfactory to all) the dealings of the Lord with them. There are several others earnestly desiring to find the way to Zion, with their faces thitherward. May the Lord enlighten them, and all his chosen ones, with the light of life. I might say much more, but fearing I have now said too much and made myself troublesome to one who has better employment than reading my scribble, I close by giving my love to you, your wife, and all. Your undeserving brother, JOSEPH GRIMES.

P. S.—I think if sister Hassell had come down this way with brother Biggs, wife, and others, it might have proved the more pleasant part of her trip, and have furnished an item in her very gratifying history of their travels. It was a glorious day here—I mean the Sunday after the Baltimore Association. Such a day, all together, I have never seen on earth, and never expect to see its like again. But, is anything too hard for the Lord?

J. G.

N. B.—I shall take the liberty to make appointments here for you and others on the third Sunday in August. We are trying to build us a little house here. Will those whom God has blessed, bless us with a little help in that way? A word is sufficient.

J. G.

Experience—No. 2.

Wells, Maine, July 24th, 1860.

BROTHER BEEBE: My last communication ended with an account of my being prostrated upon a sick bed. From this I was raised again, but not to health; and it still seemed to me that I had but a very short time to live. Indeed, I wondered why I was thus spared from day to day. I could no longer conceal the gloom of my mind, and, when asked the reason of my depression, I replied that I had not long to live. But I did not tell the whole truth, for nothing would have tempted me to reveal the true state of my mind to any one. I grieved not that I must leave the world, with all its gay allurements, for it no longer had any charms for me.—I saw nothing worth living for; everything looked like vanity: but I dreaded to meet an offended God, and being forever banished from His presence. At times it appeared to me that I had no friend in Heaven or on earth; and yet, every one was kind to me, and I wondered how they could be, for I saw that all the good I had ever done, or kindness I had ever manifested toward any, had been prompted by selfish motives. I thought every one must know the deceit of my heart, for every word and act betrayed me. Yet, it seemed to me that I did not view myself to be as bad as I really thought I was, and my desire was that God would give me true conviction, and I labored to magnify my sins, that I might weep over them; but my heart was so hard at such times, that I could not shed a tear. True, I some times wept bitterly, but it was because I could not mourn as I thought I ought.

I could not say from the heart, as I desired to, "God be merciful to me, a sinner—for I thought I said it only because I heard others say it. But the prayer of the blind beggar seemed more applicable to my case; and I was often saying, "Lord, that I might receive my sight;" or, "Open Thou my blind eyes: show me

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1860.

May 28, 1860.

DEAR FRIEND, G. BEEBE:—Will you oblige a friend who has been a reader of your paper for several years, with your views on 2 Cor. v. 17., inasmuch as there is a misunderstanding here, among Old School Baptists, as to what this and similar passages mean? The question is, What becomes new? Who or what this new creature is, which is said to be new? In what part, and to what extent, is he made new?

Your views on this subject may have a tendency to allay the controversy, and prevent the division which seems about to be made for want of a proper understanding of it. I have hitherto taken great satisfaction in reading your expositions of the Scriptures, in the *Signs*, and, if my poor heart does not deceive me, I am a well-wisher of the Old School Baptists. Therefore please answer through the *Signs*, sentimentally and immediately, and oblige a grateful friend and a sincere enquirer after truth.

A LOOKER ON.

REPLY.—It is lamentable that brethren who know and love the truth should allow themselves to differ so widely on experimental matters, as to produce discord, and threaten a separation. However brethren may fail to apprehend the exact import of a passage of scripture, or its precise application, they can generally find in their own personal experience a solution of what belongs to christian experience, and a solution too, in which all christians must certainly agree. Those who have passed from death unto life can find, by examination of their own experience, what within them is old, and what is new. All their spiritual exercises are new—their knowledge of God, of his holy law, their consciousness of guilt and depravity, the justice of their own condemnation, and finally when Christ is revealed to them as their Savior, the joy of his salvation, the spirit of love, joy, peace, long-suffering, gentleness, goodness, faith, and all the fruits of the spirit to them are new. Whereas they were once blind, now they see; they love the things which they once hated, and hate the things which they once loved. They lose their relish for former pleasures, in the vanities of this world, and above all things desire to enjoy the smiles of their God and Savior, and for his sake are made willing to suffer the loss of all things.

The text proposed by "A Looker On," reads thus—"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The first word of this text, THEREFORE, shows that the declaration of the text, and what immediately follows it, is a legitimate conclusion from premises before established in the preceding part of the chapter. The word *therefore* implies that what is here said must unavoidably follow, to be in harmony with the truth before stated. To obviate whatever misunderstanding may have existed, in the minds of brethren, it will be safe to carefully and prayerfully examine the preceding context. In the beginning of his first epistle, the inspired apostle has detected in the Corinthian brethren some things which he denominates *carnal*, and which wars against the spirit in the saints. In this epistle he is led by the Holy Ghost to draw the discriminating line between the two ministrations; the one of the law, a ministration of death, to that which is under the law. "For what the law saith, it saith to them that are under the law," &c. The other is a ministration of the spirit, and of life

to them who are spiritual. This ministration of life, he says, the saints have received. "Therefore, seeing we have this ministry, as we have received mercy, we faint not." He goes on in the fourth chapter to tell what we have received, and how. "For we preach not ourselves," or what we have done to obtain it, or what the apostles have or can do to communicate it, "but Christ Jesus the Lord. Thus—For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. And this treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us." Can any of the brethren engaged in controversy on this subject, fail to perceive that the *treasure* committed to earthen vessels, is the light of the knowledge of the glory of God in the face of Jesus Christ? What is this light? We read, John i. 4, 5, "In him (Christ) was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not." This life which is light, is not that natural life which was given in the earthly Adam; for John says it was in him who is the Word, which was with God, and which was God, and which was made flesh, and dwelt among us. The remarkable harmony in the testimony of John and Paul, not only proves they were both inspired, but also that they were both dwelling on the same subject. John identifies the Word, in whom was life, &c., as that God by whom all things were made. "All things were made by him; and without him was not anything made that was made."—John i. 3. While Paul says, "God, who commanded the light to shine out of darkness," &c. Alluding to him as the creator of the heavens and the earth; the Maker of every thing that was made. John says, this light, which is life, the life of men, shineth in darkness," Paul says, "hath shined in our hearts." In what darker place could it have shined? And then he adds, But we have this treasure in earthen vessels. The *treasure* of which he was speaking, is the light of Immortality—of life, which was in Christ, and which is now in us the hope of Glory. For he has also testified that this life was with the Father, and was manifested unto us.—1 John i. 2. And then he reads to us the eternal record of the Book of Life. "And this is the Record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life."—1 John v. 11, 12. Can we conceive of any greater treasure existing in us, as earthen vessels, than the Son of God, and in him eternal life, which is so identified with him that we cannot have the one without the other? But our application of John i. 5 may be objected to, because it is there said, "And the darkness comprehended it not;" and it is readily admitted that those who are born of God have the witness in themselves. This is true; but while by faith they enjoy the cheering assurance that they are born of God, will any christian say that he can comprehend the light and immortality of God which is implanted in him? To know that a thing exists, is not to comprehend it. We know that we exist, but we cannot comprehend ourselves. We know that

what I am, that I may repent." But my prayers appeared to be "shut out" from the ears of the Almighty; for my words rose no higher than my head. I saw so much in the Bible that condemned me, that I became afraid to read therein; even the sight of that Sacred Volume made me shudder. I felt like a condemned criminal awaiting execution. Wearisome days and sleepless nights were appointed unto me. Everything looked gloomy—all nature was in mourning. A burden upon my shoulders seemed crushing me to earth, and I felt so strangely that I thought death was very near. I told my step-mother so, and asked her why everything looked so to me. Her reply was, "Trust in God." Oh, thought I, she might well talk thus to the *christian*, but how could I trust in that Being whose sword of Almighty Justice appeared just ready to cut me down? I was afraid to trust God to serve me. I therefore wanted to do something myself; but I was brought to see that I was perfectly helpless in regard to meriting Divine favor by anything I could do; and so unreconciled was I to God's ways, that my heart rose in rebellion against Him. I wished that I had died when an infant, or that I had never been born, and, like Job, I cursed the day of my birth, and had there been such a thing as annihilation, and I had been permitted I would have put an end to my existence. I envied the beasts that perish, for they had no souls to be lost, and I would gladly have exchanged conditions with the most loathsome reptile that crept the earth. I became very nervous and unfit to attend the common duties of life—did nothing but sit and meditate upon my deplorable condition. Friends and neighbors remonstrated with me for being thus dejected, and entreated me to be cheerful and try to smile again. But they little knew my sorrow. How could I be cheerful when death was so near, and I so unprepared? But finally, I came to the conclusion that I would try to eradicate these gloomy sensations, and be myself again, so that I might enjoy life as did others. To effect this, it appeared necessary to get my mind completely absorbed in the contemplation of other subjects. Accordingly I resorted to my school books; but alas! for worldly wisdom—that which I had once sought with so much avidity, what was it to me now? When compared with the worth of the soul, it appeared as vanity and vexation of spirit. I laid my books aside, with a sigh, and having been fond of light and fictitious reading, I tried that; but with no more success in this than in the former case, for I read page after page without knowing what I read. At this time I was under the care of a physician, and finding that medicine did me no good, he advised a change of scene. Friends residing in a distant city being desirous to have me visit them, I went agreeable to their wishes. But I carried my burden of sorrow with me. The merriment of city life had lost its power to charm, for what was the world to me now, with all its boasted treasures? The more I saw of its pomp and gay splendor, the more miserable I felt. Vanity of vanities!—all was vanity! I saw "passing away" indelibly stamped upon all terrestrial objects. There was an end to everything here below. I felt that I could not be

placed in any condition whatever in regard to worldly honors, and be happy. My city friends were untiring in their exertions to raise my drooping spirits. They urged me to go into society, visit places of amusement, and try to be the light-hearted girl I once was. Sometimes I went; at other times I would beg them to go without me, and leave me alone; for I was no company for any one—a poor, miserable being, not fit to live, and certainly not fit to die. At length, fearing that my friends would think me ungrateful for their kind endeavors, I commenced with redoubled energy, determined to be unmindful of the future, and try to enjoy the present. At least I thought I would not make others miserable, by wearing a countenance so sad. So I put on that most deceptive of all things—a mask of smiles—hurried myself from sport to sport, and sometimes I thought my efforts were to be crowned with success, and I should yet enjoy life; and then again when in company, ere I was aware, I would be shedding tears, and have to leave the room to escape observation; for suddenly the awful thought of death and judgment would rush upon me with overwhelming power, which I could not resist. I went sometimes to hear the Arminians preach, but it always cast me into the slough of despond; for well I knew if their doctrine was true, there was no chance for me to be saved. I tried sometimes to think they were right, and could perform their many wonderful works which they talked so much about; and the reason why I could not do the same, was because I was so much worse than they were; for I discovered that even my thoughts were evil and that continually. After stopping in the city a few months I returned home. Not long after my arrival there I had the pleasure of listening to a conversation between an O. S. Baptist minister and my mother. As my sheet is full, I must reserve anything further for a future communication. Your unworthy sister,

SUSAN J. LITTLEFIELD.

Sabine Co., Texas, May 13, 1860.

BROTHER BEEBE: If I were a scholar, and capable of writing anything profitable, or that would benefit one of the least of the Lord's little ones, I should feel myself indebted to the *Signs* and *Messenger*, for they contain all the preaching I get in this wilderness country. Sometimes, when reading the *Signs* and *Messenger*, I almost covet the happy condition of many who have gospel preaching once a month or oftener; while I am here, year after year, deprived of that blessed privilege. "But it is not in man that walketh to direct His steps." I believe God works all things after the counsel of His own will, and "We know that all things work together for good to them that love God:" therefore, as much as in me lies, I will try and be contented with my lot—for, surely the Judge of all the earth will do right.

Brother Beebe, when it is well with you, remember one of the poorest and weakest of the flock, if one of the flock at all. May you long be spared to send the *Signs of the Times* abroad for the edification and comfort of us, in our lonely condition. Yours, in the fellowship of the truth,

ALEXANDER HARRIS.

God exists, but we cannot comprehend him. So while Christ is formed in us, the darkness of our human reason falls so far short of comprehending him, that from our carnal minds, doubts and fears often prevail over our faith and lead us to doubt that we ever had a saving knowledge of him, as having an abode in our hearts. But the apostle continues, "We are troubled on every side, yet not distressed." What is troubled? Not this treasure, but the vessels which have it. The vessels, Paul says, are *earthen*, but the treasure in them is heavenly. The earthen vessels may be broken, perish, and dissolve, but the treasure which is in them cannot perish, for it is immortal.

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." How do we bear in our body the dying of Jesus? We have bodies which must die and which die daily, because they are mortal; and after death they must be raised up, not by a mortal or perishable life, but by a manifestation of the life of Jesus in our mortal flesh. "Knowing that he that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you," "For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For whith cause we faint not; for, though our outward man perish, yet the inward man is renewed, day by day." But stop! Here are two men! Who are they? What are they? Where are they? Their existence and connection as *our* outward man, and *our* inward man, shows that both belong somehow to the child of God while in this state of our existence, and in such connection as to produce a conflict, which would cause christians to faint, if it were not that one of these men is renewed, supported, sustained, day by day, while the other is destined to perish. In answer to the questions suggested above, Who are they? do any of the children of God require to be informed that the one which is denominated *our old man*, is the same which is called in earthen vessels, in chap. iv. 7, and our *earthly house of this tabernacle*, in chap. v. 1? It is an earthen vessel, an earthly house, a tabernacle, or temporary residence during our pilgrimage in this wilderness, but at our journey's end to perish; to be dissolved and fall. For in it we groan, earnestly desiring to be clothed upon with our house which is from heaven. This outward man is also, in chap. iv., verse 10, called our body; and in verse 11 it is called our mortal flesh, in which death works. All who are christians may very readily perceive who this outward man is, from the facts stated, chap. v. 4—"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon; that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit." What *self-same* thing hath God wrought his children for? That their outward man, which is earthly, and which must fall, be dissolved; shall finally, in the resurrection of the saints, be quickened with immortal or heavenly life; by the spirit that raised up Jesus from the dead, and thereby mortality shall be swallowed up of life. An earnest of that Spirit of Immortality is

already given to us, whereby we are sealed until the day of redemption: or to the adoption, to wit, the redemption of our body. "Therefore," says the apostle, "we are always confident; knowing that whilst we are at home in the body, we are absent from the Lord." Then while this outward man is an earthly house or tabernacle in which we groan, being burdened, the inward man is that treasure which we have in these earthen vessels; it is Christ in us, the hope of glory, and that life which we have in him, which is renewed and kept from fainting, by its daily renewal, by the Holy Ghost. This inward man, as well as the outward man, is also called a house; but the outward man is an earthly house; and the inward man is denominated our house which is from heaven. Here the widely different and distant origins of the two men, or houses, is implied, or rather plainly declared, the outward man is of the earth; the inward man, or house, is from heaven. The one is born of the flesh, and is flesh, but the inward man is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And although these two houses are so closely connected now, and one of them inside of the other, (The life which I now live *in the flesh*, I live by the faith of the Son of God,) yet we cannot be at home in the one house without being absent from the other. Of this we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." There must be a sense in which the apostle regards the saints, in their exercises and experience, as alternately occupying these two houses. There is in the christian a life which is born of God, which can only be at home while abiding in Christ, and another life which is altogether at home in the flesh, the body, the earthly house of this tabernacle, which is to be dissolved and fall. In harmony with this view, we read the admonition of our Lord: "Abide in me, as the branch cannot bear fruit except it abide in the vine, neither can ye, except ye abide in me."—John xv. 4. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."—Psa. xci. 1.

The apostle proceeds, "Wherefore we labor." Who labors? Paul and the Corinthian saints, and all other of the saints, "that whether present or absent, we may be accepted of him." That is, as it seems to our mind, that whether in our spiritual or temporal pursuits, in our necessary connection with the world, in pursuit of our calling as men, in laboring for the support of the outward man, which is earthly, or in our spiritual enjoyments, in the exercise of our spiritual gifts, and enjoyment of communion with God, that we may be accepted of him. "For," he adds, "we must all appear before the judgment-seat of Christ." We are accountable to him, as our Judge; and he shall judge his people. For this purpose he has taken his seat, upon his holy hill of Zion, and to this his judgment-seat, we as saints all stand amenable for our conduct; for the deeds done in the body, according to what we have done, whether it be good or bad. "Knowing therefore the terror," or judgment "of the Lord, we per-

suaude men." As in the close of this chapter, He persuades or beseeches the saints to be reconciled to God, and in the commencement of the vii. chap., to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, "For we commend not ourselves again unto you," &c. For as standing before the judgment seat of Christ, we are manifest unto God, and trust also that we are made manifest to you. "For whether we be beside ourselves, it is to God," as the judge that we stand accountable. "Or whether we be sober, it is for your cause." How, or why? "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh," &c. If Christ has died for us, If he has endured that penalty, that death which the law had doomed us to, it is legally the same, as though we had died, and we are considered dead to the law, by the body of Christ, that we should be married to, and become one flesh with him that is raised from the dead, that we should bring forth fruit unto God. Rom. vii. 4. As many as were baptized into Jesus Christ, were baptized into his death,—buried with him by baptism, (not by the ordinance of baptism in water, for that is only a figure or emblem, setting forth his baptism into his death) into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Knowing this, that our *old man*," (which is in our context called our *outward man*), is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead," (that is with Christ,) "is freed from sin," for his blood cleanseth us from all sin. "Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him, For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye, also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord." Rom. vi. 3-11. It is no wonder then, that the apostles were by the love of Christ, constrained to believe that if Christ died for all, then were all dead. And that the grand object of his dying for us was that we which live should not henceforth live unto ourselves, but unto him that died for us, and rose again. "Wherefore, henceforth know we no man after the flesh." Our old man being crucified, is regarded as dead, legally dead, and put off, For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1st Cor. xv. 50. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20. In our spiritual relationship we know no man after the flesh." "Yea, though we have known Christ, after the flesh." In his incarnation, as made of

a woman, made under the law, to redeem them that were under the law; now since he has been put to death in the flesh, and quickened in the spirit, all his communications to us, are by his spirit." Consequently we know him now as our risen and exalted Savior, as the spiritual Head of a spiritual body, and those who are in him, we know as his members. For "there is one body, and one spirit, even as ye are all called in one hope of your calling." Eph. iv. 4.

After thus searching and observing the connection of the text and the subject in it embraced, and learning the premises, to which the text proposed by "A looker on," is the conclusion, we at last come to the text itself. "Therefore," or from all the foregoing considerations, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." We will now attend to the questions. First. What becomes new? This question is so fully and clearly answered in the text, that we can conceive of no plainer language in which to reply. "All things are become new." That is to him who is in Christ Jesus. There is nothing in all his experience that he had any knowledge of until it was made known to him by revelation of the Spirit. "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God, knoweth no man, but by the Spirit of God."—1 Cor. ii. 10, 11. All things revealed, and all things experienced, are entirely new, and all that now constitutes him what he is, as a man in Christ Jesus, a believer in Christ, a subject of regeneration and a fellow-citizen with the saints, and of the household of God, is new to him. This, we think, is not only in harmony with the scriptures, but in agreement with every christian's experience. Whatever may have been our former views, theories or traditions, when taught of God, all things become new to us. Nor are these new things made out of the old things with which we were familiar before we were quickened and made alive; for old things are passed away, and instead of the new things being, a revision of old things, the next verse to our text, declares, "And all things are of God, who hath reconciled us unto himself, by Jesus Christ, and hath given to us the ministry of reconciliation." Of the things which have passed away, all our legal hopes, all our self-righteousness, all dependence on the flesh, all the things which we esteemed as gain, we now set down as dross, and as passed away; and the excellency of the knowledge of Christ Jesus our Lord, for whom we have suffered the loss of all things, is also new. We have new joys and sorrows, new hopes and fears, new conflicts and victories, new food and appetites, new society in the saints, the bible opens to us with new beauty, and the way of salvation through Jesus Christ is all new and glorious to us as now revealed by the spirit unto those who are thus manifestly and experimentally in Christ Jesus. We have no right, therefore, to presume that we are thus in Christ Jesus, if things remain to us as they were before; but however poor in spirit we may feel, however unworthy of the blessings of the gospel, if we have experienced this

change, it is a reliable evidence that we are in Christ Jesus—born of God, and heirs of immortal glory.

The other question of A Looker On, is, "In what part, and to what extent is he made new?" We are not certain that we understand the true import of this last question. Certainly we do not learn from the text that if *any part* of a man be in Christ Jesus, he is a new creature: nor does it read, if any man be in Christ Jesus, *some part of him* is a new creature. But the testimony is, "If any man be in Christ Jesus, he is a new creature." Let us then enquire what man is in Christ Jesus? In the context we have found two men are spoken of as identified in every christian while in the flesh; the one is called the *Outward*, the other the *Inward* man. The outward man is also called the old man, the *natural man*, &c. The inward man is also called the new man, the spiritual man; and it is also said that the new man is, after God, created in righteousness and true holiness. One of these men, we are told, is born of the flesh—is flesh, and wars against the spirit. The other is born of the Spirit, and is spirit, and wars against the corruptions of the flesh. The one is full of depravity, and no good thing dwells in it: the other is born of God, and cannot sin, because it is born of God. Now which of these men are in Christ Jesus? Is it the old man with its lusts, which we are commanded to crucify, to put off, to mortify; or is it the new man, which we are to put on? Will any intelligent christian say it is both the old and the new man? The dead and the living man, for the body is dead, because of sin, but the spirit is life, because of righteousness. Whichever man it be that is in Christ Jesus, he is a new creature; not a repaired or an improved or new modeled creature, but altogether a *new* creature. It cannot be the *old* man, for that is not *new*: it would be a contradiction of terms. Besides, the old man still continues to annoy, vex and war against the new man. And these are the parties in the christian warfare. Our conclusion is that all that we possess that is earthly, mortal, depraved, warring against the spirit, and which we are commanded to mortify, crucify, put off, &c., is in the flesh—is born of the flesh, and is called the old or outward man. And all there is in us as christians, that is spiritual, immortal and holy, is called the new, the inward man, and is born of God; bears the image of Jesus, loves God, aspires after holiness, and is truly in Christ Jesus, and so very distinct in its origin, birth, nature, elements, desires, taste, appetite and character, that every saint can easily distinguish between them. To follow the one is death; to follow the other is life and peace. For if ye live after the flesh, ye shall die, but if ye, through the spirit, mortify the deeds of the flesh, ye shall live. With the mind, says Paul, I serve the law of God, but with the flesh, the law of sin.

What there is in this doctrine for christians to controvert, or to fall out about, we cannot perceive. That worldly religionists should oppose it, is not surprising; for all the religion they know of is to renovate, reform, re-model, or gloss over the natural man. Hence, they find no difficulty in training up their children religiously, and in producing numerous converts to their faith by *means* and *instrumentalities*, by education, by inducements and restraints, upon the natural man. No

implantation by the Holy Ghost, no new or heavenly birth is needed to make a modern pharisee, any more than was required to make ancient pharisees; but if any man have not the spirit of Christ, he is none of His: therefore, if any man be in Christ, he is a new creature. All that constitutes him a new creature is of God, not of the flesh. That which is not new, is not in Christ Jesus: it enters not into the composition of the new man; it remains the old man, and is to be put off with its corruptions and lusts. What then have we, as christians, that we have not received of God? And if we have received it, we cannot boast as though we had not received it. Boasting is excluded.

"Triumphant grace and man's free-will
Shall not divide the crown;
For man's a fallen sinner still,
And Christ shall reign alone."

KILLED BY LIGHTNING.—On Monday last Enoch Knapp, son of Abram Knapp, residing at Shenadoah, in East Fishkill was killed by lightning. The Fishkill Journal says he and a smaller brother were plowing corn, when a shower came up, and while the brother ran to the house, Enoch took refuge under an apple tree, where he was found soon after the shower, with his clothes torn, his head bleeding, and he dead. The lightning had evidently hit him on the head, and passed down his body. He was 17 years old the day he was killed.

A DOG SAFELY PLUNGES OVER NIAGARA FALLS.—The Niagara Falls Gazette says that a day or two ago a drayman threw his dog into the rapids near Goat Island Bridge, and immediately afterwards went to the foot of the ferry stairs and found him but little injured. The cruel experiment was tried to convince some incredible persons.

YELLOW FEVER IN NEW ORLEANS.—The New Orleans Board of Health report the first case of death from yellow fever in that city on Wednesday, 11th inst.

Written for the Signs of the Times.

EXPERIENCE.

Come, Christians, and hear me, and I will relate
The trials attendant on my wayward state;
Sometime being tempted, almost to despair,
That God, from his mercy, has shut out my pray'r.

Long have I professed a christian to be,
But can a true christian be tempted like me?
So cold and neglectful, so stupid and blind,
So tossed and perplex'd by so wand'ring a mind?

Ofttimes I am filled with cares of the world,
And seeking it treasures, in darkness am hurld,
Before I'm aware, I am going astray,
And often I find myself out of the way.

Neglectful, and slothful, and careless I am,
And often my duty I cannot perform,
My mind is so wand'ring and mixed with sin,
My heart so polluted, my pearls are unclean.

But yet I do sometimes endeavor to pray,
Though oftentimes I cannot tell what I shall say;
My mind is so senseless, my heart is so hard,
That I feel ashamed, when I call on the Lord.

But still I desire with God's people to meet,
And join them in worship at Jesus' dear feet;
Although I'm so poor and so worthless here,
When they get to heaven, I long to be there.

If I am a christian, I'm surely the least,
And, if taken to heaven, 'twill all be of grace;
Thy grace and thy mercy, O Lord, it must be
That ever can save such a rebel as me.

When under a sense of the goodness of God,
I taste the sweet promises left in his word,
My hard heart is humbled, and then I rejoice,
Believing, in Jesus, I cannot be lost.

MALINDA G. WALLIS, of Randolph.

From the Gospel Standard, (Eng.)

Remember Me.

Remember me, O Lord, when clouds surround
The place of thine abode, and all is drear;
When passions wild spread devastation round,
And the overburdened conscience droops with fear.

E'en then, unholy and defiled with sin,
Unloving and unlovely though I be,
With slipping feet without, and guilt within,
Forssake me not. O Lord, remember me!

Remember me, O Lord, when in the world
Amidst thy enemies my pathway lies;
When oaths and blasphemies around are hurld,
Help me toward thy throne to lift mine eyes.
Then do thou keep the portals of my lip,
Lest I, in trying to defend, dishonor thee—
Lest my unguarded tongue some word let slip,
At such a moment, Lord, remember me!

Remember me, O Lord, when in the church,
Among thy saints, as one of them I move;
Give me with diligence my hope to search,
Lest I a blot be in their feasts of love.
Keep me from judging harshly in the thing
That working in myself I often see;
Help me each knotty circumstance to bring
Before thy throne. O Lord, remember me!

Remember me, O Lord, when worldlings smile,
When less of earthly sorrows press me down;
Let not their gilded baits my soul beguile,
But rather let me see the sinner's frown.
When my unstable mind would look around,
And pause, and parley with the enemy,
Then let that word in solemn accents sound
Within my inmost soul, Remember me!

Remember me, O Lord, when life and joy
From thy dear presence swells within my breast,
When thy sweet praise my willing thoughts employ,
When on my branch the heavenly dewdrops rest;
O then, lest Satan snatch that gift away,
A gift so highly prized, a gift so free,
Help me in spirit fervently to pray,
"Guard thine own work. O Lord, remember me!"

Remember me, O Lord, through all the way
Thy wisdom has design'd that I must tread.
And when my weary, sinful frame I lay,
While earth recedes, upon my dying bed,
When Death's chill arms around this form are cast,
Still help me to prefer this only plea,
"Thou refuge of my soul, from first to last,
Jesus, my only hope, remember me!"
Camden Town, Jan. 12, 1860. B. M.

Record of Marriages.

July 19.—Near Halcottsville, by Elder Isaac Hewitt, Mr. JAMES M. WOOLHIZER to Miss HELEN JENKINS, both of Middletown, Delaware County, N. Y.

Obituary Notices.

Jacksonville, Tenn., June 21, 1860.

ELIZABETH J. DEBOW, whose residence was in Jacksonville, Obion Co., Tenn., surrounded by her relatives and a large circle of friends, who only knew her to love her. By the advice of her physician, she visited her elder brother, in the town of Benton, Scott Co., Mo., where she departed this life, February 19th, 1860, being in the 23d year of her age. She has left one daughter, a lovely child of two years, a mother, brother and friends, to mourn their loss. A few days before her death she professed to have a hope in Christ, and requested that one of the Old School Baptist, Eld. T. C. Cayender, should preach her funeral sermon, which was done, according to her request, on the 24th of the same month.

She once was dead, but now she liveth
Where angels' soothing smiles are given;
Her spirit's now, with God who giveth,
Has found her peaceful home in heaven.

York Co., Maine, July 20, 1860.

DEAR BROTHER BEEBE:—We send you for publication the obituary of our dear little son, GILBERT BEEBE REYNOLDS. He died July 9th, aged 13 yrs., 4 mos. and 5 days. We sorrow not as they who have no hope. He has evidently had serious thoughts for some two months before he took sick, but we had said nothing to him on the subject; but we hope he was changed. Death seemed to have no terror to him; he could talk about it very sensibly. A day or two before he died, he bid us all good bye, and said he felt as if he was going. I asked him if he was going to heaven? He said he hoped so. He suffered very much with his head, and died of an inflammation on the brain. We hope his sudden death will be sanctified to the good of them that are left. Dear child, he has left us very lonely. SOPHIA REYNOLDS.

Kingwood, July 24, 1860.

DEAR BROTHER BEEBE:—Within two months past, three more of our aged and very worthy members have been taken away by death:

Brother RICHARD SHEPHERD, on Friday, the 8th of June, something upwards of 80 years of age; sister HOUSEL, also, on Sunday, May 27th, rising 80 years of age; also, sister SARAH MILES, on Friday, the 15th of June, between 70 or 80 years of age.

These all died in Faith and in hope of Eternal Life beyond the grave, which God, who cannot lie, has promised to his people before the world began. Death has swept away very many of our brethren and sisters, particularly the older members, of the Kingwood church, within a year or two past, and we who are yet left will, some of us, soon follow. I begin now to be numbered among (as to years) the old members of the church, and I frequently feel as though I should soon follow those who have gone before, and that the hand now employed in writing the obituary notice of others, will directly be palsied in death, and another will write of me,—"HE IS DEAD." But I have a hope, not only for my brethren and sisters who have gone, but for myself, that when this hand is palsied in death, and

"When this poor, lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter strain,
I'll sing His power to save."

The power of Jesus to save is the foundation of that hope. Here I would rest and wait patiently till my change comes. GABRIEL CONKLIN.

Information Wanted.

THOMAS BANDY moved to Texas four years ago; since that time we have not heard from him. If any brother or friend, having knowledge of his whereabouts, will give me his post-office address, by letter, or through the Signs of the Times, they will greatly oblige me. My post-office address is Whitehall, Green Co., Illinois.
June 24, 1860. I. T. BANDY.

Associational Notice.

Connersville, Ia., May 18, 1860.

BROTHER BEEBE:—You will confer a favor by publishing the following notice:

The Whitewater Regular Baptist Association will be held with the Lick Creek Church, in Fayette co., Ia., commencing on Friday before the second Saturday in Aug., 1860. Brethren coming from a distance by public conveyance will come to Connersville, or to Cambridge city, where they will find brethren ready to convey them to the place of meeting. Those who stop at Connersville will enquire for Wm. H. Beck, who will give them any information desired concerning the meeting, and entertain those wishing to stay until the day of meeting.

By request of the church at Lick Creek,
W. H. BECK, Church Clerk.

Notice.

Alexandria, July 31, 1860.

DEAR BROTHER BEEBE:—Please give notice, through the Signs of the Times, as early as you can, that we have made arrangements with the Railroads from here to give us a round trip ticket to Broad Run Station—the place of holding the Corresponding Association—for Three Dollars. They run an extra train for our accommodation. Returning, leaving the Broad Run Station at 4½ o'clock, so as to suit all parties who may desire to go. We hope as many as can, will come by this way, for it was on the partial promise of fifty passengers that they promised the extra train.
By authority, JOS. GRIMES.

Notice.

Riley, Butler Co., Ohio, May 21, 1860.

BROTHER BEEBE:—Please give notice, through the Signs of the Times, that the Greenville Association will be held the present year near Riley, Butler County, Ohio, (about three miles Southeast of the place designated in the Minutes of the last Association,) commencing on Friday before the fourth Saturday in August next. The change is made in consequence of the Indian Creek church changing the location of their place of worship from where it now is, to their new meeting-house which is now being built at Riley, (the above named place,) and which we expect to have completed by the first of August at farthest. Therefore we extend a cordial invitation to all the household of faith, who feel it a privilege, and can attend said Association. We also invite all who have a desire to hear the truth preached as it is in the Lord Jesus Christ. But the apostle asks the question,—How can they hear without a preacher, and how can they preach except they be sent? O, brother Beebe, may the Lord send his ministers to preach to us the unsearchable riches of Christ on that occasion. Come, brother Beebe, and all the ministering brethren who can, you will find our latch-strings out as usual, and our hearts and houses open to receive you.
JONAS ROBERSON.

W. N. B.—The changing of the place of holding the Association makes it necessary that we notify the brethren who expect to come to the Association by way of the cars on the Junta Railroad, to get off at Rogersville, where they will find teams on Friday morning to convey them to the Association.
JONAS ROBERSON.

Receipts for Subscriptions.

NEW YORK—Deacon Hiram Horton 2 50, Wm. Kerby, Jr. 1, A. Austin (to June 1, 1861,) Lewis Everett 1 50, Kate M. Griffing 1 50, G. J. Beebe 12 50, Elder J. Winchel 1, Samuel Beyea 2 50, H. B. Webb 1, S. Springer 1, George W. Bell 1, Miss Elizabeth Conklin 1, Elder George Hill 1, J. Knapp 2 50, Elder Charles Merritt 1, Elder I. Hewitt 1, Wm. Kerby, Sr. 1.....\$34 00
MAINE—O. P. Scollay..... 1 00
MASSACHUSETTS—Elder Leonard Cox, Jr..... 11 00
NEW JERSEY—Isaac Tooker 2, Deacon A. Elston 1, S. H. Stout 1, Elder P. Hartwell 2, Elder G. Conklin 5..... 11 00
PENNSYLVANIA—N. Potter 1 50, Elder A. Winnett 5..... 6 50
MARYLAND—J. G. Dance..... 11 00
NORTH CAROLINA—D. W. Morton 3, H. and B. Bryant 4..... 7 00
GEORGIA—Wm. L. Beebe 11, for Banner 2, Wm. Bennett 2..... 15 00
ALABAMA—L. Jenkins 5, James McKinney 2 50..... 7 50
LOUISIANA—Dr. Front..... 1 00
TEXAS—I. B. Christal 2, Mrs. Nancy Dutton 2..... 4 00
TENNESSEE—Mrs. E. Lenox 1, Elder P. Whitwell 1, Elder J. T. Maxley 2..... 4 00
KENTUCKY—J. Blackwell, P. M. 1, B. Farmer 1, James T. Kelley 9, Elder James L. Fullilove 1, W. Florence 1, H. T. Monfort 1..... 14 00
OHIO—John Gander 2, Elder Lewis Saitz 4, L. B. Hanover, Esq. 1..... 7 00
INDIANA—A. Yager 1, George Branson 1, D. D. Duncan 1..... 3 00
ILLINOIS—S. R. Patten 2 50, John York 5 50, John C. Besier 2 50, Henry B. Smart 6 50, (and last year all right)..... 12 00
MISSOURI—D. W. Wolf, all right..... 2 00
KANSAS TER.—Dudley Foley 1, Hon. George M. Beebe 3..... 4 00
MINNESOTA—Daniel Gray..... 1 00
WISCONSIN—Nancy Munn..... 3 00
Total.....\$159 16

Associational Meetings.

LEBANON, IA.—With Little Killbuck church, Madison Co., Ia., on Friday before second Saturday in August, 1860.

SALISBURY, MD.—With Fishing Creek, Dorchester Co., Md., on Wednesday before the fourth Sunday in October, 1860.

KEHUKEE, N. C.—With the church at Cross Roads, Edgecomb Co., N. C., on Saturday before the first Sunday in October, 1860.

COUNTY LINE, N. C.—With the church at Williams, Alamance Co., N. C., on the 18th, 19th and 26th days of August, 1860.

OCONEE, GA.—With the church at Big Creek, 7 miles East of Watkinsville, 13 miles from Bartlett's Bridge, on the Oconee River, Ga., on Saturday before the second Sunday in Oct., 1860.

YELLOW RIVER, GA.—With the church at Olatas, Henry Co., Ga., on the road leading from Flat Shoal to McDonough, on Saturday before the fourth Sunday in September, 1860.

OCMULGEE, GA.—With Crooked Creek church, Putnam Co., Ga., seven miles East of Eatonton, on Saturday before the second Sunday in September, 1860.

PRIMITIVE WESTERN, GA.—With the church at Sardis, Harris Co., Ga., on Saturday before the third Sunday in October, 1860.

CORRESPONDING, VA.—To meet with the church at Upper Broad Run, Fauquier Co., Va., commencing at 10 o'clock, A. M., on Thursday before the third Sunday in August, 1860. Trains run daily from Alexandria to Thoroughfare Station, within a short distance of the place.

LITTLE PINNEY, MO.—To meet with Big Piney church, Phelps County, Mo., commencing on fourth Saturday in August, 1860.

LEXINGTON, N. Y.—To meet with the church at Otego, Otego Co., N. Y., at 10 o'clock, A. M., on the first Wednesday in September, 1860.

LICKING, KY.—To meet with the church in Georgetown, Scott Co., Ky., on the second Saturday in September, 1860, at 10 o'clock, A. M.

WHITE WATER, IA.—At Lick Creek church, Fayette Co., Ia., on Friday, August 10, 1860.

UHARLEY, GA.—With Rockdale church, Floyd County, eight miles South-west of Rome, Ga., on Saturday before the third Sunday in September, 1860.

THE OLD SCHOOL BAPTIST CONFERENCE, OF MAINE. will be held with the church of North Berwick, York County, Maine, commencing Friday, the 7th day of September, 1860, or Friday before the second Monday in September, and continue three days.

THE MAINE OLD SCHOOL BAPTIST ASSOCIATION will be held with the church in Bowdoinham, Maine, in Bowdoinham village, commencing Friday, the 14th of September, 1860, and continue three days.

PIG RIVER, VA.—(Semi-annual.) will commence on the Friday before the fourth Sunday in August, instant, about nine miles from the Henry Court House, Va. Providence permitting, the editor of this paper, and probably Elder R. C. Leachman, will attend.

SUGAR CREEK, IA.—With Big Shawnee church, Fountain Co., Ia., on Friday before the last Sunday in August, 1860.

CONN'S CREEK, IA.—With Eagle Creek church, Boone Co., Ia., on Friday before the first Saturday in September, 1860.

LITTLE FLOCK, O.—On Saturday before the second Sunday in September, 1860, with Fairfield church, Butler County, Ohio, six miles East of Hamilton.

OKAW, ILL.—With Little Bethel church, in Mattoon, Coles Co., Ill., on Friday before the fourth Sunday in September, 1860.

GREENVILLE.—With Indian Creek church, at Riley, Butler County, Ohio, on Friday before the fourth Saturday in August, 1860.

Old School Meeting.

The Harford Old School Baptist church will hold a Yearly Meeting, at their Meeting House, in Harford, Harford Co., Md., on the first Saturday and Sunday in September, 1860, to begin on each day at 10 o'clock, A. M.

Elders and brethren, of the Old School Baptist order, are affectionately invited to attend.

By order of the church,
L. D. PATTERSON, Church Clerk.

Notice.

Franklin, Ia., July 13, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Conn's Creek Regular Baptist Association will be held with the Eagle Creek church, Boone Co., Ia., commencing on Friday before the first Saturday in September, 1860.

Brethren coming by public conveyance from the South, East, or West, will come to Indianapolis, and there take the Lafayette train to Zionsville, (where they will stop,) which is fourteen miles North of Indianapolis.

Those coming from the North will take the train running from Lafayette to Indianapolis, and stop at Zionsville.

Those coming by public conveyance will call on brethren A. Morris, J. Baker and J. Haslett.

A. B. NAY.

Miscellaneous.

Notice.

Cincinnati, Ohio, July 14, 1860.

BROTHER BEEBE: Please publish, through the *Signs*, that the Little Flock Regular Baptist Association will meet on Saturday before the second Sunday in September, 1860, with the church at Fairfield, Butler County, Ohio, six miles East of Hamilton, commencing at 10 o'clock, A. M., on Saturday, and continue through Sunday.

We most cordially invite all Regular Baptist brethren, especially ministers of our order, to meet with us. Dear brethren, we are indeed small, but we desire to be fed on the sincere milk of the word, that we may grow thereby.

Brother Beebe, can't you come?

JOSHUA HOWELL.

REPLY.—We think it will not be in our power, this year.—ED.

Notice.

Mattoon, Coles Co., Ill., July 9, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Okaw Association of Regular Baptists will be held the present year with the Little Bethel church in Mattoon, Coles Co., Ill., commencing on Friday before the fourth Sunday in September next.

J. M. TRUE.

Notice.

Eld. Joseph H. Flint, of Iowa, (formerly of Ohio) desires us to state that he intends to attend the next meeting of the Greenville Association of Old School Regular Baptists, which will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, on the 24th, 25th and 26th days of August, 1860, where he hopes to meet with many of the precious brethren and sisters in Christ, together with a large acquaintance of friends whom he has not seen for the last eighteen years.

Notice.

Bristo, Va., June 22, 1860.

DEAR BROTHER BEEBE: Please publish in the *Signs*, that the Corresponding Association of Old School Baptists will, by Divine permission, meet with the church at Upper Broad Run, Fauquier Co., Va., on Thursday before the third Sunday in August next, at 11 o'clock, A. M. Brethren from abroad generally, are affectionately invited to attend. Those coming from the East, by public conveyance, will take tickets in Alexandria for Thoroughfare Station on the Manassas Gap R. R.

ROBT. C. LEACHMAN.

Notice.

BROTHER BEEBE: You will please publish the following notice in the *Signs*:

The Mount Pleasant Association will be held at Sulphur Fork Meeting House, Henry County, Ky., immediately on the road leading from Newcastle to Carrollton, seven miles from the former place and twelve from the latter—and will commence at 10 o'clock, A. M., on Friday before the first Saturday in September, and continue three days.

Preaching brethren of the Regular Baptist Order, who can make it convenient to do so, are invited to attend.

By request of the Association,

J. B. TURNER.

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES, WASHINGTON, D. C.—The undersigned purposes opening a Select Boarding and Day School for Young Ladies, on the first Monday in September next, in the City of Washington.—The superior advantages of this location will be readily appreciated by all, hence it would be needless to enumerate them. The course of instruction will be thorough, calculated to prepare young ladies for the duties of life, rather than to give them a superficial education. The number of Boarders will be limited to ten, forming a social family circle, under the immediate supervision of the Principal.

TERMS: Per Quarter of Eleven Weeks—Board and Tuition in Common and Higher English, \$45.00; Drawing, and Painting in Water Colors, each, \$4.00; Painting in Monochromatic, Encaustic, Grecian and Oriental, each, \$5.00; French and German, each, \$5.00; Latin, \$10.00; Music on Piano, \$2.00. Pupils are received at any time, and charged from the time they enter, but no pupil will be received for less time than one quarter. Payments quarterly, in advance.

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For further particulars, address

MARY J. BOGGS, Principal,

July 9, 1860. Washington, D. C.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala., U. S. S.; G. N. Fitch, Ind., do.; Joseph Lane, Oregon, do.; L. W. Powell, Ky., do.; Wm. M. Gwin, Cal., do.; A. G. Brown, Miss., do.; G. E. Pugh, Ohio, do.; Wm. Pennington, Speaker H. R. of U. S.; Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do.; Lansing Stout, Oregon, do.; John O. Burch, Cal., do.; Charles L. Scott, Cal., do.; W. B. W. Cobb, Ala., do.; Burton Craig, N. C., do.; Thomas B. Florence, Penn., do.; Charles H. Larrabee, Wis., do.; A. J. Hamilton, Texas, do.; Joseph Craig, Mo., John G. Davis, Ind., do.; J. C. Robinson, Ill., do.; John J. Jones, Ga., do.; J. R. Barret, Mo., do.; E. S. Martin, Va., do.; A. Rust, Ark., do.; W. H. English, Ind., do.; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida; Prof. Theophilus Parsons, Cambridge, Mass.; Prof. A. D. Bache, U. S. Coast Survey, Hon. Preston King, of New York; Hon. Humphrey Marshall, Ky.; Hon. G. W. Jones, Tenn.; Hon. A. B. Greenwood, Com. Ind. Affairs, Hon. F. Biggar, U. S. Register, J. S. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas; S. S. Randall, Esq., Supt. Public School, N. Y.; Wm. Patton, Esq., Washington, D. C.; F. A. Benjamin, Esq., California.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1860.

NO. 17.

Joshua--Chapters iii. and iv.

DEAR BROTHER BEEBE: Enclosed you will find some poetry, which was handed to me by an aged sister in Christ, to send on for the *Signs of the Times*, that is, if you should think it worthy a place in your paper. Who the author is, I know not. H. CAMPBELL.

Brunswick, Maine, June 16, 1860.

Behold the chosen tribes draw near
To Jordan's swelling flood;
While boding dread and pallid fear
Through all their legions spread.

The waters, in defiance bold,
Lift up their waves on high,
To overwhelm beneath their bosom cold,
The destined prey, so nigh.

But lo! upon those gloomy banks
One noble form appears,
Foremost of all their myriad ranks,
And chides their needless fears.

Full well he knew the river's depths,
His feet alone must tread;
Yet firm were his approaching steps,
To meet these horrors dread.

For God had told this foremost one,
This Captain of his host,
That he, through suffering, alone
Could fill that chosen post.

It was for this he had been brought
To this eventful hour,
That ransomed Israel might be taught
The glory of His power.

This day I mean to magnify
My servants, in their sight;
He shall the powers of death defy,
And put their hosts to flight.

Soon as his sacrificial feet
Touch boasting Jordan's brink,
Recoiling back, with swift retreat,
Shall its proud waters shrink.

Forward, my Joshua, to the work
I've given thee to do;
Here shall be struck the final stroke
Of Satan's overthrow.

Bearing my law within thy heart,
Go forth to Jordan's flood;
For there, my righteousness thou art
To magnify with blood.

There shalt thou stand, while gathering o'er
Thy head, the billows flow,
Which heaven's opening gate shall pour,
And fountains from below.

Stand, till thine Israel all have gain'd
Fair Canaan's happy shore,
And safe deliverance obtained
From Jordan's dreaded pow'r.

For, while its raging billows break
Upon the Shepherd's head,
A path secure the flock shall take
Through its now peaceful bed.

When finished is the mighty work,
The final victory won,
Thee, from the waters, I will take,
And raise thee to a throne.

And that the wonder of this hour
Ages to come may know,
True witnesses shalt thou prepare,
Which shall its glories show.

From where thy preastly feet stood firm
In Jordan's raging flood,
Twelve stones choose out, that may confirm
And all their deeds record.

aChap. iii. 15, 16; bHeb. ii. 10; cJohn xii. 27; dJosh. iii. 7; eHeb. xiv. 7; fPs. ix. 3; gJosh. iii. 13; hJohn xviii. 6; i1st Cor. xv. 26; jJosh. iii. 11; kPs. xxiv. 8; lGen. vii. 2; mJosh. iii. 17; nHeb. ii. 15; oHeb. ix. 12; pIsa. xli. 10-11; q2d Sam. xxii. 17; rJosh. iv. 2, 3; sActs i. 22, 23, 24, 25; tMatt. x. 1; uLuke ii. 2, 3, 4.

Correspondence.

Ripon, Wisconsin, July 8, 1860.

MOST ESTEEMED ELDER BEEBE:—Although not a member of the Old School Baptist Church, yet believing that they are the people of God, and that they hold the same doctrine as taught by the Apostles, I feel an interest in reading their communications through the *Signs of the Times*, that their language expresses the sentiments of my heart, and that I am one with them, as I hope in Christ. It is now three years since I first felt a hope in Christ; and, as I wrote to you in January last, I tried to walk with the Missionary Baptists, but did not feel at home with them. Since I wrote to you, they appointed a Committee to visit me; there were four of the members came, and while talking with me, they differed as much in opinion between themselves as any of them did with me; but I thought that it did not make much difference whether they agreed or not. They asked me if I would come before the Church and give my views on doctrine! I consented to do so, and at an appointed meeting I attended, and gave them an outline of my views on Bible doctrine. I told them that I could not recognize them as members of the Church of Christ, and could have no sympathy with them as such. There were two or three of them, after hearing my views, thought they could not fellowship me, but the majority of them thought that it was non-essential whether we agreed on all points or not. The question then arose in regard to withdrawing the hand of fellowship. The pastor asked me if I wished to remain with them. I told him I did not. It was then put to vote, and decided that the hand of fellowship be withdrawn. I have never heard an Old School Baptist preach. There is but one family that I know of in this place holding that doctrine. I do not know where any minister of that order lives in this State. I wish you would give me the address of some of them, if there are any located near here. I feel lonely here; surrounded by those who hold the Arminian heresies, and feel that it would be one of the greatest privileges if I could meet with God's people; but I try to feel resigned to my lot, and have a comfort in believing that God, who worketh all things for the good of his people, here on earth, will not forsake me. I receive much satisfaction in reading your paper, as it is the only preaching we get here. It contains many valuable sermons in the communications from those who have long stood as watchmen on the walls of Zion, whose allotted time on earth is nearly spent; but are still contending earnestly for the truth. I oftentimes hear the re-

mark from the fashionable members of the Arminian institutions of the day, that the Old School Baptists are getting out of date, and that there are none but a few old men that preach the doctrine. They claim that they are on the decline, and that it proves that they are wrong. But of how little weight are their arguments, unless they can be sustained by the word of God; and how seldom do they refer to it to prove their assertions! But their theories are all based on human reasoning, and of little weight are they when directed against those who are protected by the mighty arm of One who worketh all things according to His pleasure. I will not weary you with any more. I did not expect to write much when I commenced.

Yours with esteem,

HENRY M. LOVELESS.

Hannibal, Mo., June 13, 1860.

DEAR BROTHER BEEBE:—"Man that is born of a woman is of few days and full of trouble." Thus spake Job the servant of God, under the troubles and trials that are the common heritage of the children of God in this tabernacle of clay; and a witness to the same truth is the Apostle Paul when he said, "We that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life," and to this testimony can the children of God at this day bear witness. All the troubles and trials we experience in this tabernacle, proceed from this mortality of which the apostle here speaks; and until this is *swallowed up of life*, will we find this burden under which we groan and from which we desire to be delivered; but the same apostle says further, "God has wrought us for this self-same thing, and hath also given us the earnest of the spirit" that we shall be delivered, and shall be absent from the body, and present with the Lord. Wherefore, he continues, we labor, that whether present or absent, we may be accepted of him. Brethren, take from us this earnest of which the apostle here speaks, and what would be our condition? where would we find comfort or consolation in time of trouble, for the Lord is a very present help in time of need? We are led about of this mortality after the things of this life, and seem to be so little under the influence of that spirit which "yields the peaceable fruits of righteousness," that we are often afraid that that peace which passeth all understanding has never had a lodgment in our breast; but when it is the pleasure of the Lord to unveil his face and grant unto us this earnest of his spirit, then we can say with the apostle again, "But what things were gain to me, those I counted loss for Christ, yea, doubtless, and I count *all things* but loss for the excellency of the knowledge of Christ Jesus

my Lord;" and when we feel that we count all things but loss for the excellency of this knowledge, our only desire is "that we may be found in him, not having our own righteousness, but that which is through the faith of Christ, the righteousness of God by faith."

Brother Beebe, I have a great desire that the Lord would manifest himself unto all his children as he does not unto the world, and unto me also, which am the least of all saints, (if indeed I am one at all,) do I desire that this grace may be given; for it seems that of all I am in the greatest need, that I may render unto his adorable name praise and thanksgiving for his unspeakable goodness to me, the chief of sinners. Oh! I am so barren, so unfruitful and so unprofitable, that many times I almost conclude that I am a cast-away, if indeed I ever knew anything of that love which passeth knowledge. In the world, says Jesus, ye shall have tribulation; but be of good cheer; in me ye shall have peace.

Brother Beebe, I have been led to these few reflections from the many worldly troubles and trials through which I have to pass, together with all of the dear saints; but if it shall be the pleasure of the Lord to manifest unto me, with his dear people everywhere, the earnest of his Spirit. Oh, then, can it be said of us, Happy art thou, O people, saved by the Lord. May it be the happy lot and privilege of us all, is my humble prayer for his name's sake. Brother Beebe, do as you think best with this scribble, and all will be well. Yours, as I hope, in the fellowship of the gospel,

WM. F. KERCHEVAL.

Oregon, Holt Co., Missouri,
May 29, 1860.

BROTHER BEEBE—Amidst the many scenes of sorrow, pain and affliction, of trials and sore temptations, which we experience, I think I can say, I am glad and rejoice that the Lord he is God, and that he doeth his own sovereign will and pleasure in heaven and on earth; saying, "My counsel shall stand, and I will do all my pleasure." Although I know I am a poor sinner, I am glad that the Lord knows me just as I am, and that he knew me as well before the smallest dust of the earth was formed, or he had placed the sun, moon and stars in their orbits, as he does at this moment; for if he had not known me from eternity, as I am, how could he have provided for me an interest in that glorious plan of redemption which he has secured in Jesus Christ, in whom I trust, grace was given me before the foundation of the world. I know that salvation is not by works of righteousness that men have done or can do. I can do nothing to procure favors at his hand; for in me, that is, in my flesh, dwelleth no good

thing: then, if grace was not given me in Christ before the world began, I am utterly without a hope of salvation; for if, as some tell me, we must make the first step towards the Lord, and then he will make one towards us, and if we pray, and reform our lives, then God will forgive our sins, and then if we keep straight along, and commit no more sin, we shall get to heaven, such a plan cannot reach my case. For if I know Christ Jesus the Lord, I have not so learned him. I have learned that by man sin has entered into the world, and death by sin; so death (is not going to be) hath passed upon all men, for that all have sinned. And, as sin is the transgression of the law, and we have all transgressed, and that law says, the soul that sinneth, it shall die, I conclude that all are dead in sin. And as the child in embryo has all the elements of the man, all the undeveloped faculties of the rational and intellectual man, with all the senses through which the intellectual faculties may be addressed, yet until he is born, he is not the subject of address. Hence it is written, Eyes they have, and see not, ears they have but hear not; a heart he has but cannot understand, until, according to the laws of generation, it is manifested by birth, in that life which was in his progenitor, he is as passive as the stones which were taken from the quarries, and prepared for Solomon's Temple. Being born of earthly parentage, he becomes susceptible of earthly or natural tuition, and may be instructed in all the branches of human literature. They may attain to that degree of knowledge by which to measure the distance from one etherial body to another, and calculate the distance round the globe on which we dwell. But having attained all this knowledge, and then having passed through all the classes of theological schools of our modern Athens, and attained the lofty degree of Right down Rev. D. D., &c., they are still as ignorant of spiritual life and of the truth which is in Jesus, as the natural child is of natural things before it is born; and so they will remain until God, according to his immutable law of grace, shall quicken them by that life which is secured to every heir of salvation, in that covenant which is ordered in all things and sure; which secures to Christ all that the Father hath given him; and in which he has promised to give unto them eternal life, and the pledge that they shall never perish. And as our natural life was given us in our natural parent, and we passively receive it from them, so our spiritual Eternal life is in God our heavenly Father, treasured up for us in Christ until it is the pleasure of God, according to his immutable purpose, to freely bestow it upon us without money and without price. Those whom God has given to his Son, remain in nature's darkness without one gleam of spiritual life or light, until thus quickened, as it is written, Except a man be born again, he cannot see the kingdom of God. Until this spiritual birth, the Lord Jesus is to them as a root out of dry ground having no form or comeliness, that they should desire him. But as soon as life is imparted to them, from that moment they begin to emerge from the kingdom and power of darkness into the glorious light of the kingdom of God's dear

Son. Then as the light of nature illumines the natural eye of the natural child, so the spiritual light shines upon and illuminates the eyes of the understanding of this new man, giving him the light of the knowledge of the glory of God, in the face of Jesus Christ. When the eyes of his understanding are enlightened, he begins to see the depths of the depravity of his heart, and cries, as an helpless babe, to his heavenly parent for spiritual food, by which his spiritual body is nourished and developed. Now having his faith fixed on Jesus, as the object of his supreme adoration and worship, his soul is constantly hungering and thirsting after righteousness. Now he desires to walk in all the commandments and ordinances of Christ; not from a slavish fear of hell, but from an immortal principle of the inexpressible love of God, which is shed abroad in his heart. His hope is also fixed alone in Jesus, and is an anchor of his soul, both sure and steadfast. Although he meets with many sore trials on his way, he feels secure from all opposition. And oh, how transporting is Canaan's Port, when his little vessel nears that happy land! oh, that happy, happy land, the land of his eternal rest. Though Jordan's waves may swell, yet they are in the distance, and as he approaches them they grow calm by the voice and presence of him who saith to the winds and stormy seas, Be still, and they obey him. He it is who says, "Fear not; I am thy God, I will be with thee, and I will never forsake thee; that the saint may say, Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me. Take courage then, ye saints of the Most High God, hold up your heads and rejoice in God your Savior. Lay aside every weight, and the sin that doth so easily beset thee; Run with patience the race set before you, looking unto Jesus the Author and the Finisher of your faith.

I am yours,—a poor sinner, and if saved, it is all of grace.

G. B. THORP.

Rays, Macomb co, Mich., July 15, 1860.

BROTHER BEEBE:—Having a little space left after finishing the business part of my letter, and a little opportunity to write a few lines, as one who has the greatest reason to be thankful for the daily blessings of our heavenly Father, which are conferred upon one who is so unworthy and so unlike my Master, so prone to wander from the path of righteousness, and so subject to err in my understanding of the truth, that I sometimes feel as though I have no right to hope that I shall ever attain to the rest of God's people; but when the glorious promises of the gospel are displayed to my soul, and the doctrine of sovereign grace set forth, then I am made to hope the day will come when strife shall cease in the Shulamite, and the full glories of the eternal world will open to my view. In hope thereof, dear brethren and sisters, you who write for, and read the Signs of the Times, let it be in love, and out of a pure heart, earnestly contending for the truth, in all your correspondence, endeavor to strengthen the feeble, confirm the weak, establish the wavering, and edify the body of Christ. I sometimes feel as though I

could fill a sheet or two; but when I read the communications of the brethren and sisters, their manner of expression, their readiness of mind to call up the different passages of scriptures, and to make a right, a spiritual and scriptural application of them, I feel to leave the ground to those who are far in advance of me in knowledge and wisdom, and from time to time, barely add my feeble testimony to the truth, and, if the Lord affords light, give some expression of christian experience, and travail of mind, if indeed I have any. With what love was the heart of the apostle inspired, when he admonished the saints to keep the unity of the spirit, in the bonds of peace, and, Not to forsake the assembling of themselves together: but to speak often one to another, in psalms and hymns and spiritual songs, making melody in their hearts unto God. And here, dear brethren and sisters, we trust are a few who feel that it is good to meet together, though passing under the rod, yet feeling earnestly and boldly to contend for the faith which was once delivered to the saints, having no desire to turn away from revealed truth, nor of becoming forgetful of that inspiration written in the heart, not with ink, but by the Spirit of God.

Having written more than I intended when I commenced, I will close by desiring that grace, mercy and peace may rest upon and abide with all who experience like trials with us, and on the whole Israel of God. And may the goodness and mercy of God be still extended to brother Beebe, and to all of like calling, that they may be able expounders of the truth for the edification and comfort of Zion's mourners.

RUEL WHITCOMB.

Barry, Clay co., Mo., June 23, 1860.

DEAR BROTHER BEEBE:—The spirit truly is willing, but the flesh is weak. I am bound to acknowledge that I am surrounded with a body of sinful flesh, and I do hope and trust that I have been made to realize the Christian experience as recorded by the great apostle of us gentiles, that "The law is holy, just and good, but I am carnal, sold under sin." And in the fulness of time, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, (proving conclusively that they were his, before they sold themselves for naught), and who should make his appearance, but that lovely and Heavenly personage, the sweet Comforter, that was promised; and what is his mission? why, to lead and guide into all truth. "He shall take of the things of mine and show them unto you." Now it is he that has taken up his abode in his temple, to order and govern his house; whose house are we. Now the old man finds a new comer, and in seeing and hearing, the beauties of his face, and the glorious sound of his voice, he is constrained to cry out, Oh, wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind, I myself serve the law of God, but with the flesh the law of sin. So we find that in our flesh dwells no good thing; when we would do good, evil is present with us; for we delight in the law of God, after the inward man. And oh, my dear bro-

ther, this poor old sinner has to go mourning, day after day, on account of sin, and short-comings. For the last nine years, I have had but little rest, and many times the language of our beloved brother Paul has been applied to me. "Immediately I conferred not with flesh and blood, but went straightway and preached Jesus." Oh, that glorious name! I trust, brother Beebe, that name sounds sweet to me at times.

It was in February, 1851, that I was loosed, and let go (as I hope and trust) free. My tongue was loosed, and this old sinner was enabled to praise the great God of both heaven and earth for his deliverance from sin and bondage. And since then it appears to me I have lost all taste or relish for the things of time and sense, and I feel a willingness, notwithstanding all the trials, persecutions and afflictions, to spend the remaining days of my time state in the service of my Master, if I could be satisfied that the blessed Lord has spoken to such a poor, weak worm of the dust, as I feel to be! I am running about from post to pillar, to get rid of such feelings, if possible; but I find they follow me whithersoever I go, and the case of Jonah is presented to my mind: if I am thrown overboard in the great deep, God has fish there subject to his control, and he will bring me back. This moment, the language of the prophet is presented, which reads, "The ox knoweth his owner, and the ass his master's crib, but my people doth not know, they do not consider." Oh, what a lamentable truth! The following passage of scripture is frequently presented to my mind, even while I am at work in the field, or wherever else: "Stand up and speak to the people in the temple, all the words of this life." And now, brother Beebe, can you interpret the meaning of all this? I am unlearned and unstable; and I have no desire to wrest the scriptures, as some are doing to their own destruction; but wish to speak forth the word in truth and soberness. My brother, the subject of the Christian religion is so voluminous, that poor, finite man will never be able, while here in the flesh, ever to read it through; so we will have to become reconciled with the lot assigned us here, and wait the final fruition, for which this poor sinner desires the prayers of all the saints. Now unto Him that is able to keep you from falling, brother Beebe, be all the praise, the power, the wisdom and the glory, now and in the world that hath no end. Amen.

THOS. J. BEALE.

Pontotoc, Miss., June 1, 1860.

BROTHER BEEBE:—Suffer me to send you a few thoughts on the Zech. iv. 2, 3, "And the Angel said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

Joshua and Zerubbabel are the two anointed ones; Joshua is the anointed high priest, Zerubbabel is deputy governor of Judea, and in the place of the anointed kings of David's family; Zerubbabel laid the foundation of the temple, and was told that his hand should finish it:

9th verse. Joshua and Zerubbabel were figures of the two olive trees. These two persons are the anointed ones that stood before the Lord of the whole earth—Zech. 4, 14. In the 6th chapter, 12th verse, we read that Joshua is crowned with two crowns, and declared to be the Branch (which is Christ) who was spoken of Zech. iii. 8. After crowning Joshua priest and King, the crowns were ordered to be laid up in the temple for a memorial of the transaction, Joshua being crowned with two crowns shows that the priestly and kingly offices would be united in one man, at the time prophesied of, even in Christ the Branch; so the priestly and kingly offices of Christ are the two olive trees. The priesthood of Christ is on one side of the candlestick; (or church;) his intercessions are the cause of the oil of grace which flows through the golden pipes into the bowl upon the top of the candlestick. The kingly office stood on the other side of the candlestick, (or church,) with full power to give laws to his kingdom, showing that he (Christ) had the right to claim from all of his subjects obedience; (after he become obedient unto death, and united in himself the two offices spoken of before;) his commanding and enforcing obedience is the oil passing through the other golden pipe into the same bowl upon the top of the candlestick; hence, the bowl that receives the oil from the olive trees, is the ministry. The bowl in its turn empties itself through seven pipes, to keep the seven lamps burning. The ministry receive a dispensation of the gospel, and laws of the kingdom, and the ministers communicate through their gift to the lamps, churches, or candlestick, to keep the lamps burning, or to the church to enlighten it. The golden pipes are God's plan of salvation by grace; the oil that passed through the pipes, is the benefit which the church receives by said plan or covenant of redemption. The olive boughs which distilled the oil of themselves, shows that God originated the plan of salvation without the aid of angels or men; and still carries it on without them; but using angels and men as it suits him, in a mysterious way, to effect his purpose. The bowl does not know how the oil gets in it, but it gets there. The ministers do not know by what action it is, nor how it is, that the spirit qualifies them to preach the unsearchable riches of Christ, but yet there are many qualified to do it, and ably too. The seven pipes which reach from the bowl to the lamps, are the mysterious ways by which the spirit accompanies the word preached to the hearers, particularly to the church, to keep the lamps burning. The number seven, is a definite number, given to represent an indefinite, signifying the many ways in which God designs to bless his church and people through the ministry. The candlestick is the Jewish state, both civil and religious, but figuratively the church. The bowl, as I have said, is the ministry. The number one is a note of unity. The one bowl shows that God's ministry is a unit. Hence, if the ministry receive their gifts from the same bowl, and that bowl is supplied from the same fountain, they will preach the same doctrine, and that is what makes them a unit, be they ever so many. The seven pipes are the channels through which the blessings of the ministry flow to

the lamps (or church). The lamps are the members of the church; but do not think that the ministry is excluded from the church; they are in the candlestick, and up on the top at that, the highest order of the church; of course they become servants to the church; he that is great among you must serve. Recollect that the Olive trees and the golden pipes are not a part of the candlestick; but only communicate what it has in a mysterious way, which astonished the prophet when he saw it—Zech. iv. 12. Every thing else mentioned belongs to the candlestick. The ministers are not excluded from the candlestick, or church. The Olive trees seem to be higher than the bowl; and the bowl higher than the lamps; hence, the gifts are always coming downwards. A little more concerning the ministry. We read of the priests who were to light the lamps, and to keep them always burning. Well, were not the priests a part of the Jewish church, and the highest order, too, of that church? for they were honored with the ministry of the tabernacle, or temple (if it could be called an honor). Now, if what I have said concerning the present ministry would exclude them from the church, the same reasoning will exclude the high-priesthood from the Jewish church. But they were undoubtedly a part of the Jewish church, if they did serve the temple. So the present ministry is a part of the church, if they do serve the churches. Hence, I still believe the bowl to be a figure of the ministry.

I send you these thoughts, not for controversy, for I will not controvert anything with my brethren. If you do not see this as I do, throw it by, (I have done as Elihu, I have showed my opinion,) and say it is nothing but the work of a silly old man. Brother Beebe, if you think this will do to put in your paper, you can do so; if not, throw it by with the rubbish, and all will be right.

Yours in hopes of eternal life,
B. R. WADE.

Miama Co., Ohio, June 19, 1860.

DEAR BROTHER BEEBE—As I have been so often comforted in reading the experiences of brethren and sisters in the *Signs*, I will also write of what I trust the Lord has done for me. When I was quite young I had frequent thoughts of death and judgment, and desired that I might become a christian before I died, that I might die the death of the righteous, although I did not desire to live the life of the righteous. I thought I must begin the work of my soul's salvation, and that when I had done my part, the Lord would be obligated to do his part, and I should be saved. But alas! how deceived.

When I was about thirteen years of age, one day when alone, it appeared to me that I must pray. I had always thought when I got ready to pray the Lord would put words in my mouth, so that I could pray without any trouble; but when I attempted it, all I could say was, "Lord, have mercy on me, a sinner." Being very much disappointed, I did not know what to do. I feared to attempt again to pray, and frequently I could not open my mouth in prayer; but the breathing of my soul was unto the Lord for mercy—"Lord, save, or I perish." Time passed on, but I got no better, but seemed to grow worse; until I finally resolved to

wear it off, and tried hard to believe the bible was untrue; and for some time ceased to attend any kind of meetings, and would sometimes argue that we could not prove that the bible was true. But all this did not relieve my mind. Thus things went on with me until I was about twenty years old. My trouble became so great I concluded to go once more to meeting. So I took my horse and went about twelve miles to hear brother Seymour Craig preach; but all was dark with me. I returned home with a heavy heart. I read the scriptures, but they only condemned me. Then I thought I had committed the unpardonable sin—that I had sinned wilfully, my conscience bearing witness against me; and the scriptures declaring, if our conscience condemn us, God is greater than our conscience, and he cannot look on sin with the least allowance. I was nothing but a mass of sin and pollution. I tried now to pray the Lord to have mercy on me; but when I arose from my knees I felt on the point to promise the Lord if he would forgive me for that time I would never attempt to pray again. But the Lord, as I trust, did not allow me to make that promise, neither could I keep from praying for mercy. At length my burden was gone! I knew not how nor where; for I had expected that if the Lord gave me deliverance, it would be in some miraculous manner that would be visible to all around me. But the Lord's ways are not as our ways, nor his thoughts like our thoughts. Then I thought myself in a worse case than before. My burden was gone, and I was not saved. So I labored to get my burden back again. I could find many very precious promises for the children of God; but I had not faith to lay hold on them. I thought christians could not have such a wicked heart as mine was. I could not control my thoughts, and when I would do good evil was present with me. If I attempted to pray, or hear, or read, sin was mixed with all I did. I wished to follow my Lord and Master in the ordinance of baptism, and to live the life of a christian, but feared that I was deceived; and I did not want to deceive the church. I tried to pray the Lord if I was deceived to undeceive me, and not let me deceive the church. I thought I would rather die than bring reproach upon the cause. I was afraid that instead of a work of grace in my heart, it was only a knowledge in the head, and that if I should talk to the church, they might be deceived and receive me. I often thought if the church could hear me and decide that I was deceived, I should be relieved of my suspense. At length, however, I was enabled to relate some of my experience to the Harmony church, in Shelby county, Ohio, on the Saturday before the first Sunday in April, 1856, and was received and baptized on the next by Elder William Rogers.

I have now, in my awkward way, written some of my exercises and travels, and submit what I have written to you, brother Beebe, to do as you think best with it, and all will be right with me.

JESSE C. LINE.

Dangerfield, Texas, June 15, 1860.

BROTHER BEEBE:—I am truly well pleased with the *Signs of the Times*; the able communications and editorials are

often food to my hungry soul. The doctrine for which they contend is the only doctrine which I can reconcile with the bible. What a privilege we enjoy above what was enjoyed by the saints in former times, in having the means of communicating our thoughts to each other through the *Signs*, *Messenger*, and other periodicals, and how thankful we ought to be to God, who rules all things after the counsel of His own will.

I will give you a sketch of my call to the ministry, although I am not altogether satisfied, or as much so as I would like to be, on the subject, although the churches appear to be satisfied; but I sometimes fear they are mistaken in me. I desire the ministering brethren to write on the subjects of their call, the duties of ministers and churches to each other.

My call, if I have any, is separate from my little hope, and occurred some twelve years after I had united with the Old Baptist Church. I lived in Texas four years before I had the privilege of church liberty, as there were no Old Baptist churches in this country when I came here. We constituted a little church of friends who had met together in a strange land. About two years after we were constituted, my mind became troubled, and I did not know what was the matter with me. I had no religious enjoyment, and was distressed because I could not feel as I had done in days which were past. Returning from meeting one Sunday evening, in much trouble, I took my bible, and the first chapter I saw was Ezekiel xxxiii. When I came to the eighth verse, it appeared that I was the very one addressed. My thoughts were, Who is sufficient for these things? I dropped my bible, and stepped out of the house, to prevent my wife from discovering that I was affected. It was impossible for me to avoid shedding tears freely. I went to the woods, and begged the Lord to take my trouble away; for I verily thought it was the work of Satan; for God knew that I could not preach,—I had no suitable education—was naturally ignorant, and my family was dependent on my labor for support. I was for about one month in as much trouble as I could bear; and all this time continued to pray the Lord to relieve me. But passages of scripture frequently come with great force to my mind. Such as God's putting a word in Balaam's mouth, and his causing the dumb ass to speak with a man's voice, his causing the fish to bring the tribute money, &c. And the questions would come to me, If God has done these things, can he not enable you so declare his gospel? And if he feeds the fowls of the air, and one of them cannot fall to the earth without his permission, can he not take care of your family? I was compelled to answer, He could. Then would come the words, "O, ye of little faith. But I cannot describe the distress I experienced in that month. After that my mind was considerably relieved for about four years, during which time I read much, and examined the Old Baptist doctrine minutely, and became more and more established in it. I thought my troubles about preaching were pretty well subsided, and I could thank God for it. But Oh, how mistaken! My burden concerning preaching returned with more force than ever, and could find no rest, day or night. I promised that when my

meeting came I would say something; but put it off for that time. But when I left the meeting I felt so much condemned that I promised not to do so again; but at the next time I would do just so again. I became so much troubled that I would find myself preaching to the trees, as I followed my plow. All this time I was still praying the Lord to take these thoughts from me. Finally I was compelled to try to say something. When I made the trial it appeared to relieve my mind. The church soon called for my ordination, and also another church; but it appeared to me that in all the attempts I had made, I had been so scattering and so awkward, the churches must be mistaken about my gift, if I had any. When I go to my appointments sometimes the saints appear to feed on what I preach, and I feel to rejoice with them and thank God; but at other times I feel lifeless and cold, and what I say seems to have no effect. Then I fear that I have done wrong in attempting to preach. When other preachers are present, I often feel that I have nothing to say; they seem to go so far beyond me that I conclude I ought not to try; but at other times I feel different, and want to talk of the goodness of God. So, brother Beebe, I try to preach to relieve my mind, and I feel more relieved when I go and do the best I can.

I could write more on this subject, but I suppose I have now written as much as you will wish to read. Should you think it worth reading, you are at liberty to publish it. I wish the brother ministers to write on their call to the ministry. Moses commanded Israel to remember all the way the Lord had led them. Nothing encourages me more than to hear the saints tell of the Lord's dealings with them. May God give us grace sufficient to overcome all temptations, and keep us in the right way.

Your unworthy brother,
ALFRED HEFNER.

New Market, Platte Co., Mo.,
June 11, 1860.

DEAR BROTHER BEEBE:—If one so unworthy as myself may be permitted to call you brother, for I feel so unworthy I sometimes think I am not prepared to be in the church with the brethren and sisters; for they all appear to be so much better than I am. It does seem to me that I am the least of all; but I do love the brethren and sisters, and feel that I want to be with them. I have read the *Signs* for a long time, and have thought a great deal about writing to you; but from a sense of my unworthiness I have put off till now. It looks to me as though I have so many doubts and fears that I surely am not a child of God; for if I ever had a change of heart, it was when I was so young that I fear I was deceived. And another thing that disturbs me is, that I never had as great a fear of hell and the devil as all Christians that I have heard talk have had; and it never seemed to bear upon my mind with such force as it did on their's, while under conviction. But I will tell you, as near as I can, how I first saw myself as a sinner. I was only eleven years old when I went with my father (Elder Shelton J. Lowe,) to a night meeting, and an old brother preached from this text: "We love God

because he first loved us." I listened awhile, and I wondered how he knew God loved us first; and I looked across the room and it seemed to me as though I saw Jesus on the cross as plainly as I ever saw anything in my life, and then I saw myself a great sinner. I tried to pray, but could not, for it looked to me like there was no chance for me. I even envied the brute creation, for they had no souls to be lost. I continued in this way for nearly two years, when I was taken very ill, and they all gave me up to die; I felt perfectly helpless, for I knew if I was ever saved, it would be through the mercy of the blessed Savior; for I had tried everything in my power, but it done me no good, and all at once there was a light shone around me, and it appeared to me like there were angels all around my bed, and Jesus in the midst.

O, brother Beebe, if I can only see my way as clear, and feel as happy when I die as I thought I saw it then, I will be satisfied; for I felt like I wanted to go and leave this world of sin and sorrow, and live with my Jesus forever and ever. But that was not his will, for he restored me to health, and I never told any one about my feelings then. I went with my father to a great many good meetings, and saw a great many baptized, and I felt like I wanted to go with them; but was afraid I was not prepared. I remember very well one time when we were going home from meeting, I was in company with old father Turner, of Marion County, Mo., and I felt like I wanted to talk with him on the subject of christian experience; but could not take the courage, and I thought if I only knew what my duty was, I would do it; and this passage of scripture kept bearing upon my mind, "We know that we have passed from death unto life, because we love the brethren;" and I did love them, and wanted to be with them, and I thought I would join the church when we got home. But before the time came around, my doubts returned, and I kept putting it off, waiting for some better evidence until I was in my twentieth year, when I thought I could put it off no longer; but I thought I would try and live religiously, and not join the church; so that if I was deceiver, I would deceive none else; much less, the church. But these words kept ringing in my ears, You cannot serve both God and mammon; and I knelt down and prayed to the Lord that I might go and open the bible and read what my duty was; and the verse I read was this, "Why tarriest thou? Arise and be baptized, calling on the name of the Lord." O! I felt so much relieved, and I went to the church and told them what I hoped the Lord had done for my soul, and was received and baptized by my father.

Brother Beebe, I felt so happy, and like I had done my duty; but it lasted but a short time, for my doubts returned, and I began to fear I was deceived, after all, and had deceived the church; and that has been the way ever since. I am sometimes rejoicing and sometimes mourning; but oftener the latter; for I do so many things which I ought not to do, and leave undone those which I should do. I sometimes think my hope is so small and so far back that it is almost extinct; but small as it is, I would not exchange it for all this world's goods.

Brother Beebe, if you think this anything like a christian's experience, and will be of any comfort to God's dear children, publish it; if not, throw it aside, and it will not hurt my feelings in the least; for I know your judgment is a great deal better than mine. But it does not seem hardly possible that one so unworthy as I am, could write anything to comfort any one.

Brother Beebe, remember me in your prayers; and may the Lord bless you, in the sincere desire of your unworthy sister, if one at all.

SARAH J. SILVERTOOTH.

P. S.—Brother Beebe, you and perhaps some other brethren and sisters would like to know how my father is. His health is very bad; he has been almost entirely confined to the house for nearly three years, and not able to do anything at all; but now he is confined to his bed, and he has but very little hopes of ever getting well again; but his faith is firm in Jesus, and he seems perfectly resigned to the will of God; for he says he knows he does all things well. It is a great pleasure to him to talk on religion. He says if it was the Lord's will that he should ever be restored to health again, he would travel and preach as long as he had strength; but I fear that will never be; but I will put my trust in God, for he does all things well. S. J. S.

Copy of the letter of the First Hopewell Church to the Delaware River Association—1860.

First Baptist Church of Hopewell, N. J.
—To Sister Churches composing the Delaware River Association, appointed to meet with us:

In view of the precious meetings we have enjoyed with sister churches in an associate capacity, we gladly welcome you among us, hoping, through the blessing of God, to greet you with that love and fellowship which has ever characterized His people.

Through the manifold mercies of a Covenant-keeping, prayer-hearing and sin-pardoning God, we present to you our annual epistle of love. Feeling in our hearts to adore and praise God, who created the heavens and the earth, who gave the sun his glory, the moon her light, the stars their splendor, and measured the waters in the hollow of His hand, and weighed the mountains in scales and the hills in a balance, and who also is the author of our being, the noblest of His work.

Another year has past, and given us incontestible evidence of the immutability of His power and loving kindness. Seed time and harvest, summer and winter, day and night, come to us in their usual course, laden with innumerable blessings. And while in the enjoyment of them, His power has been manifested in removing from our society and enjoyment many a dear brother, sister, and friend. The grim messenger Death, that must sooner or later appear to execute the sentence of the law upon each of us, has laid them in the cold sleep of death; their spirits have taken their flight to that land from whence no traveler returns. And many of them, like shocks of corn fully ripe, we laid in the grave, in hope and full evidence of a blessed immortality.

And when we contemplate for a moment that mysterious Providence that has ever been over us, the daily fulfilling of

His many promises, we have cause to rejoice in the God of our Salvation, and bow in humble submission to His will, praying for faith to lay hold upon the promises, when the clouds may be lowering, the tempest darkens over our heads. Nothing can harm us, for salvation hath God appointed, for walls and bulwarks; He is a wall of fire around His church—a glory in her midst—if God be for us who can be against us? And while surrounded with error, delusion and spiritual wickedness in high places, and enemies of God and His people, we rejoice to know that the voice of God's servants is lifted up in defence of that truth which has ever been sustained through persecution, trial and suffering, verifying the declaration of our Savior, "In the world ye shall have tribulation, but in me ye shall have peace."

And when we hear of brethren and sisters in many parts of our country, who are destitute of the preached gospel, and are deprived of those precious meetings which we enjoy, our hearts yearn towards them, and we feel to sympathize with them in their destitute and lonely condition. And pray the Lord of the harvest to send forth labors into His vineyard, believing that no power, save God's, can qualify ministers to unfold the mysteries of His kingdom, to the comforting, edifying, making manifest, and establishing his children in the truth.

God created man pure and upright, but they have sought out many inventions. But we cannot see how they can change his purposes concerning his people, for they were chosen in Christ, before the foundation of the earth was laid, or the morning stars sang together, or the sons of men rejoiced to know a being like God, and yet man. In due time he (Christ) came forth to redeem them from that thralldom of sin into which they had fallen, and from the curse of the Law, thereby fulfilling that covenant and promise which God the Father made with Abraham—"In thy seed shall all nations of the earth be blest."

And when we hear brethren from the North, South, East and West, speak the same things, and ascribe the glory of their salvation to God, and not to man, acknowledging Him the Sovereign Ruler of all things, we can call them brethren, feeling that they are taught of God, and that Christ is revealed in them the hope of glory.

We rejoice that one of God's ministers is located among us; and goeth in and out before us, and breaketh unto us the Bread of Life, bringing forth things, both new and old, from the rich store house of our God, and giving to each a portion in due season.

Although there has been but one added to our church during the past year by baptism, yet we feel that the good seed is being sown in good and honest hearts, and that in due time that declaration of scripture will be verified unto us, "Thy people shall be willing in the day of thy power." And, in the language of the poet,

"Though seed lie buried long in dust,
It shan't deceive their hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

And when we hear of the ingathering in sister churches, the outpouring of God's spirit in copious showers, enabling His children to come forth and proclaim

His dealings with them, in translating them from the power of darkness into the marvelous light of the truth, we do rejoice with them. Although broad fields, rivers and forests separate us in this vale of tears, yet we rejoice to know that we are joint heirs with the Lord Jesus Christ, and have a spacious mansion, an house not made with hands, eternal in the heavens, whose maker and builder is God, and that eventually we shall all be gathered home, to mingle with the blood-washed throng. The spirits of the just made perfect.

Oh, brothers and sisters, if it be pleasant to contemplate those things that pertain to our everlasting peace and happiness, while here below, how much more so, when we shall have laid aside all that is mortal—when the dimming glass is taken away, and we “see eye to eye, and face to face, and know as we are known”—when Jesus’ lovely face is unveiled to our admiring gaze, and we behold upon his head a crown of lucid light and glory, and we shall unite, in that anthem, of praise and adoration to Him that sitteth upon the Throne, and the Lamb, forever and ever.

May that God that has ever watched over and preserved His people, preside over your deliberations, and peace and harmony pervade throughout our meeting, and all things be done decently and in good order, that His name may be glorified, and His children comforted and edified. And we be enabled to fulfill all righteousness, and walk in all the Lord’s appointed ways: for they that wait upon the Lord, shall renew their strength; they shall mount up with wings, as eagles; they shall run and not be weary; walk and not faint. And may we have a thus and thus saith the Lord, for what we preach and practice. Give evidence to those around us, that we have been with Jesus, and learned of him; and “work out our salvation, with fear and trembling, for it is God that worketh in us, both to will and to do of His own good pleasure: and our eye be single to His glory, and our whole body full of light; and we be enabled to keep the unity of the spirit in the bond of peace, having our faces Zionward, our lamps trimmed and burning, ready to meet the Bridegroom at his coming; and unto him that sitteth upon the Throne, and the Lamb, would we ascribe honor and glory forever and ever.

The statistics of our church are as follows:

Received by Baptism.....	1
“ “ Letter.....	none
Restored.....	“
Excluded.....	“
Deceased.....	7
Whole number.....	192

We appoint the following brethren as messengers to set in council with you: Elder P. Hartwell, Deacons Benjamin V. Drake, Wilson Blackwell, Peter V. Drake, Zephaniah Stout, and brethren Evans Leigh, Albert S. Leigh, S. H. Stout, Wm. Lindale, C. W. Stout, Elijah Leigh and N. Vanbuskerk.

Read and approved at our regular meeting of business, May 26th, 1860.

S. H. STOUT, Church Clerk.

Weston, Missouri, Dec. 12, 1859.

DEAR BROTHER BEEBE—If I may be allowed so to call you, I sometimes have a hope of meeting you in the courts of hea-

ven, where we shall all be known as one family, Jesus Christ being the first-born among many brethren. But again I have doubts and fears which press me down, as it were, to the earth. But God in his wisdom and goodness has so arranged that after a storm we will be enabled to experience a season of sunshine, which brightens the sinner’s hope, and causes him to rejoice in the Lord as his strength, and hiding place. The popular religionists of the day say, if sinners will seek the Lord, he will pardon their sins, and save them; but my experience and the bible teach me that the Author of salvation is immutable, the same yesterday, to-day and forever. He is of one mind, and none can turn him. He worketh all things after the counsel of his own will. None can stay his hand, nor say unto him, What doest thou? Therefore, I cannot consistently admit of any *ifs*, or uncertainties, in the execution of his eternal designs. Every day’s observation confirms the truth of the scriptures that men love darkness rather than light, because their deeds are evil. That none will or can come to Christ, except the Father draws them. And when we search the scriptures, we find that men in a state of nature cannot serve God, because they are depraved and carnal, and as prone to evil as the sparks are to fly upward. God, being an all-wise being, knew and declared the end from the beginning, which is sufficient to prove that none can or will be saved unless he had a knowledge of it from the beginning, from before the foundation of the world. His purposes were fixed and definite in creating the world, and in assigning to the human family that measure of mind and intellect, so as to retain a sovereign power to control the mind and will of men, for the accomplishment of that end for which he created them. All must admit that God has all power on earth, above the earth and beneath the earth, and therefore man has no power to hinder the execution of God’s holy designs. It is by him we live, move and have our being, and we can do nothing independently of him. How then can man frustrate God’s designs, or pluck one of his redeemed ones out of his hands, and cause their bed to be made with the devil and his angels? Or how can they take one whose name is not written in the Lamb’s Book of Life, from the foundation of the world; and by the use of Sunday schools, prayer meetings, anxious benches, or any other human contrivance or agency, make him an heir of God and a subject of grace? How can men aid God in sending his gospel abroad when they are not acquainted with his ways, and by searching cannot find him out? The scriptures declare that the natural man discerneth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.

Brother Beebe, I have touched upon a boundless subject, but have neither time nor ability to do justice to it. I will close by requesting your views on Matt. xiii. 15. May the Lord cause the rays of his divine light to shine upon you, which I hope to see reflected through the medium of the *Signs*, even into the dark corners of Missouri, and elsewhere, which is the sincere desire of one of the least of saints, in hope of life everlasting.

WILLIS W. POLK.

Roxbury, Delaware Co., N. Y.
December 9, 1859.

DEAR BROTHER BEEBE:—(If one so unworthy may address you,) I have had it impressed on my mind for some time to write you a few lines to let you know what I sometimes hope the Lord has done for my poor soul. On Sunday, the 13th day of last February, as I was returning from meeting, I believe the Lord showed me my situation. Something seemed to say to me, What a sinner you are! It seemed to me that I was the worst sinner in the world, and all the sins that I had ever committed seemed to be presented before me. I saw that I had sinned against a holy and just God, and that with a high hand. I felt so much shocked that I did not know what to do, nor where to go. I went home and went to the barn to do up my chores, but did not feel as though I could set myself at work. I was continually thinking of my past life. While doing my work, these words came as forcibly to my mind as though some one had spoken them to me—“Search the scriptures.” I went to the house and got the bible, and began to read, but the more I read the worse I felt, if possible. So it passed on for some days, and I could not get rid of my burden. I concluded to read the New Testament through, and see if I could find anything to afford any satisfaction to my troubled soul; but I could find no comfort. I read the precious promises to the children of God, but all seemed to condemn me. By this time my wife discovered that something was the matter with me, although I had tried to conceal the state of my mind as much as possible. The bible seemed to haunt me; it was almost the first thing in my hands in the morning, and the last at night. One day while threshing in the barn, these words, “Wo to the wicked, for it shall be ill with them,” came with such force to my mind, that it seemed to me I must sink into the earth. No tongue can express what were my thoughts and feelings at that time. When I would lie down at night, everything I had ever done seemed to be sin, and all was presented before me. My wife kept asking me what was the matter, and I finally told her that it seemed to me I was one of the greatest sinners in the world. She asked me if I thought I was not going to live long. I told her it seemed to me that I could not die until the Lord should see fit to take me away. On the last Sunday in February I went to hear Eld. I. Hewitt preach; and when I went in I tried to hide my feelings; but it seemed to me that all eyes were upon me. I hoped that he would say something to comfort me; but there was no comfort for me there. I returned home, feeling no better; I did not want to see anybody. I thought I would try to pray and ask the Lord to have mercy on me, and I went to the barn to seek some secret place, but it seemed to me that the eye of the Almighty God was fixed on me, and that if I attempted to pray I should be sunk down to endless perdition. I went back, trembling for fear the earth would open and swallow me up. My mind would be wandering so that I would hardly know what I was about. I thought the Lord would be just in sending me to hell; but my cry was, God, be merciful to me, a sinner.

One day, in about the middle of March,

while in the Sugar Bush, I stood meditating on my past life, and my distress seemed more than I could endure, when these words came forcibly to my mind, You are no more a stranger nor a foreigner, but a fellow-citizen with the saints, and of the household of God. My burden was gone, and I felt like a new creature. Everything looked differently to me, and I felt as though I could go on my way rejoicing. I was brought to see that, if ever saved, I shall truly be a sinner saved by grace, and grace alone. “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” I thought then I could tell my friends how the Lord saves sinners. But dark clouds soon came over my mind, and what I had experienced seemed to be only in imagination. Then I thought I would tell no one; for it seemed to me they would laugh at me, and say it was only my foolish thoughts. But meetings were constantly on my mind, and passages of scripture were continually passing through my mind; and it pleased the Lord to drive the dark cloud from my mind, and then again I could sing and praise his holy name. And when I would forget myself, I felt as though I could claim some of the gracious promises of the gospel as applicable to me. I then had some desire to attend the church meeting, and see if I could hear any one tell of having such feelings as I had. And when I heard them it seemed that every one told more or less of what I had felt. My mind was then led to unite with the church, and be baptized; but when I returned home I got to thinking of my past life and conduct, and feared that I should bring a reproach upon the cause, and I concluded to say nothing to the church. But these words followed me, “Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.” These words were all the time in my mind. One day I went into the house and took down the bible and opened it and read, and before I had read the chapter through I came to these words, “He that hath begun a good work in you will perform it until the day of Jesus Christ.” That seemed to do me some good. I thought if the Lord had not begun a good work in my heart, why would these words keep running through my mind? I then concluded I would go to the next church meeting, and if I continued to feel as I had sometimes before, I would tell the church some of my exercises, and it seemed as though I could hardly wait until the day came. I accordingly went, and after the members had got through, the Elder said if there were any who wished to say anything to the church, or relate their exercises, there was an opportunity. My grandfather, who was a member, asked me if I did not think it would be a comfort to my mind to relate the exercises of my mind. I told him I believed not; but at the same time it was so impressed upon my mind that it did not seem as though I could leave the meeting house. I went home, and thought I must be deceived, or I would have improved the opportunity. On the second Saturday in June, Elder Hewitt preached, and after the second preaching, gave an opportunity for any who wished to relate their exercises to

the church; and he asked me if I wished to relate some of my exercises. I made him no answer. He said I was among my friends; but I felt as though I had not a friend in the world. My tongue seemed to fail me, so that I could not speak, and as I was prevented from speaking, I felt as though I should sink through the floor. As I left at that time I felt as though I would have given the world if I had stayed at home.

On the last Saturday in July, it pleased the Lord to direct my mind to the church-meeting again, and it was a good meeting. I told the church some of my exercises, and was received; and on the next day myself and one other candidate were baptized. O, what beauty I saw in my Savior when I came up out of the water. It looked as though everything was praising the Lord. How lovely the little flock of Jesus appeared to me. And I thought to myself, What a blessed and delightful privilege it is to follow the footsteps of the blessed Savior. I could then sing,

"I'm not ashamed to own my Lord,
Or to defend his cause;
Maintain the honor of this word,
The glory of his cross."

Yours, in hope of eternal life,
WM. BALLARD.

Fulton Co., Ill., July 27, 1860.

DEAR BROTHER BEEBE:—We are commanded to contend earnestly for the faith which was once delivered to the saints.—But I feel like a child, addressing the father's in Israel. When on the cross of Calvary the Savior cried, "It is finished." That which was finished, I understand, was, that the law was satisfied and perfectly fulfilled on the behalf of the Church of God. How could the law be fulfilled, its penalty met and cancelled, by his death, and poor sinners set free from the curse and dominion of the law, if it were not for that love and vital union which existed before the world began,—before he gave the seas their bounds, or had formed man out of the dust of the ground. Christ is the Head of his body, the church, and when the members had sinned, the Head was legally involved, and the Lord hath laid on him the iniquities of them all; therefore, when he bore their sins in his own body on the cross, he redeemed them from all their iniquities, past, present or to come. He was delivered for our offences, and raised again for our justification. But it is thought to be a strange doctrine, that the sinner is both justified and condemned at the same time, and that he was a child of God before he was quickened and born again. But it is in Christ we are justified, while in ourselves we were yet sinners, and it is because ye are sons, God hath sent forth the spirit of his Son in your hearts, crying Abba Father.

When one of the redeemed members of Christ is quickened by his spirit, and sees himself a sinner, he mourns on account of the hardness and sinfulness of his heart; and he seeks a lonely place to plead for mercy, but cannot see how the Lord can in justice justify so vile a sinner. And he cries, Lord save, I perish. But perhaps, when he least expects it, the blessed Savior reveals himself to him as the chiefest among ten thousand, and altogether lovely. And then his language to him is, Son, be of good cheer, thy sins, which are

many, are forgiven thee. Arise, go in peace, &c. Then he is made to rejoice with joy unspeakable and full of glory; and he is now very apt to think his troubles are all over; but this he soon finds to be a mistake; for it is not his flesh that is changed, for in it there is no good thing; there is still a law in his members that wars against the law of his mind, and he has to be engaged in a perpetual warfare; the spirit warring against the flesh, and the flesh against the spirit.

But the limits of a letter will not permit me to write more at this time. Do as you please with this, brother Beebe.

Yours in hope of eternal life,

WM. MARPHEW.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1860.

Malam, Texas, May 13, 1860.

BROTHER BEEBE: Will you do me the favor to give your views on John x. 9—particularly on the latter clause of the verse. ALEX. HARRIS.

REPLY.

The text, on which we are requested to write, reads thus: "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." In the beginning of this chapter we have a parable which the Lord spake to the Pharisees, but they understood not what things they were which he spake to them. And what we have now under consideration appears to have been spoken in confirmation, and perhaps in explanation of the parable. In the preceding parable, we think our Lord was speaking of the Jewish fold, where his people were held under the legal covenant, and shut up, or held under tutors and governors until the time appointed of the Father. Christ, as the Good Shepherd, came to redeem them that were under the law, and to gather them with his arm, and to carry them in his bosom, according to Isa. xl. 10. In their redemption, it was needful that the Redeemer should come into the fold where they were, that is, that he should come under the law where they were shut up. The right of redemption was legally and exclusively in him. He had a right of property in the sheep; a prior, or previous claim. They were his property before they went astray; and it was his right, therefore, and his alone to redeem them. None who had ever come before him, to attempt the redemption of the sheep, had any such right, and therefore their claims were never honored by the Justice of God, which stood as sentinel, or porter, at the door. "All," said Jesus, "that ever came before me, are thieves and robbers." If a flock of sheep, belonging to A., should stray from his premises on to the premises of B., and there commit such trespass as to warrant B. to hold them for the damages done by them, and C. should come and offer to pay the charges of B. and take the sheep away, would not C. prove himself a dishonest man? Would not B. demand of C. to prove property as well as pay charges, before he would allow him to take the sheep away? None who have ever volunteered in the business of saving sinners, either before or since the coming of Christ, had any right of property in the sheep, and therefore they are thieves and robbers; but the sheep did not hear them, nor did the porter open to them; but all their efforts were illegal;

they had not entered by the door, but had climbed up some other way; therefore, instead of delivering the sheep from the curse and dominion of the law, they had made it their business only to kill, and to destroy.

But when Jesus, the Good Shepherd, whose own the sheep were, came, his title to them, and his right to redeem them was fully recognized by the porter, or by that Eternal Justice which kept the door. Christ did not come to liberate the sheep illegally, though they were his own, by throwing down the fence, or by climbing up some other way; for he came not to destroy the law nor the prophets, but to fulfil: Heaven and earth shall pass away, he said, but not one jot or tittle shall pass from the law until all is fulfilled. Thus he entered into the fold lawfully, paid the utmost farthing of the demands of law and justice; opened the prison door to them that were bound; proclaimed liberty to captives. Showed in what way the lawful captive could be delivered; called his own sheep by name; for he came to redeem none but his own; and that not to make them his, but because they were his. Well did he know their names: for he had a registry of them in his Eternal Book of Life, and led them out.

And when he putteth forth his own sheep, he did not say to them, Now, as I have redeemed you from under the law, and ye are no more under it, you can go anywhere you please; follow your own inclinations, and walk in the light of your own eyes; but when he putteth forth his own sheep, he goeth before them; and he does not go and leave them, but they follow him; for he has the power of attraction for them in his voice; for they know his voice; but a stranger will they not follow, for they know not the voice of strangers. Truly, Blessed are they who know the joyful sound; they shall walk, O Lord, in the light of thy countenance.

Where does he lead them? To the gospel fold. They trace his footsteps and follow the Lamb, whithersoever he goeth. He leads them in green pastures, by the still waters; for he is the Lamb which is in the midst of the throne, and he shall feed them and lead them to fountains of living water. That is, Having redeemed his people from the law, and delivered them from the old covenant; brought them experimentally out of the house of bondage, and out of the prison-house, he leads them to the gospel fold; to his church as set up under the new dispensation, where the pasture is rich and abundant, and where the waters of life flow clear as crystal from the throne of God and Lamb, and where they shall feed and lie down, and where they shall have food and rest.

The Gospel Church, as organized on New Testament principles, under the reigning government of Christ, is what we understand to be the fold, of which Jesus himself is the only door for the sheep. Neither Abraham, nor Moses, nor circumcision, nor infant or adult sprinkling, nor will nor works of men or angels, can afford an entrance to this fold of gospel fellowship and gospel privileges. Jesus says, most emphatically, "I am the door." Not a door, as though there were others; for there is but the one entrance into the church of the Living God. Ex-

cept a man be born again, he cannot see the kingdom of God, and except a man be born of the water and of the spirit, he cannot enter into the gospel fold. He is the Way, and the Truth, and the Life. No man cometh to the Father but by him. There is salvation in none other. No other name under heaven is given whereby we must be saved. And as he is the only door of salvation, or into the church, he says, "By me if any man enter in, he shall be saved." How positive are his words. There is nothing in them made to rest upon contingencies,—nothing uncertain.

He shall be saved. How cheering, truly, to the saints. They can rest upon the positive declaration of him who is himself the Truth. But, says the trembling saint, have I truly entered by him as the door? Some indeed get into the church, or into a religious profession, and are regarded as fellow citizens with the saints, and are treated as such, who have not entered by the door, but have climbed up some other way; but it is not said of such, They shall be saved; but it is said, They are thieves and robbers, who have come only to steal, to kill, and to destroy. And we are also assured that every plant that the Heavenly Father has not planted shall be rooted up.

All who enter this fold without grace, shall be cast out without favor. How awfully important, then, that we know how we have entered. If it has not been by Christ, the door, it matters not how else, we have managed to impose upon the saints. If by fasting and praying, by using means, or complying with terms; if by giving all our goods to feed the poor, or to fatten the missionaries; if by works of righteousness which we have done, or by the faith or works of pious parents, the prayers of revivalists, the pardon of Popes, the confirmation of mitred Bishops, or by anything but Christ, as the door, our characters are indelibly written, not sheep of Christ, but thieves and robbers. But to the fearful, trembling saint, let us enquire, Have you come into the church of God as a thief and a robber? Was your design to steal, to kill, and to destroy? Did you come in by any other way than Christ, the door? Or, in other words, were you not cut completely off from every other hope but Christ alone? Were you not slain to every other hope for acceptance with God, and made to see, and feel, and to acknowledge that all your dependence was in Jesus Christ, and him crucified, and risen from the dead? If so, then are ye the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. All such shall be saved; the mouth of God our Savior hath spoken it.

"Rest, doubting saint, assured of this,
For God hath pledged his holiness."

"And shall go in and out, and find pasture." On this last clause our brother desires us more particularly to dwell. He shall go in and out of what? The Door. This is the use of a door. Doors to our houses are thus used; at them we go in and out. So when we contemplate the figure of a sheep-fold and pasturage ground. The careful shepherd provides for his flock to go into the fold for safety and comfort by night, and in the wintery and stormy seasons, where there are pre-

visions for the comfort and security of the sheep.

But it would not promote the health, comfort or well being of the flock to be always housed up in the fold; but there are times when the skies are clear, the weather pleasant, the fields green, and the pasturage inviting, when the sheep desire to go out into the green pastures, where they may feed and lie down. It is natural for the sheep to require this. True, they can live on dry fodder, if kept in the fold continually, but they desire the change; they love to roam through the fields, drink of the still waters, lie down in the lovely and peaceful shade, when they know the Good Shepherd's watchful eye is upon them, and that he is both able and determined to protect them from all harm. But every well disciplined sheep knows that if he is suffered to go out into the green pasture, he must go there through Jesus, as the door. What sheep or lamb has ever enjoyed this privilege only through Jesus?

But it is not for the good of the flock to remain at all times and seasons in the fields which spread along the banks of the river of still waters. Here is where he causeth his sheep to rest at noon. But the chilling night comes on, the howling tempest rends the skies, the rain, and hail, and snow comes down, and they now require shelter; but where can they find it but in the fold, where they must pass under the rod to attain it. Still they are as dependent on Christ, as the door, for ingress, as they were for egress; as it is only through him they receive all their spiritual enjoyments, comforts and safety, both in the pasture and in the fold.

Brother Harris being a farmer, and in a sheep growing State, is doubtless familiar with the various figures used. A sheep-fold is a building used as a shelter and protection for sheep; but it is not to imprison them, only while their comfort and safety requires they shall be kept there; and when they go into it, it is not to make them sheep, but because they are sheep. And when they go out by the door, it is into the pasture which is provided for them. So the sheep of Jesus, who have entered by him, and all those other sheep which he has, which were not of the old Jewish fold, but which he has redeemed from the Gentiles; them also he must bring, and they shall hear his voice, and there shall be one fold and one Shepherd. And as the one flock of the Good Shepherd, they shall by him go in and out, and find pasture.

This figure may also teach us that there are set times to favor Zion, when the saints are favored, through Christ, with peculiar enlargement of joy, peace and love, and when they can go forth and feed their kids, beside the fold, or shepherd's tents, and other times when their joys are restricted and they are directed to enter into the rock, or turn to their stronghold, until it shall be again announced to them that the winter is past, the rains are over and gone; the flowers appear in the earth, the time of the singing of birds has come, and the voice of the turtle is heard in the land.

Record of Marriages.

July 1—At North Berwick, Me., by Eld. Wm. Quint, Mr. PETER HURD and Miss NANCY HURD, both of North Berwick.

July 4—At North Berwick, Me., by the same, Mr. MARTIN HALL and Miss MARY E. HURD, both of North Berwick.

Selected Poetry.

Why Weepst Thou?

O wherefore art thou sighing,
Thou drooping, downcast child?
Why from thy Father flying,
Who speaks in accents mild?
His eye is still upon thee,
His heart with pity moves,
And melts with loving kindness
Toward the child he loves.

Come, gather up thy trials,
Thy sorrows all recount;
When weigh'd in mercy's balance,
How small is their amount!
All lighter far than shadows,
Or feathers in the air,
When with the weight of glory
Thou dost them well compare.

The fire of tribulation
May scorch and wound thy flesh,
And Satan, by temptation,
May shoot his fiery darts;
Thy dearest friends may fall thee,
Thine unbelief dismay,
And everything around thee
May tend to lead astray.

But he, who dearly bought thee,
Is stronger far than all;
He never would have sought thee,
And leave thee now to fall.
O, no! his arms are round thee;
Those blessed arms of love;
And though thy foes surround thee,
Thy father is above.

O! how this thought should cheer us
Amid the darkest night,
That God—our God—is near us,
Our everlasting Light;
Come, banish every murmur,
Heed not the tempter's lure;
Let faith in God be stronger,
For thou shalt yet endure.

Haste, then, dear child of sorrow;
Press onward to the prize!
The trials which surround thee
But point thee to the skies!
The mourner's home is yonder,
The crown of glory there;
And saints, with joy and wonder,
That diadem shall wear!

Come, join the general chorus
Of saints in earth and heaven;
For honor, praise and glory
Shall be to Jesus given.
His arm has brought salvation,
His ransom paid our debt;
Let every tongue and nation
The joyful truth repeat.

E. B. M.

The Teachings of Death.

I saw my darling in calm slumber lying,
His still, pale face, so beautiful in death,
So like sweet sleep, that hushed from tears and sighing.

I looked and listened for his gentle breath.

His little hands, so white and thin, were folded,
Clasping the purest flowers that love could bring;

Never was marble in such beauty moulded—
God and death only make so fair a thing!

I felt, in awe, that God and death were present;
I felt the presence of the world unseen—
This life so poor, so vain, so evanescent;
And that so grand, so holy and serene.

I thought how God rejoiceth in His creatures,
How He must love the beauty He hath made,
Why should He suffer death to touch those features?

Why let such graces in the dust be laid?

Nay, but what affluence of power breathing
Must be the Maker's on his kingly throne!

What consciousness of right, thus calmly waiting
For His own time to let his ways be known!

Yes! all the ills which in this life we suffer,
Yea! all the clouds which our sad hearts do raise,
In those calm moments only seemed to offer
Fresh reason for our confidence and praise.

Because He seemed so high, so wise, so holy,
And we so ignorant of our own needs,
Mistaking good for ill; I thanked Him solely
That so above us were His ways and deeds!

And in that room of death my soul drew nearer
To the great presence of the things unseen;
The deep, dark mystery of life grew clearer,
Until on life and death I looked serene.

And looked serene upon that lovely sleeper,
Kissed the pale face which silently had taught
That death and sorrow bring us knowledge deeper,
And deeper joy than this dear life had brought.

So I gave up my babe's sweet, warm caresses,
And laid him from my breast beneath the sod;
My arms are empty, but my soul he blesses,
And when I long for him I trust in God.

—N. Y. Observer.

Obituary Notices.

From the Minutes of the Chemung Old School Baptist Association for 1860.

Since our last Annual Meeting, God has been pleased, in his inscrutable providence, to lay his afflicting rod upon us as an Association, and on the church at Burdett, in removing from our midst, our highly esteemed brother, Elder REED BURRITT, whose praise was in all our churches. He was born in Danbury, Ct., April 16th, 1787, baptized July 16th, 1808, ordained to the work of the gospel ministry, at Lexington, N. Y., October 15th, 1818, and died November 26th, 1859, aged 72 years, 7 months and 10 days—having labored faithfully in the ministry more than 41 years. He was sound in the faith, and a good disciplinarian. The church of his late charge are left destitute of a Pastor, and all the churches of this Association feel most deeply the solemn dispensation by which we are bereaved, but feel an assurance that he has gone from his labors, to inherit a crown of immortality among the glorified saints in heaven.

South Westerlo, N. Y., July 26, 1860.

BROTHER BURRITT: By the request of our bereaved sister Townsend, I send you an obituary notice of another of our Middleburg brethren:

Brother JOHN TOWNSEND, belonging to the Baptist church called the Middleburg church, departed this life Saturday, June 2d, in the 84th year of his age, having been a regular member of said church about forty-eight years.

He has left a wife of about 76 years, together with a number of children, grand-children, and other relatives to mourn the loss of a valuable friend. The church must very sensibly feel the want of his aid in their religious duties. Our waiting eyes are to the Great Head of the Church to supply his place.

WM. CHOATE.

P. S.—We would further say, we have appointed our Yearly Meeting to be held on the last Wednesday and Thursday in September coming, at the Brayton School-House. We give this early notice, hoping that our sister churches will so arrange their meetings as not to prevent their ministers nor brethren from attending with us. Last season we had but a few brethren from abroad, which was a disappointment to both church and society; and as the Lord has seen fit to take from us two of our most active leading brethren, we hope our sister churches will favor us with their company, and the assistance of their ministerial gifts.

WM. CHOATE, Pastor.

Wenona, Ind., July 23, 1860.

BROTHER BEEBE: Please announce, in the columns of the *Signs*, the death of our aged mother, SARAH CLELAND, on the 15th inst., in the 87th year of her age.

She had been a member of the Regular Baptist church for the last twenty-five years. On the 16th instant we committed her body to the grave, by the side of her aged companion, there to remain until God's all-animating voice shall resuscitate the sleeping millions that lie entombed in its silent embrace. Then we believe they will arise and shine with undiminished lustre in the Paradise of God.

A large concourse of relatives, friends and neighbors followed her to the grave, there to pay the last tribute of respect to one they so much loved.

CORNELIUS SMITH,

L. P. CLELAND.

Halcottville, N. Y., August 6, 1860.

BROTHER BEEBE: Please publish the obituary of brother and sister HAMILTON, by the request of the friends. Brother Hamilton died April 20th, 1855, aged 75 years, 4 months and 18 days; sister Hamilton died March 25th, 1860, aged 78 years, 3 months and 25 days.

Brother Hamilton was born in the State of Vermont, and was brought up an Episcopalian, until God called him by his grace. He removed to the State of Connecticut, where he married his wife, Anthony Burr; thence they removed to Dutchess Co., N. Y., and from thence to Lexington, Greene Co., N. Y. In this place God was pleased to call them out of nature's darkness into his marvelous light, and they both united with the Lexington Church, and were baptized by Elder Pettit. Some forty-five years ago, they removed from thence to Andes, Delaware Co., N. Y., and united with the Colchester church, under the pastoral care of Elder Woolsey. They continued with this church until the new measures were introduced in the church, and they could not fellowship them, and they, with a number of others, were constituted in a church now called the Andes church. In this church they continued worthy members, until God called them from this wilderness world. Sister Hamilton continued to meet with that church until a short time before her death. Their house was a home for the Old School Baptists. The writer of this notice has had many blessed opportunities in conversing with them on heavenly things. Brother Hamilton was deprived of his judgment some few years before he died, by reason of fits.

I was called to preach a discourse on each of their funerals.

My love to yourself and family.

ISAAC HEWITT.

Harford Co., Md., August 21, 1860.

ELDER BEEBE: With a heart stricken with sorrow, I send you, for publication in the *Signs of the Times*, the obituary notice of the death of my only daughter, SUSAN DENBOW, who departed this life December 5th, 1859, aged 25 years, 2 months, and 5 days.

Her disease was consumption, from which she was confined to her bed thirteen months and fourteen days. She was under exercise of mind for some time before she was taken sick, but kept it to herself. After she had been sick two months, her cousin went to see her, and, on parting with her, Susan said, "I would not mind to die, if I only was prepared." I was told of what she said, and I asked her some questions concerning the state of her mind. She told me she was a sinner, and dreaded the torments of hell.

There being preaching the next day, at the Old Baptist Meeting-House, I asked her if I should send for some one of the members to talk with her? Said she, "I have thought of it, but it will

be of no use; I know the Lord can save me, if he will; she put so little confidence in an arm of flesh."

She told me it was in her mind all summer before she was taken sick; she was going to die soon, and told what part of the grave-yard she wished to be laid in. This was in the middle of December, 1858. Her mind, from that time, appeared composed until March, 1859, when she wished to see brother William Grafton, who is our pastor. He came and talked to her, and prayed with her, and her burden of guilt was entirely removed from that time. She never told it for months, supposing her troubles would come back, as at other times.

Brother William J. Purinton visited her twice, by her request. He asked her if the Baptists were too old-fashioned a people for her? She replied no; and that God was just, let him do what he would with her. Then she feared dying hard, but all that fear was removed.

In August, she said to me, "Mother, don't you know I must go? try and give me up." I asked her if she had a hope of going to rest? Said she, "Sometimes I have." She said she wanted no funeral sermon preached; they could say nothing about her. She selected a hymn to be sung at her burial, which reads thus:

"Why should we mourn departed friends?
Or shake at Death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

She seemed to be composed, and longing for the time to come to depart; told me her affliction was sent on her for her good. Said she, "I am glad I have sense to believe it."

The morning of her death, seeing there was a change taking place, I said, "Susan, I think it is death. If it's the Lord's will to take you, are you willing to go?" "Yes, indeed; yes, yes! if it's now, I will not be here long."

She leaves a mother, father and brother, and numerous relatives and friends, to mourn their loss.

May the Great Shepherd of Israel sustain us under so severe a bereavement.

"'Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and, (blessed be His name!)
He takes but what he gave."

Yours, in the bonds of affliction,

ELIZABETH DENBOW.

Ulaca, Macomb County, Michigan,
July 23, 1860.

BELOVED BROTHER BEEBE: I am requested to send the following obituary notice for the *Signs of the Times*; please insert it for the satisfaction of the bereaved widow and mourning friends:

DIED, at his residence, in Troy, Oakland County, Michigan, July 25th, 1860, Elder NOAH R. LESTER, aged 76 years and some months.

I have been personally acquainted with the deceased for about 24 years. He was a man of sound mind, a clear head, good judgment, and when he was called on to decide in any case, either worldly or religious, it was generally correct. He was an unflinching advocate for all the fundamental doctrines of the gospel.

He preached and broke bread to the church the first Lord's day in this month, which was the last time we saw him alive, as his residence was remote from any of the members.

He has left a bereaved widow, several children and the church to mourn our bereavement.

May the God of all grace sustain us all under this sudden stroke of Divine Providence, is the prayer of

Your unworthy brother, if one at all.

D. H. BROWN.

Brunswick, Maine, July 30, 1860.

DIED, at Bowdoinham, July 22, sister JANE ROGERS, relict of Capt. George Rogers, who died about six months ago. Sister Rogers had passed her 76th year, but dropped down dead in a moment, without a struggle. She had been as well as any one of her age that I ever knew; but she has gone to that land where the inhabitants never die—where sickness and sorrow cannot enter. She was a decided Old School Baptist, and had been from the time she was born into the Kingdom, which I believe was ever since she was 12 years of age. She was a member of the first church in Bowdoinham many years. She was rooted, grounded and settled in the great fundamental principles of the gospel. She was quick to comprehend, and always one way, decided upon matters of truth. As a wife, she was kind and affectionate, and as a neighbor, obliging. She leaves but one son, who is married and lives on the old place. May God grant that her mantle may fall on him; he has always been kind and dutiful to his parents.

Dear Brother, God is calling the members of his church home, one by one, until but a very few are left; and there have been no additions for many years. Has the Lord forgotten to be gracious? Are his mercies clean gone forever more? O that the Lord would again build up Zion, and appear in his glory, is the prayer of one who loves his cause.

J. A. BADGER.

Associational Meetings.

SALISBURY, Md.—With Fishing Creek, Dorchester Co., Md., on Wednesday before the fourth Sunday in October, 1860.

KEENE, N. C.—With the church at Cross Roads, Edgecomb Co., N. C., on Saturday before the first Sunday in October, 1860.

OCONEE, GA.—With the church at Big Creek, 7 miles East of Watkinsville, 13 miles from Barnett's Bridge, on the Oconee River, Ga., on Saturday before the second Sunday in Oct., 1860.

YELLOW RIVER, GA.—With the church at Ozias, Henry Co., Ga., on the road leading from Flat Shoal to McDonough, on Saturday before the fourth Sunday in September, 1860.

GA.—With Crooked Creek church, Putnam Co., Ga., seven miles East of Bantonton, on Saturday before the second Sunday in September, 1860.

PRIMITIVE WESTERN, GA.—With the church at Sardis, Harris Co., Ga., on Saturday before the third Sunday in October, 1860.

LEXINGTON, N. Y.—To meet with the church at Otego, Otsego Co., N. Y., at 10 o'clock, A. M., on the first Wednesday in September, 1860.

LUCKING, Ky.—To meet with the church in Georgetown, Scott Co., Ky., on the second Saturday in September, 1860, at 10 o'clock, A. M.

UHARLEY, GA.—With Rockdale church, Floyd County, eight miles South-west of Rome, Ga., on Saturday before the third Sunday in September, 1860.

THE OLD SCHOOL BAPTIST CONFERENCE, OF MAINE, will be held with the church of North Berwick, York County, Maine, commencing Friday, the 7th day of September, 1860, or Friday before the second Monday in September, and continue three days.

THE MAINE OLD SCHOOL BAPTIST ASSOCIATION will be held with the church in Bowdoinham, Maine, in Bowdoinham village, commencing Friday, the 14th of September, 1860, and continue three days.

CONN'S CREEK, IA.—With Eagle Creek church, Boone Co., Ia., on Friday before the first Saturday in September, 1860.

LITTLE FLOCK, O.—On Saturday before the second Sunday in September, 1860, with Fairfield church, Butler County, Ohio, six miles East of Hamilton.

OKAW, ILL.—With Little Bethel church, in Mattoon, Coles Co., Ill., on Friday before the fourth Sunday in September, 1860.

Miscellaneous.

Associational Notice.

Otego, Otsego Co., N. Y., August 2, 1860.

DEAR BROTHER BEEBE: Please publish, in the *Signs*, that the Lexington Association of Old School Baptists will, by Divine permission, meet with the church at Otego, Otsego Co., N. Y., on the first Wednesday in September, at 10 o'clock, A. M.

Brethren from abroad are affectionately invited to attend; and the ministering brethren are particularly solicited to meet with us, as we are so much alone here.

Those coming by the N. Y. and Erie R. R., will stop at Deposit, where they will find teams, on Tuesday morning, to convey them to the meeting.

A. ST. JOHN.

Associational Meeting.

BROTHER BEEBE: We wish you to give notice that the Clover Association will meet this year with the Clover church, on Friday, the 14th day of September, at the School House, on the road leading from Georgetown to Bethel, in Clermont county, Ohio—some four miles East of Bethel.

J. C. BEEMAN.

Notice.

DEAR BROTHER BEEBE: Please to give notice, in the *Signs*, that the Old School Baptist church at Tuscarora, Juniata County, Penn., have appointed an Old School Meeting to be held at their meeting-house, near Millin, or Patterson Depot, to commence on the Saturday before the fifth Lord's day in September, 1860.

We expect brothers Barton, Purington, and other preaching brethren to attend. We cordially invite our ministering and other brethren and sisters to meet with us.

By order of the church,

JOHN P. SHITZ.

P. S.—Conveyances will be at Patterson Depot, on Friday, at 3 o'clock, P. M., to convey brethren and sisters to lodgings.

J. P. S.

August 2, 1860.

Notice.

Smyrna, Del., August 5, 1860.

DEAR BROTHER BEEBE: We have appointed Yearly Meetings this year, in Delaware, as follows, viz:

Cow Marsh church, commencing Saturday before the third Sunday in August, and continue three days.

Bryn-Zion, the following Sunday, the fourth in August, and

Bethel, the second Sunday in September.—Each to commence on Saturday, at 3 o'clock, P. M., and close on Monday.

Brethren and friends are cordially invited to attend. We have engaged some ministering brethren to be with us at each of the above meetings, and we hope others also will, if possible, attend.

In behalf of the churches,

E. RITTENHOUSE.

If it will not be asking too much, I wish you would re-publish a poem that you published some years ago, perhaps about 1851 or '52. It commences:

"Blest land of Judea, thrice hallow'd of song,
Where the holiest of memories pilgrim-like throng."

I have by some means or other lost it. I think it will be very acceptable to your readers.

Truly yours,

E. RITTENHOUSE.

Notice.

Church Creek, August 16, 1860.

BROTHER BEEBE: Please give notice, through the *Signs*, that the Salisbury Old School Baptist Association will meet with the Fishing Creek church, in Dorchester county, Md., commencing the Wednesday preceding the fourth Sunday in October.

Those coming by the way of Baltimore, will take the Steamboat *Hugh Jenkins* (which leaves Light street wharf, Baltimore,) Tuesday morning, at 7 o'clock, and arrive at Cambridge about 12, where they will be met with conveyances to take them to the meeting. Brethren and friends are affectionately invited to attend.

WHITEFIELD WOOLFORD.

Old School Meeting.

The Harford Old School Baptist church will hold a Yearly Meeting, at their Meeting House, in Harford, Harford Co., Md., on the first Saturday and Sunday in September, 1860, to begin on each day at 10 o'clock, A. M.

Elders and brethren, of the Old School Baptist order, are affectionately invited to attend.

By order of the church,

L. D. PATTERSON, Church Clerk.

Notice.

Franklin, Ia., July 13, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Conn's Creek Regular Baptist Association will be held with the Eagle Creek church, Boone Co., Ia., commencing on Friday before the first Saturday in September, 1860.

Brethren coming by public conveyance from the South, East, or West, will come to Indianapolis, and there take the Lafayette train to Zionsville, (where they will stop,) which is fourteen miles North of Indianapolis.

Those coming from the North will take the train running from Lafayette to Indianapolis, and stop at Zionsville.

Those coming by public conveyance will call on brethren A. Morris, J. Baker and J. Haslett.

A. B. NAY.

Notice.

Cincinnati, Ohio, July 14, 1860.

BROTHER BEEBE: Please publish, through the *Signs*, that the Little Flock Regular Baptist Association will meet on Saturday before the second Sunday in September, 1860, with the church at Fairfield, Butler County, Ohio, six miles East of Hamilton, commencing at 10 o'clock, A. M., on Saturday, and continue through Sunday.

We most cordially invite all Regular Baptist brethren, especially ministers of our order, to meet with us. Dear brethren, we are indeed small, but we desire to be fed on the sincere milk of the word, that we may grow thereby.

Brother Beebe, can't you come?

JOSHUA HOWELL.

REPLY.—We think it will not be in our power, this year.—Ed.

Notice.

Mattoon, Coles Co., Ill., July 9, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Okaw Association of Regular Baptists will be held the present year with the Little Bethel church in Mattoon, Coles Co., Ill., commencing on Friday before the fourth Sunday in September next.

J. M. TRUE.

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES, WASHINGTON, D. C.—The undersigned purposes opening a Select Boarding and Day School for Young Ladies, on the first Monday in September next, in the City of Washington. The superior advantages of this location will be readily appreciated by all, hence it would be needless to enumerate them. The course of instruction will be thorough, calculated to prepare young ladies for the duties of life, rather than to give them a superficial education. The number of Boarders will be limited to ten, forming a social family circle, under the immediate supervision of the Principal.

TERMS: Per Quarter of Eleven Weeks.—Board and Tuition in Common and Higher English, \$45.00; Drawing, and Painting in Water Colors, each, \$4.00; Painting in Monochrome, Encaustic, Grecian and Oriental, each, \$5.00; French and German, each, \$5.00; Latin, \$10.00; Music on Piano, \$2.00. Pupils are received at any time, and charged from the time they enter, but no pupil will be received for less time than one quarter. Payments quarterly, in advance.

REFERENCES: Elder P. Hartwell, Hopewell, N. J.; Hon. A. K. Hay, Winslow, N. J.; C. H. Bond, Esq., Trenton, N. J.; Hon. Wm. Pennington, Speaker of the House of Representatives, Newark, N. J.; Joseph Boggs, Esq., New York; Henry D. Sherrard, Esq., and Col. Fitzgerald, Philadelphia, Pa.; Joseph Grimes, Esq., Alexandria, Va.; James Towles, Esq., and Elder W. I. Purington, Washington, D. C.; Elder G. Beebe, Editor *Signs of the Times*, Middletown, N. Y.

For further particulars, address

MARY J. BOGGS, Principal,

July 9, 1860.

Washington, D. C.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1.50 per year, or, if paid in advance, \$1.50 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Thos. Dodson, CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

CALIFORNIA—Elder Thomas H. Owen.

DALAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Leeves, Thomas Livingston.

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IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Keister, D. S. Tonnehill, and J. S. Price, James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.

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MAINE—Elders William Quint, John A. Badger, Daniel Whitehouse, Deacons Joseph Perkins, Ezekiah Purington and Reuben Townsend.

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NEW YORK CITY—John Gilmore, 92 Sixth Avenue, and Thomas Graves, 80 Hudson st.

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NEBRASKA TER.—M. Barnes, P. M., C. W. Harding.

MICHIGAN—Elder James P. Howell, Thomas Swortout, A. Y. Murray, Ebenezer West.

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PENNSYLVANIA—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, Wm. H. Crawford, 521 North-Seventh st., Philadelphia, Abner Morris.

SOUTH-CAROLINA—Osmund Woodward.

TENNESSEE—Elders Peter Culp, Sion Bass, Henry Gossett, Jesse Cox, Joseph Peyton, James Hendrix, Pleasant Whitwell, James Nolin, William Carlise, Geo. Turner, and Edward Moreland, Amasa Ezell, John Phillips.

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Agents for the Signs of the Times.

center, Henry Thompson, Stearns S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odair, M. P. Lee, Eli Kittle, John J. Philpott.

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C. M. YULEE, Attorney and Counselor at law, and General Agent, Washington, D. C., Office No. 474 Seventh street, between E and F, opposite the Post Office Department, offers his services to the public in all branches of his profession. He will prosecute claims before Congress and the Court of Claims, attend to the settlement of accounts in any of the Departments, and collect debts throughout the District; also advise inventors of the patentability of their inventions, attend to Patent Cases in all stages of their progress, and to extensions, re-issues, interferences, appeals, &c., &c. Correspondence invited in relation to the foregoing subjects, and correspondents will please enclose a postage stamp to insure an answer.

REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala., U. S. S.; G. N. Fitch, Ind., do.; Joseph Lane, Oregon, do.; L. W. Powell, Ky., do.; Wm. M. Gwin, Cal., do.; A. G. Brown, Miss., do.; G. E. Pugh, Ohio, do.; Wm. Pennington, Speaker H. R. of U. S.; Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do.; Lansing Stout, Oregon, do.; John O. Burch, Cal., do.; Charles L. Scott, Cal., do.; W. R. W. Cobb, Ala., do.; Burton Craig, N. C., do.; Thomas B. Florence, Penn., do.; Charles H. Larrabee, Wis., do.; A. J. Hamilton, Texas, do.; Joseph Craig, Mo., John G. Davis, Ind., do.; J. C. Robinson, Ill., do.; John J. Jones, Ga., do.; J. R. Barret, Mo., do.; E. S. Martin, Va., do.; A. Rust, Ark., do.; W. H. English, Ind., do.; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida, Prof. Theophilus Parsons, Cambridge, Mass., Prof. A. D. Bache, U. S. Coast Survey, Hon. Preston King, of New York, Hon. Humphrey Marshall, Ky., Hon. G. W. Jones, Tenn., Hon. A. B. Greenwood, Com. Ind. Affairs, Hon. F. Bigger, U. S. Register, J. S. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas, S. S. Randall, Esq., Supt. Public School, N. Y., Wm. Patton, Esq., Washington, D. C., F. A. Benjamin, Esq., California.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1860.

NO. 18.

Written for the Signs of the Times.

A City on a Hill.

BY MARTIN G. ELLISTON.

I know a city on a hill,
Some twenty miles away,
Where God reveals his saving will,
Where Christians watch and pray:
A Bethel dear, a branch of Zion,
Replete with truth which saints rely on.

Her Records bear an ancient date,
In depth, e'er time began,
Nor can a creature emulate
Its more than angel plan:
In structure, standing, and foundation,
She stands on God's Predestination.

In prospect clear, and ardent zeal,
It soars to Pisgah's peak;
In hope and love, 'tis true as steel,
In faith and patience, meet:
Her Bulah joys and high position,
Give gospel clearness to her vision.

From thence, with eagle eye, she sees
All doctrine, true and pure,
Can understand divine decrees,
And Covenant mercies sure:
Securely fenced from worldly foibles,
She shapes her conduct by the Bible.

Her trusty scribes, for fifty years,
To wit: Lord, Hartwell, Quint,
On all her foes, and earthly fears,
Have set a face of flint:
The last one nam'd is yet her pastor,
A faithful servant to his Master.

Her office, hearers, too, I know,
Old Jacobs, sage and grave,
Whose whole demeanor goes to prove
Jehovah's power to save:
And brethren more, I soon could mention,
Are there combined for truth's extension.

I also know some sisters there,
Benevolent and kind,
In all those gifts of grace, so rare,
As not one whit behind:
Daughters of Israel, nursing mothers,
Who shine resplendent as the brothers.

A truer church I do not know
Upon this darkened sphere;
And, often as I can, I go
To taste her heavenly cheer:
Nor am I ever disappointed
When there, among the Lord's anointed.

Herself, or man, I do not praise
For all these honors great,
But God, who did his people raise
From nature's low estate:
Yes, Him, who never sleeps nor slumbers,
Who keeps all Israel's scattered members.

And lo! when first I saw that place,
What change from gospel dearth!
How sweet the sounds of sovereign grace,
To jarring *dins* of earth!
A contrast great, from scripture manglings,
College sophisms, and vulgar janglings.

An Elder Cox was holding forth,
In gospel strains the best:
The fitness, beauty, glory, worth,
Of Zion's promis'd rest,
Coeval with the brazen mountains,
And ceaseless as its feeding fountains.

Full eight long years had o'er me gone,
And I had never found
That manna, sweet, to feed upon—
That certain "joyful sound":
But all was laid on man's behavior,
To mend the work of half a Savior.

At length, the time, auspicious, came;
To me a hand was sent
With viands rich, in Jesus' name—
To me the "SIGNS" were sent:
To me they proved a precious volume,
Diffusing joy from every column.

The "SIGNS OF THE TIMES," thought I, the
How appropo the name, ["SIGNS,"]
Yea, more, how beautiful the lines!
How full of heavenly flame!
It gave me better inspiration
Than would new wine's intoxication.

It told me of a gospel dear
In this, my chosen land;
The Spirit's work, a home, Mount Clear,
A Temple near at hand:
I cannot tell my exultation
When thus apprised of such salvation.

The whole creation seem'd to vie
With blessings I receiv'd,
And full fruition seem'd as nigh
As when I first believ'd:
While richer far than dews of Hermon,
Were conversations, prayers and sermon.

And since that Ebenezer day,
Full sixteen months have passed,
Midst all those troubles by the way,
Which plague us till the last: [us,
But O how grand! though worlds should hate
From Christ there's naught can separate us.

Be patient, then; throughout the world,
Thou "City on a Hill,"
With Old School Banners all unfurl'd,
Reflect his glory still:
The shout of victory looms before us,
When countless throngs shall swell the chorus.
DOVER, N. H., Feb. 14, 1860.

Correspondence.

Bristo, Va., August 7, 1860.

DEAR BROTHER BEEBE:—The enclosed letter was shown me by brother Grimes, and appearing to me to be a very interesting one, I obtained his consent to send it to you for publication in the *Signs*. It was written by a young man only nineteen years of age, who was baptized by brother Purlington in Alexandria last May, on his return from the Baltimore Association, and who is now a member of the church at Upper Broad Run. He perhaps never heard an Old School Baptist preach until about two years ago, when he heard me at Upper Broad Run. The letter was written with no idea of its publication, and it is without his knowledge I send it to you.

Yours, truly, R. C. LEACHMAN.

Warrenton, Va., July 25, 1860.

DEAR BROTHER GRIMES:—Your welcome and interesting letter of the 12th inst. arrived just in time for me to have the Church Letter at Broad Run the next day. I had almost given it out for this meeting, but, as I hoped, found it in the office Friday morning, and was much pleased to receive it; I assure you it met with a hearty welcome. It was such a letter as I now, through the goodness and mercy of God, only love to read and delight to receive, viz: one that spoke of my gracious Master's kingdom and his people.

I conceive it to be a great blessing and comfort to the people of God to be allowed the privilege of communicating their feelings and trials to each other; and of speaking of their blessed Redeemer, the Holy One of Israel, of his mercy and grace towards them. It is the only theme that interests, or *should* interest, them: as Jesus has said *his* kingdom is not of *this* world, and he and his people are *one*, neither is their kingdom of *this* world; moreover he has said, "They (his people) are not of the world, even as I am not of the world." So you see, my brother, God's people have no connection with *this* world, and as I firmly believe the poor, despised, persecuted and afflicted Old Baptists are those people; hence I say, nothing interests them so much as to talk or write to them about God—his mercy, power and goodness. "Whom have I in heaven but thee; and there is none upon the earth I desire besides thee"! Whatever our treasure is, that we love to speak

about and hear spoken of more than anything else. That treasure is different with different people. With the miser it is gold; monarch, fame and power; with the Arminian, if I mistake not, it is money and *their, or human, ability*; but with the people of God, it is Christ and him crucified. He is all in all, and where the treasure is, there will the heart be also. You don't find the Old School Baptists writing about what they have done, and how much good they intend doing with such an amount of available means. No, far from it; they would be ashamed to speak if it was about what *they* had done or could do; but it is the Lord and his works they love to speak and write about; hence they are not ashamed—for in him they have great boldness of speech.

Brother Grimes, how truly we old Baptists can testify to this expression of our Savior; "for without *me* ye can do *nothing*." Yes, my brother, what could we poor helpless creatures do without him? What defence could we make against the adversary, except the Lord should be our helper? What would we know of his precious word, except he had given it? How are we kept from the power of sin and darkness but by the power of God? I might multiply here, proving our entire dependence upon the Lord—our nothingness without him, but will end it with David's supplication, "Unto thee will I cry, O Lord, my rock; be not silent to me; lest if thou be silent to me, I become like them that go down in the pit."

I am still troubled with doubts and fears; my doubts are so great sometimes as to make me conclude certainly I cannot be a child of grace; if I were I would not have such thoughts—would not, *could* not be so sinful; my heart would not wander so far from every thing spiritual. I feel so cold sometimes—so indifferent, as it were, and have occasionally so little upon my mind—that is peculiarly interested in anything. Do you think any one can have these feelings, and be a child of light? I fear not. I really think, at times, there are none like me; and if I am among the redeemed, surely I am less the least. But one thing I do know, and that is, I am a sinner, and certainly the chief; and if I am ever saved, it will be nothing less than God's sovereign grace that will do it. If it depended upon any merit of mine, I know I should be eternally banished; but, thanks be to God who giveth us the victory through our Lord Jesus Christ, my life is in his hands, and that he works all things after the counsel of his own will; and that if he has begun a good work, he is able to perform it unto the end; and, though sent to hell, let me still say, "Thy will be done." One day in the courts of the Lord is more pleasant to me than a thousand years would be in the camps of the enemy.

The "New School" have recently had a considerable kindling (Isa. l. 11,) in the way of a twelve days' meeting, out at Broad Run (old). I am told they labored very hard to get up an excitement, and succeeded in gaining fourteen converts. The pastor, Rev. W. D. Thomas, of our town, was assisted by the Rev. Mr. Biting of your city. During the meeting, our dear brother Leachman's appointment came round, and we had quite a refreshing little season of it. Sunday some of the brethren thought we would not have as large a number as is usual that day, on account of the New-School meeting being only four miles below, and people generally like to follow the crowd; but in this we were mistaken, as we had quite a full house, and brother L. preached a very powerful sermon, Acts iv. 11, 12. It was certainly in power and much assurance; he completely uprooted the Arminians—stem and branch. I can't account for the opposition to such as that, except it is said, They shall have eyes and see, and shall not perceive; ears and hear, and shall not understand. The preaching of the Cross is to them that perish foolishness; they neither understand it, neither do they receive it; and their fiery opposition only makes the blaze the more refulgent, and so clearly proves that the natural man receives not of the spirit, and neither can he know them, because they are spiritually discerned. "What man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man but the spirit of God."

Now, bro. Grimes, I think here is a strong post (if I may so express it) in the Christian's evidence of his being *born again*, and that of *God*—for if he receives the preaching of the cross, not in the words which *man's wisdom* teacheth, but which the *Holy Ghost* teacheth, he may rely upon it from the above quotations—that there is something more in him than the natural man has; and if he can discern spiritual things, he must have a spiritual ear, and if *that*, he has something all the *theological colleges, D. D.'s, camp or protracted meetings in christendom* could not have given him. It being a *spiritual gift*, must, of necessity, emanate from a *spiritual source*, and that source is *Christ*; in him the hope of glory. Nor if the *spirit of God* dwell in him, he must be a *child of God*; "for as many as are led by the spirit of God, they are the Sons of God." Nor if any man have not the *spirit of Christ*, he is *none* of his; hence I conclude that all who oppose the doctrine of Christ, that will not endure sound doctrine, but heep to themselves teachers having itching ears, teaching for doctrines the commandments of men; setting aside the cross of Christ through their vain philosophy and deceit; amalgamating church and state; run-

ning after the Beast and his image; setting up auxiliaries to the church which they call nurseries, means of grace, &c., contrary to the express command of our Savior, who says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book"—are none of Christ's—but are of their father, the Devil, and the works of their father, they will do. I acknowledge this rather positive language for a young disciple; but my experience, and what revelation it has pleased God to give me of his precious word, will, I think, be able to substantiate my remark. To the law and to the testimony, if they speak not according to this, it is because there is no light in them.

Do not think I am setting myself up for a teacher—far from it—for I must needs be taught myself the first principles of the faith of God's elect. I often mourn my want of knowledge of God's word; but he knows what is best for his people and his declarative glory. If he wishes to make his power known in me, he will do it in his own set time. Let me trust everything with him, and pray that I may be kept from the power of Satan, and that I may humbly walk as becometh a follower of the meek and lowly Jesus, "and be found in him not having my own righteousness, which is of the law, but that which is through the faith of Christ—the righteousness which is of God by faith"—putting away the cares and lusts of this world, and minding only those things which appertain to the kingdom of our dear Redeemer. Then, brother, if God be for us, who can be against us? Wherefore let us stand fast in the liberty wherewith Christ has made us free; and buckling on the whole armor of God and the shield of faith, taking the sword of the spirit, which is the word of God, as our weapon, let us walk forth with all boldness, in nothing terrified by the assaults of the enemy, who "goeth about as a roaring lion, seeking whom he may devour." When we are weak, then all are strong through faith in the Great Captain of our salvation; he is a strong tower into which the righteous flee and are safe—a sure help in time of trouble, and the strength of his people. He has said, "Even to hoary hairs I will carry you,—fear not, for I will never leave nor forsake thee." And again, what another comforting promise to the poor, thirsty, weary and tempest-tossed pilgrim—"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right arm of my righteousness." O! that I could praise my God as I ought, that I might be like him, and be clothed in his righteousness, which is without a wrinkle—without a blemish!

But I must bring this letter to a closing point, least I weary your patience; I might say more, but probably none to your comfort, and if I have said anything to it, think not it's any to my credit; you know the Lord directs the thoughts and prepares the answer; so if you find anything worth the paper, I want him to have the praise—for "what have I, that I have not received?"

Through the tender mercy of a kind and protective Providence, I am this day permitted to record my nineteenth birth-

day. About seventeen years of that life I was led captive by the Devil at his will, drawing sin as with a cart rope, and rolling it under my tongue as a sweet morsel, until, as I trust, it pleased God to open my blind eyes, and pluck me from the burning brand; and, as I hope, by his grace, "brought me up also out of the horrible pit—out of the miry clay, and set my feet upon a rock, and established my goings." Whether I shall see another birthday or not, is not for me to decide; I leave that entirely with the Lord. When he has finished with me I shall go, be that when it may.

"Plagues and deaths around me fly,
Till he bids, I cannot die."

Many thanks are due you and your worthy family, for your kind invitation to me to make your house my home whenever I came that way. I shall ever remember the kindness shown me when with you before, and only regret it is not in my power at our Association to throw open to you and yours, and all old Baptists that could get in the doors of my house also; but you know how that is. So a grateful heart is all the return I can render for such kindness. Whether I have a house or not, I do hope you all will come. If the Lord's willing, I shall expect to meet you all there on Thursday morning.

I am obliged to your friendly family for their kind remembrance of me in your letter, and, wishing to return them a like remembrance in love, I now bid you farewell. And now, brother, may we ever be mindful of our high calling; and in whatsoever we do let us have an eye single to the glory of God, to whom be all praise glory and honor, both now and forever, amen. May the Lord strengthen by his grace—lead us into all knowledge of his truth—guard us from the enemy—cause us to live to his glory, and at last save us, is the prayer of your brother in tribulation.

S. A. TENNILL.

*Hamilton, Butler County, Ohio, }
August, 1860. }*

BROTHER BEEBE:—Allow me through your columns to say to the brethren and sisters of Boone, Henry and Shelby counties, Ky., that I arrived at home, on Monday, July 23, and found my family all well, the child of which I spoke, which was sick when I left, had fully recovered, thanks be to God, who has said, He will be a father to the fatherless, and the widow's God. I have never left my wife and little ones but what they have been cared for by Him, who feeds the ravens and protects the sparrows, and who holds all events in his own hands. His eyes are on the righteous, and his ears are open to their prayers.

Dear brethren and sisters, I must say I enjoyed my visit much while I was trying to speak of the good things which pertain to the kingdom of our God. I never felt my own weakness more nor was I ever more divinely aided by him who said, "Lo, I am with you always; even to the end of the world." I spent some twenty-four days in trying to preach some twenty-five or six times; and I wish to say to brother Humston, I was sorry when the time came that we had to part. I had felt very sensibly the sweetness of that hymn which begins,

"Blest be the tie that binds," &c.

Brother Humston, of Kentucky, and myself, contemplate a visit east, and we expect to go to the city of New York, if the Lord will. We think of passing through Ohio, and striking Pennsylvania not far from the National Road. If any brother who feels interested in aiding such brethren as preach Salvation by grace, will give us information whether there be any Old School Baptist churches in Western Pennsylvania, we will receive it as a kindness. We shall then pass into Virginia, and spend some little time with brother Humston's relatives and the Baptists of that vicinity, and then proceed on through Maryland, Delaware and New Jersey, to New York City. Should any of the brethren of Baltimore Association, or Old School Baptists of those States see this, and desire that we should pass through their neighborhoods, they will write to brother N. A. Humston, Port Royal Henry co., Ky., or to me, at Hamilton, Butler co., Ohio.

SAMUEL CLARK.

DEAR BROTHER BEEBE:—As I have some space left, I will write a few words more, and leave it at your disposal. I cannot have a better subject to dwell upon, than that of the Word which was made flesh, and dwelt among us, and we beheld his glory; the glory as of the only begotten of the Father, full of grace and truth. This is the Word of Truth which we preach. Upon him, Isaiah said, should be laid the key of the house of David, and he shall open and no man shall shut; and he shall shut and no man shall open. And I will fasten him as a nail in a sure place, &c. And he shall be for a glorious throne to his Father's House. He came down from heaven, in the fullness of time, invested with all power in heaven and in earth, to open to the understanding of his people that plan of salvation which secures to all the heirs of God an inheritance which is incorruptible and undefiled, and that cannot fade away, which is reserved in heaven for them who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. He is as the nail fastened in a sure place. The poor soul who has lost all confidence in the flesh, and is on the brink of despair, crying, Lord, save, or I perish—Jesus, thou Son of David, have mercy;—who has seen every refuge cut off, and every avenue closed up, and sees no way in which he can be saved without impairing the justice of God. The scriptures declare to him, By the deeds of the law, no flesh shall be justified. Its sentence thunders in his ears, and he gives up all for lost. Thus the Lord has made him willing in the day of his power, to look to Jesus as the Author and Finisher of his faith, and he receives Christ and his atonement truly, as a nail fastened in a sure place, as the rock on which to build his hope, and as the sure foundation against which the gates of hell cannot prevail. He now ceases from his own works, and enters into the rest of Christ's atoning blood. Now he can look upon the redemption which is in Christ Jesus, as complete. He believes that Jesus has made an end of sin, and made reconciliation, and brought in everlasting righteousness. He does not view Christ as having done all that he means to do, and now waiting for the sinner to do the

balance. The text says, They shall hang upon him all the glory; and this is the desire of every soul that is born of God. They look upon the atonement of Jesus as finished, and so did the apostle when he said, "For by one offering he hath perfected forever them that are sanctified." And, by his own blood he has entered in once into the holy place, having obtained eternal redemption for us (the church). Though he were a Son, yet learned he obedience, by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him. Truly our God is a Rock, and all his works are perfect. And can we not, dear brethren, say, sensibly and feelingly, and experimentally, with Peter, There is salvation in no other, for there is no other name under heaven given among men whereby we must be saved. The Word was made flesh and dwelt among us; and we beheld his glory. The poor soul has a view of the glorious fulness there is in Christ to save, unto the uttermost, all who come unto God by him. So grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. The soul is made to acknowledge with humility and gratitude, that all that he is, he is by the grace of God. By grace ye are saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. What then is so sweet and heavenly for a child of God to talk and sing of, as the fulness of the grace which is in Christ Jesus; not only a fulness to save him; but he looks forward to the top-stone, and rests upon the divine promise that the headstone shall be brought, with shoutings of, Grace, Grace unto it. So, brethren, a remnant shall be saved, according to the election of grace. An experimental acquaintance with these precious truths leads to obedience.

Yours in hope of eternal life,

SAMUEL CLARK.

Huntington, Tenn., Aug. 3, 1860.

DEAR BROTHER BEEBE:—Through the goodness of Almighty God, I have been spared to see another year roll around, and to send a remittance to you for your valuable paper. It is a medium through which all the people of God can converse. I am well pleased with the communications of the dear brethren and sisters, the editorials and doctrine, in general which they contain. I do not know how I could do without the *Signs*, for they bring me good news and glad tidings of great joy. How thankful should we be to the Great Giver of every good and perfect gift for his fatherly care of us, from our infancy to the present time. He has brought us, by his kind and protecting providence, through many dangers and trials, by us both seen and unseen. His eye, that slumbereth not, hath watched over us for good. We have passed through deep waters of affliction, and as we passed they have looked dark and dreary; but his promise has sustained and cheered us.—Blessed be the name of the Lord.

Dear brethren and sisters in the Lord, (if your unworthy sister may so address you) I feel a love for all God's dear children—the precious lambs of Christ's fold who are taught by his spirit—for it is written, All thy children shall be taught of the Lord, and great shall be the peace

of thy children. Then let us not fear nor shrink from contending for the faith which was once delivered to the saints. I believe God's people are and have been a persecuted people in all ages of the world, and will be as long as there is one remaining in the earthly house of this tabernacle. But the promises are all to that poor and persecuted people, of whom the Lord said, I will leave in the midst of you a poor and afflicted people, and they shall trust in the Lord. Then let us trust in and wait upon the Lord. They that wait upon the Lord shall renew their strength; they shall run and not be weary, and walk and not be faint. Though we have many conflicts and troubles in this world, yet if we are the children of God, we shall soon be done with them.

Brethren and sisters, though we be strangers in the flesh, God will gather his little flock as the redeemed of his Son. Christ told his disciples when on earth with them, If he went away he would send the comforter, which would guide them unto all truth. And again he said, If the Son shall make you free, ye shall be free indeed. Nothing short of the truth can make us free, for thy word is truth. God's people love the truth; they search for it, knowing that the truth only can avail them anything in the coming day. The Lord has said that he would be with us in six troubles, and not forsake us in the seventh. Young Christians, look at this great and precious promise. When in fiery trials let us not murmur; they are not to be compared to what our Savior endured when on earth; yet not a murmuring sound fell from his lips. He bore all patiently. And Oh! brethren and sisters, let us try, by the grace of God, to endure all our trials and afflictions with humble submission to the Divine will. The apostle says they are but for a moment, and work for us a far more exceeding and eternal weight of glory.

I remain your unworthy sister,
ANN ALLEN.

Fletcher, Ohio, Dec. 31, 1859.

MUCH ESTEEMED BROTHER BEEBE:—Another year has gone by, and I am as poor and as helpless a creature as when this year begun. I can only look back on the past with regret that I have lived at so great a distance from Jesus, who has ever been my preserver, my conductor in this unfriendly world. O, that I could begin with the new year to live more to the honor and glory of God, not minding the things of the world, but look forward to the coming of the dear Redeemer, when he shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you."

I wait in hope, and look above;
My house, not made with hands,
Can never be dissolved or fall;
This heavenly building stands.

But I will close by saying that I wish the continuation of your paper, the *Signs of the Times*, for another year; for it is the only way by which I can hear from so many of God's dear children that are scattered over the world.

REBECCA M. ROBBINS.

Abingdon, Knox Co., Illinois,
July 27, 1860.

DEAR BROTHER BEEBE:—I have for some time thought of writing to you in reference to the cause of truth, but

having been for many years afflicted in body, so I can hardly write, and when I do it is with great pain, and my communications are not such as please me, much less the scholar and good writer; but I do like to see well written pieces. Our order of Baptists are accused of being on the back ground, in point of wisdom, and perhaps are in some sort in worldly wisdom. But God is the great heavenly teacher, and all his children are heavenly taught; and if they lack worldly wisdom, they do not divine. Paul says, 1 Cor. ii. 4, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: But we speak the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew," &c. So that as far as worldly wisdom is concerned in advancing the kingdom of Christ, I have no faith in it. And if men of that sort can boast and glory in what they can and are doing, I will boast and glory in Christ, and what he is doing; for Paul says, Let no man glory in men: and he that glorieth, let him glory in the Lord. And we preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake. Such was Paul, and such are the ministers of Jesus in this day. But there is a class of professors in this country differing with Paul and with bible Christians; and in our town they have introduced, under the name of a Fair, the gambling grab bag, ice cream, sweet cake, post-office, dolls, mitten, &c., &c., all of which is too low to be talked of under the name of religion, and is a burlesque on the religion of Jesus Christ. Yet money being the great object, no matter what means to get it, if paid to the preacher or some such thing, the ends to which it is applied justifies the means to get it, and anything will do so it be popular. Those people tell us that religion is easily got, and easily lost; it is offered on conditions to the sinner, &c., &c. God having done his part, and if man will do his part, he will be saved. But if I know anything of the way of life and salvation, it is Jesus Christ and him crucified, the way, the truth, and the life. And my part, if I had any, was to know the weakness of myself, the utter inability of doing the first good act to obtain eternal life, and to help, by my sins, nail the blessed Jesus to the cross, for his soul was made an offering for sin; he was delivered for our offences, and raised again for our justification. And as to who will or will not be saved, Peter says: "The promise is to you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." And: "As many as well ordained to eternal life believed."—Acts xiii. 48. But Jesus said, "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." But the class spoken of above say they may perish, for they may fall from grace and be lost. They say the creature must choose Jesus,

or life and holiness. Jesus says, You have not chosen me, but I have chosen you.—John xv. 16. They say, we must act faith; Paul says, Jesus is the author and finisher of our faith. They say, we must repent; Peter says, Jesus is exalted a prince and Savior, to give repentance to Israel, and the forgiveness of sins. They say if you will do certain good acts Jesus will save you. Paul says, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. They say if you will repent, believe and be baptized, you shall be saved. Paul says, by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works which God hath ordained that we should walk in them.

They say, through the operation of water, in baptism, the child is born again. John says, born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. They say the creature must be baptized in order to have its sins remitted, when in fact the sins are forgiven, and for that reason they should be baptized, for he that believeth on the Son, is not condemned; therefore there is no sin left to its charge, after belief to be remitted; hence could not be remitted by baptism, as far as Peter's words are concerned. Philip said to the Eunuch, If thou believest with all thy heart, thou mayst; he said, I believe Jesus is the Christ, and John says, he that believeth that Jesus is the Christ, is born of God. They say, the child of God may sin. John says, whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.—They say any and everybody may come to Jesus. Jesus says, No man can come unto me except the Father which sent me draw him; and I will rise him up at the last day. They say, God's will is that all, even everybody might be saved, but notwithstanding some will be lost. But has not our God power equal to his will to carry out his will? The God of the bible is not such a God as they represent theirs to be. The word that goeth forth out of my mouth, shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereto I send it. See Isa. 55-11. And Jesus came to seek and to save that which was lost—he came a Savior, to save his people from their sins; will he be able to do it? Yes, truly for he is God. Did he do the work he came to do? Truly he did, as it is written of him. Then, said I, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second; by the which will we are sanctified, through the offering of Jesus Christ, once for all. For by one offering he hath perfected forever them that are sanctified. And God has witnessed, saying, this is my beloved Son, in whom I am well pleased. John 17, -1. 2. 3. 4. Father, the hour has come, glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know the only true God, and Jesus Christ,

whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And after the resurrection, Jesus said, All power is given unto my hand, both in heaven and in earth. What more is needed? Jesus has both the power and the will to save his children.—2 Peter, iii. 9. The Lord is not slack concerning his promises, as some men count slackness; but is long suffering to usward; not willing that any should perish, but that all should come to repentance. [What any?] Why, the us is spoken of any of the children. But there is a class which are not his children, not embraced in the "any and all" spoken of above. Jesus said to them, Ye do the deeds of your father. They say, God is our Father. Jesus said, If God were your Father, ye would love me; ye are of your father, the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him, &c. These people stumble at the word, being disordered, whereunto also they were appointed. See 1 Peter, ii. 8, and Jude iv.—Who were before of old ordained to this condemnation, ungodly men, &c., &c. What, says Paul, (see Rom. ix. 22,) if God willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction. Also, 23 and 24,—And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory; even us, whom he hath called, not of the Jews only, but also of the Gentiles. Then I am led to this truth that God will have mercy on whom he will have mercy, and whom he will he hardeneth; and it is for the creature to be reconciled to the will of God, as Paul says, We pray you, in Christ's stead, be ye reconciled to God. Let God do what ever he pleases, and it is all right; this is the very spot where every child of Jesus should get to see their own sinful heart just as it is, and see God supreme, having a right over all to do as he pleases; none daring to say, Why dost thou? &c.

But I must close. May the great God enable all his children to understand his will, his purposes and execution of the same, and be reconciled thereto, is the desire of
B. BRADBURY.

Ordination.

Brother J. C. MEARS, of Masangoes church, in Accomac County, Va., was set apart to the work of the gospel ministry by solemn ordination, on the 30th day of August, by a presbytery, called by the church of which he was a member and licentiate, for that purpose.

1. The Council, consisting of Elders G. W. Slater, L. A. Hall, and Thos. Waters, organized for the purpose, on Wednesday, the 29th, by electing Elder THOMAS WATERS Moderator, and Elder L. A. HALL, Clerk.

2. Brethren of our order present were invited to a seat in the Council.

3. The candidate was examined publicly, in regard to his Christian experience, call to the ministry, and his views of the doctrine, order and practice of the gospel. On all of which points the Council obtained the most perfect satisfaction, as also of his unblemished reputation in a moral point of view.

4. Whereupon it was Resolved, unanimously, that we proceed to Ordination, in the following form and order, viz:

The Ordination Sermon was preached by Elder G. W. Slater, from Judges v. 4, 5. Ordaining prayer by Elder G. W. Slater, with the laying on of hands by Elders Hall, Waters and Slater. Charge by Elder G. W. Slater. Right hand of fellowship by Elder Thos. Waters. Singing and benediction by the candidate.

The meeting was held three days, and the season was remarkably pleasant, and the assembly large and orderly.

Brother Mears gives promise of great usefulness in his high and holy vocation. His views of gospel truth are clear, and his gift strong and impressive. May the Lord make him as a defenced city, an iron pillar and brazen walls, against the powers of darkness, and a son of consolation to those who are of the household of faith.

Circular Letter.

Corresponding Association of Virginia.

The Old School Baptist Corresponding Association of Virginia to those corresponding with us, whether as Churches, Corresponding Meetings or as Associations, would address this, our epistle of love, and would pray that grace, mercy and peace may be unto you:

BRETHREN—In addressing you at this time, seeing that we are fellow citizens of the same general and civil government, as well as professed subjects of the same heavenly or religious kingdom, and seeing that the present exciting agitation which rages through our country on the subject of slavery, and which threatens to disrupt our general government, and, therefore, to mar our peace, our privileges and our free intercourse throughout the land, it may not be inappropriate nor unreasonable to present a scriptural view of slavery as the subject of this address. Especially so, seeing that this agitation is principally based on certain religious positions taken and inculcated with extraordinary zeal. Witness the fact, that delegations from religious bodies in England and Scotland have been sent to this country to urge upon their brethren here to exert themselves to put down slavery; and religious bodies here laying down the principle for their respective connexions, that the holding of slaves shall debar persons from all fellowship, or if they do not carry it out to that full extent, (as in one recent case,) they declare the holding of slaves to be a grievous sin, which should be avoided. Witness the ministry of different denominations leaving—we will not say the word of God, for we know not that they ever preached it, but leaving sinners around them untaught of any way of salvation, that they may occupy their attention by preaching the great evil of slavery, and a crusade against it; and forgetting the declaration of Christ, "That all they that take the sword," (that is, in His cause,) "shall perish with the sword,"—they have urged even the employment of *Sharp's rifles* and *pikes*, and have proclaimed justification to those who should butcher the masters and their families to free the slaves. All this under the name of the christian religion. This would be enough to make Old School Baptists tremble, if they loved their lives and worldly safety more than they did their religion. For our religion, in its doctrine and practice, is as offensive to them as is slavery. It would be just as likely to injure them in person or property, for an Old School Baptist to settle among them as it would for a slaveholder and his family to settle among them. Hence so soon as these crusaders can bring the general government to take a decided stand in opposition to slavery in any of our national domains, then look out for a like crusade to bring Old School Baptists to a conformity to their views of religion. From these considerations we think our brethren will not object to our setting forth what we believe the scriptures teach on the subject of slavery.

We will call particular attention to that portion of scripture found in 1 Tim. vi. 1 and 2: "Let as many servants as are under the yoke count their own masters

worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort." This is the doctrine which Paul commanded Timothy to teach, and thus enjoins it as a duty upon all gospel ministers so to teach. He adds, versés 3 and 4: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife," &c. How correct was the apostle in his delineation of the character of the anti-slavery teachers of our day, and of the effects of their teaching, as in the 4th and 5th verses; for it can be nothing short of dotage in these learned teachers to deny the full recognition of slavery in the scriptures as being of *God's appointment*, and brought into existence by his benign providence, acquainted as they are with ancient history and with the original languages. As this teaching, which is contrary to the doctrine that is according to godliness, has been so abundant in our land, and the minds of our colored brethren who are under the yoke have thereby been abused, it would be well to examine the scripture testimony on the subject, that their minds as well as the minds of others may be disabused and be prepared to receive the teaching which the Apostle enjoins.

The first testimony we have on the point is in Gen. ix. 25-27, where Noah prophetically denounces upon Canaan the sentence that a servant of servants shall be unto his brethren; and repeats that he shall be the servant of Shem and also of Japhet; to us showing that the servitude of that race to whom in God's providence was assigned Africa, should extend both to the Asiatics and to the Europeans. And as he was to be the servant of Japhet whilst he dwelt in the tents of Shem, it seems to have reference to the time of the Gentiles occupying the tents of Israel in a gospel sense; that is, the gospel churches. Hence, it clearly points to this day.

The next case we will refer to is that of Hagar, Sarah's handmaid—Gen. xvi. She, according to Gal. iv. 22-34, was a bond-woman; and her son which she bear even to Abraham, partook of the same relation which she bore in the family—that of bondage—and, therefore, could not be heir with Isaac, the son of the free woman. When Hagar fled from the face of Sarah, being hardly used by her, and the angel of the Lord found her, did he say to her, Hagar, you are right in coming away from bondage, and I will direct you so that you may escape without being re-taken by your master? No. He said: "Return to thy mistress, and submit thyself under her hands." Any one who believes in the revelation of God, must believe that the angel of the Lord, coming directly from heaven with his message, must have been right; hence, brethren, you must believe that the contrary teaching of Abolition preachers is not from God, but is false.

The next reference to servitude or slavery we will notice is in Gen. xvii. God, in establishing the covenant of circumcision with Abraham, says, verse 13: "He

that is born in thy house, and he that is bought with thy money, must needs be circumcised." Here slavery, a property right in servants, is recognized of God, without any prohibition or disapproval of it; and that in a covenant that was to extend to all Abraham's posterity. Again, in the law of ten commandments, slavery is sanctioned as existing among men, both in the fourth and tenth commands.—Ex. xx. God in the law neither commands nor prohibits the holding of slaves, but sanctions it. As sin is defined as the transgression of the law,—1 John iii. 4—we boldly deny that slavery is a sin. True, some would establish a higher law than God's revealed law; and the more honest of them have repudiated the scriptures and the God of Abraham. That is consistent; for if they would have the world governed by their law, they must first dethrone the God of heaven.

God, as the King and Lawgiver of national Israel, whilst he forbids their ruling with rigor over their poor brethren, and treating them as bond-servants when sold to them for a term of years, yet commands that their bond-men and bond-maids should be of the heathen and of the strangers that sojourn among them and of their families; of them he commands, "Shall ye buy, and they shall be your possession; and ye shall take them as an inheritance, for your children after you, to inherit them for a possession: they shall be your bond-men forever." See Levit. xxv. 39-46. Here God establishes slavery by law. Let us go back and review these proofs of slavery, being an institution approved and appointed of God. 1st. In God's first, by inspiration appointing the institution of slavery through Noah, the second father of the human family, instead of through Abraham or Moses, evidently appointed it not as a religious institution, but as one belonging to the governments of this world. In the second place, the relation of master and servant is a family relation as well as one of property. Those bought with money as well as those born in the house were to be circumcised. There is in our country, where the seeds of disaffection, sown by Abolitionism, has not taken too deep root, between the white and colored parts of the family, a family attachment and confidence, a family tie. The servant feels that in his place in the family circle, it is his home—a home to which he may come, when fatigued and hungry, for rest and food; when sick, for nursing; when decrepit, to be cared and provided for, without any anxiety on his part—such a home as he knows not when freed, even if he has a family and a hut and land of his own, when disabled by sickness or age, he has not his necessities provided to his hand, nor the judicious care and nursing which his white mistress bestowed on him in his slave home. So that the family tie must be broken, and the Southern citizen must be bereft of part of his family, as well as of his property, before he can enjoy equal rights in the Territories or live in quiet in the States, according to the position of many.

In the third place, let us examine more fully the prophetic declaration contained in Gen. ix. 25-27. The declaration that Japhet shall dwell in the tents of Shem, and the declaration that Canaan shall be his servant, are both alike prophecies, and both have been being fulfilled for these

eighteen hundred years. But the blessing of Japhet and the cursing of Canaan, is what we would particularly notice. In reference to the blessing, God promised to Abraham that in his seed should all nations of the earth be blessed. That seed is Christ. Hence the blessing is spiritual, and therefore we have said that Japhet's dwelling in the tents of Shem was spiritual; that is, related to the Gentiles having the gospel church among them. On the other hand, the curse pronounced upon Canaan was like the curse pronounced upon the ground, both related to this world. As the earth was devoted to thistles and thorns as its natural production, so Canaan was devoted to servitude. As the curse of the ground is a real earthly blessing to man in requiring him to eat his bread by his labor, labor being for his good; so the servitude of Canaan to Shem and Japhet is an actual good to Canaan. In the variety which God has given to the human species, the Canaanitish or negro races are so constituted physically that they bear labor and exposure to heat without injuring them. Hence they can labor through the day and dance at night with the activity of one whose limbs had never been strained. And they are so constituted in mind as not to have that forethought which would produce a prudent care for the future, nor those cares which would mar the enjoyment of the moment. They, therefore, as much need the white master to govern them and to care and provide for them as he needs their services. So that in this point of view the curse is a blessing to them. Again, as the heathen of Canaan, by being brought into servitude by the Israelites, were made subject to circumcision, and thus brought externally to the knowledge of the true God, and to the enjoyment of the privileges of that religion which he instituted; so the same race of Canaanites, in being brought here from Africa and sold into bondage, are brought from a state of darkness, degradation and wretchedness, unknown even among the worshipers of Dagon, and brought to experience the benefits of civilization, and to enjoy the external light and privileges of the christian religion, and many of them are made to experience its internal light and comforts, as also to have those interested in them to care and provide for them, from their infancy to old age and the grave.

The question then may be asked, Why all this ado against slavery, seeing it is so evidently of God's appointing, and so manifestly appointed of him, for good to those assigned to servitude, making them a happy, cheerful, healthy, fruitful people, and a useful and producing class in society, while every attempt that has been made to raise them when freed to an equality with the white race has failed? In proof of these positions, we appeal on the one hand to the South, as showing in their slave population a better fed, better clothed and a more cheerful and comfortable working class, than can be found among all the peasantry of Europe or the operatives of our Northern factories. On the other hand we refer to the colored population of the Free States, and of the Northern cities, to Canada, to Jamaica, and even to Liberia, as all uniting to prove that every effort which has been made to better their condition by making them free has failed. The enquiry may

be then repeated, Why this opposition to the slave condition of the blacks? Without stopping to notice that satanic spirit prevalent among certain classes of politicians, which leads them to prefer ruling over a ruined country, to being subjects in a prosperous country, we say we can assign but two reasons: one is that morbid sensibility which leads some persons to agonize over a distant and unfelt evil, who, like Cowper, would not have a slave to fan him when he slept, and would step aside from his path for fear of hurting a worm, whilst he could see around him multitudes of his own race oppressed, down-trodden and starving, under a haughty nobility, with apparent indifference. The other is the enmity of the human heart to the sovereignty of God, as manifested in the different formation of the human species mentally and bodily, adapting them to the different locations and spheres to which his providence assigns them. So mad are those persons upon their favorite theory that *all men absolutely are born free and equal*, that they would sooner see the blacks banished back to their barbarous and wretched state in Africa, or driven to Canada to perish out by freezing and starvation, than to see the evidence of the falsity of their theory so prominently before them. In coming to the New Testament, we find the same recognition of slavery as an order of God's appointing, in the dispensations of his providential government over the nations of the earth, as we find in the Old Testament. We find masters and servants, both obedient to the faith and recognized members of the gospel churches, and exhortations-addressed to each to faithfulness in the discharge of their relative duties, one toward the other. But not a word to the masters that it was their duty to free their servants, nor to the servants that they might attempt to free themselves. Paul on one occasion says to servants, "Art thou called, being a servant, care not for it; but if thou mayest be made free, use it rather."—1 Cor. vii. 21. Notice his words: it is not, if you can get an opportunity to free yourselves, use it rather, but *if thou mayest be made free, &c.* When Onesimus, a servant, had fled from his master, Philemon, who was to Paul a dearly beloved brother and fellow laborer, and therefore a minister of Christ, and was found of Paul at Rome, by being brought by grace, to hear and receive the gospel under his preaching, Paul, instead of telling him that he was under no obligation to return to his master, seeing he was now *Christ's Freeman*, (1 Cor. vii. 22,) teaches him his duty to be obedient to his master according to the flesh, (Eph. vi. 9,) and sends him back with a letter, requesting Philemon to receive him now as a brother, and to forgive him the wrong he had done him.—See the epistle to Philemon. This does not look like its being a sin for christians, whether ministers or others, to hold slaves, or to assist to restore fugitives to their masters. But it is said that the term *servant*, as used in the New Testament, cannot always mean a slave, or bond servant, because it is applied to Christ, to the apostles and to the children of God. Christ in being *made under the law* was made subject to it, and therefore was bound to obey it. He was in that case like the Hebrew servant un-

der the law, who loved his wife, and would not go free leaving her in bondage, but had his ear bored and became a servant for life. So Christ served unto death that he might redeem his bride unto himself. Paul says, "We preach not ourselves, but Christ Jesus the Lord, (*the Master*) and ourselves your servants for Christ's sake." Were they mere hirelings, being hired by the day or the year? No. They were so bound to the gospel ministry, that they waited not to be hired to fulfill it, and no persecutions could deter them from fulfilling it. They were bond servants, servants for life, and like slaves, were component parts of the family, and dependent on their Master, Christ, for direction, for protection and support. Of the children of God, Paul says, "And ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 19, 20. So that nothing short of the idea of servants for life, or being slaves, will suit the term servant in either of these cases. Hence, these cases prove slavery to be the meaning of the term. If the term servant does not mean slave, why does the Apostle speak of servants being *under the yoke* and being *made free*?

The late General Conference of the Methodist Episcopal church North in the addition they made to their discipline, lay down the position that slavery is a sin; and for Scriptural authority for that position, they simply say, it is contrary to the *golden rule*. Can it be supposed that Christ in saying, "As ye would that men should do to you, do ye also to them likewise," (Luke vi. 31,) meant by the gospel to break down all distinctions in a worldly point of view? to bring the rich and the poor, the rulers and the ruled, the master and the servant, the reputable and disreputable, all on a level? If the proper application of this rule would break down the distinction of master and servant, it would break down all these distinctions. For the vile wish to be classed in society with the respectable, and the poor want to share the wealth of the rich, as well as the slave wishes to be free. Christ said not a word against the various distinctions in worldly society. He said, "My kingdom is not of this world;" and again, "Who made me a divider and a judge over you." The manifest import of this rule is that in whatever relation or condition we may be, we should do to others who are differently situated, and in the opposite relation to us, as we would wish to be done to, if our relations and situations were changed. This is evidently the understanding the apostles had of it, from their exhortations to masters and servants as already noticed; that is, that masters should treat their servants with that moderation and kindness with which they would wish to be treated were they servants; and that servants should show to their masters that obedience and faithfulness which they would wish showed to them were they masters, &c. But it has been thought that in the church there is to be no distinction between masters and servants, because it is said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ." But the oneness in Christ is spiritual, so their spiritual experience is the same, they have

the same spiritual sorrows and joys; the promises and consolations of the gospel alike belong to them, and when they get to glory, as all that remains of that which was earthly will be changed to that which is spiritual, they will then be perfectly one. But whilst in the church here our earthly nature is not changed, and therefore the earthly distinctions remain. The Jew does not become uncircumcised, nor the Greek circumcised. The distinction between male and female remains, so of course the distinction between bond and free. And thus the apostles in their epistles to the churches, speak of and address all these classes as distinct.

We will now call the attention of the colored members who are under the *yoke* to the teaching the Apostle enjoins. We know that your minds and the minds of your kin after the flesh have been much prejudiced against your situation as bond servants, by being told that it is sinful to hold you in slavery, and therefore injustice. Not only have you been told this by the emissaries of abolitionism, who would make you dissatisfied with your homes where you have a comfortable and sure support for life, that they may lead you off among those who hate your race, to shift for yourselves, and to be driven from place to place, until you are glad to find a retreat in the cold regions of Canada. This is not the worst; it has been taught among you by Quakers, and the preachers of the Methodist church North, that slavery is sinful; and coming thus religiously, it has had more weight. The preachers of this class of Methodists have not of late years presumed to preach among us against slavery; but holding as they do full connection with those at the North, who are abolitionists, and having been educated, as some of them have been, in Dickinson College, the pet institution of the Baltimore Conference, and an abolition institution, one of their leading professors having been the leading instigator of an abolition riot at Carlisle, but a few years since, and all of them conforming to that order of their discipline which forbids to preachers the holding of slaves, we must presume that they believe slavery to be a sin; and hence will inculcate that idea in their private intercourse with their brethren both white and colored. From thence it has spread. Many whites have imbibed this idea, but will hold on to the service of their slaves while alive, and then to make amends for the sin, free them at their death, and thus turn them loose upon an unfriendly world, to shift for themselves. If a sin, then it is injustice and oppression to hold you in slavery; and knowing the effect that the idea of suffering such wrong has upon the mind, we are not surprised that the idea that your masters are committing sin, and of course sin against you, in holding you under the yoke, has led many of your kin who are not subjects of grace, to so much insubordination, and to think that they are justified in plundering from their masters and in running away, &c. And the reason why more of them have not acted in the same way, must be found in the attachment they have to their master and the families where they belong; and perhaps from a consciousness that they would not be bettering their condition by thus acting. Now, some of you can read; search, then, the scriptures for yourselves, and read them to your fellow servants,

and see for yourselves, if the statement we have made, that slavery is an appointment of God and sanctioned by the scriptures, is not so. If you find that it is so, slavery cannot be sin. For we acknowledge, as Old School Baptists, no higher law, nor any other law as the standard of right and wrong, than the revealed word of God. You have another point, which if you will notice, will confirm to you the truth of what we say the scriptures teach upon this subject. Those of you who are subjects of Grace, know that the law of God is holy, and when applied, it convinced you of sin, and made you desirous of forsaking those practices which you saw to be sinful; and if you had been disobedient and unfaithful to your masters or mistresses, you have been convicted of the sinfulness of such conduct, and have felt determined to do better. On the other hand, you believe that some who hold slaves are subjects of grace; if so, they have been convicted of sin by the same law you have; yet you never heard any in relating their experience tell of being convinced that holding of slaves was sinful, or that they felt it their duty to free them. You have seen them become kinder masters and mistresses through grace, as you have been made more obedient and faithful servants. Hence, when according to the injunction of the apostle, in our text, we teach such as are under the *yoke*, that is bond servants, to count their masters worthy of all honor, and to be obedient to *their own masters, not purloining, or stealing, but showing all good fidelity, we only teach that which you have been taught internally, is according to the word of God. The providence of God rules in all things; not a sparrow falls to the ground without him; ye are of more value than many sparrows. If you are in bondage, it is because God wills you to be so situated, and that because he sees it best for you to be there. God is wise, he cannot be mistaken as to what is best; he is good; he cannot be unkind to his children. Trust then in him and be content with what he has appointed for you. You may, as Jonah did, attempt to run away from the Lord's appointment, but you will find as he did that the providence of God will still surround you and visit troubles upon you. We would in conclusion say to you that as you love Christ, and would obey God's word, honor your own masters and be obedient unto them, *not only to the good and gentle, but also to the froward*, as the Apostle Peter teaches.—1 Peter ii. 18.*

To our brethren generally, North and South, East and West, knowing that as Old School Baptists, you will readily admit that what God has been pleased to reveal in his word, is worthy of our serious consideration, we will say, we think you will not object to our calling your attention to this subject, important as it is in consequence of the confusion at present prevailing in our country. Remember, brethren, amidst all the commotions that may be in the earth, that *The eternal God is thy refuge, and underneath are the everlasting arms, and that he rideth upon the heavens in thy help*; we have therefore no occasion to enter into the con-claves or confederacies of politicians, but let us pursue a straight-forward course. We are taught by the word to be *subject to principalities and powers*, and as the powers of our government are all im-bodied in our Constitution, let us seek by our votes and acts to sustain that with all its guarantees, and leave the event with God. If we become divided or fall, it is because God wills it for the good of Zion. If we fall, we think we may say with the prophet, "When I fall, I shall arise, when I sit in darkness the Lord shall be a light unto me."—Micah vii. 8.

APPENDIX.—To the Old School Associations and corresponding Meetings corresponding with us, we would particularly say, that we have been much gratified at the attendance of so goodly a number of your Messengers, both ministers and other

brethren. And we desire to be thankful to our heavenly Father for these tokens of his goodness, in that he has put it into the hearts of our brethren to give us the manifestation of their fellowship, and that the earthen vessels of our ministering brethren should have been so well filled with gospel truth and consolations. Truly our meeting has been pleasant, and, we trust, refreshing to the saints. Our next meeting is appointed to be held with our sister church at Fryingpan, Fairfax co., Va., to commence on Wednesday before the 3d Sunday in August, 1861; meeting to commence at 11 o'clock. We invite and request a continuance of your correspondence, and a liberal attendance of ministering and other brethren.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1860.

*Santa Fe, Bracken County, Kentucky,
July 26, 1860.*

DEAR BROTHER BEEBE: I have concluded to ask a favor of you, which is this, your views on John x. 12 and 13. As I wish for all Old School Baptists to agree when they talk together, I am sorry to hear some say they think the wolf there spoken of catcheth the sheep; while others think he catcheth the hireling. This passage may seem to you so plain that any one, that can see at all, could see through it; but, my brother, if I have any light at all, I feel myself to be so far from the fountain of light, that I have nothing but the flickerings or glimmerings, so that I cannot see to satisfy my desires. I have frequently been to hear the truth preached, and, on account of the crowd, have been situated so remote from the speaker, that with all the attention I could pay, there would be some of his words that I could not understand; I knew I heard him speak, but was not sure I understood what he said. Now, if I have any spiritual sight or hearing, I know that I have fallen so far from God my Savior, that if he, by his Spirit, ever speaks to me, I am so far off, that I have doubts whether it is really him who speaks or not. If he speaks a promise to my poor soul, which for an instant almost makes me mount up with wings as eagles, and soar away from this world, the next instant I find myself just where I started from, and doubting whether that promise was mine; I cannot depend upon my hearing at such a distance from the speaker. Then I try the little glimmering light that seems to be flickering about me, with which I try to examine my landmarks, to see whether I am in the way or not; but the light is so dim, or my eyes so blind, that I cannot satisfy my mind; and I am often so benighted that I am almost afraid to call an Old Baptist Brother, and if it were not that my name is in the list, and our rules require it, I believe I should not often apply the endearing term. I have no doubt of the Old Baptists being the children of the living God, and the only people on earth that have the right to call the Savior of sinners their Elder Brother; for it is right for God's children to call each other brother and sister; but my fears are that I am not of that family. I have been, for the last forty-five years, trying to draw up close to that Great Preacher, our Elder Brother, that with my dull ears I might hear every articulation and understand every syllable, and read by his great light, so that I might, with my weak eyes, read every word, and distinctly see every letter in the promises; but alas! those forty-five years travel have landed me where I first found myself, away in our polluted world, where I could, by nature, neither see nor hear him, whom I trust my soul loveth. Now, notwithstanding I have been striving so long to get up close to the Savior, I do not suppose that my nearest neighbors ever thought I was doing any good works. But I know more about that one thing than they do, for I know to a certainty, that in all that time I never did, of myself, do one good thing; and I know I never can; for, by sore and sad experience, I know that in my flesh there is no good thing. What, then, can I work with? There being no good principle, what can I work from?

But please pardon me for troubling you to read so much; for I merely intended to send you the remittance, and ask your views on the above scripture. I have my views, such as they are; if I am wrong, I wish to be right. If my views are right, others are wrong; and as we believe you are blessed with more than ordinary light on the scriptures, your views are anxiously requested. My brother, I try to pray God that his spirit may shine in your heart, and open up the scriptures plain to your view, so that you can expound it to His dear children, wherever they may be. Yours, if not a brother, at least a friend,
J. P. TRUEAX.

REPLY TO BROTHER TRUEAX, ON JOHN X. 12, 13.—If not mistaken, we have already given our views on this text; but our brother, and possibly some others, seem unsettled in regard to its true import, we will cheerfully give such views as we have. The principal difficulty seems to be to understand who it is that the wolf catches, the sheep, or the hireling shepherds. The text reads thus: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

This illustration is designed to show the difference between the Good Shepherd and an hireling. In the preceding verse, Christ saith, "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep." To show his claim to this character which he assumes in the context, he contrasts the characteristics of a good shepherd and an hireling. The good shepherd has an interest in the welfare of the sheep, and holds them dearer to him than his own life; so that he will throw himself between them and danger, and, if necessity requires, he will die for them, rather than they should be destroyed by their enemies. This he has done: He has died to save his people, or sheep. Because he is thus related to them; he is their Shepherd; they are *his own* sheep; he had a right of property in them, which he valued more than life. And as he has redeemed them from death with his blood, he is now pledged that they shall never perish, neither shall any pluck them out of his hand.

"His honor is engaged to save
The feeblest of his sheep;
All that his heavenly Father gave,
His hands securely keep."

All this goes to prove that he is truly the Good Shepherd, whose own the sheep are. But the characteristics of an hireling are the very reverse of this. He performs his task or labor only from selfish, mercenary considerations; he careth not what becomes of the sheep, if he can only secure his wages. When he sees danger approaching, his first and only object is to take care of himself. The wolf may scatter or even catch and destroy the sheep, for ought he cares; for he careth not for the flock: if they are destroyed, the loss does not fall on him, but on the owner of the flock. These are some of the differences between the Good Shepherd, who gave his life for his sheep, and a mere hireling, who would not expose himself to danger to save the flock from the devouring jaws of the enemy. The reasons assigned by our God, why the hireling will desert the flock in the hour of danger, are: First, because he is an hireling; Second, because he has no interest or right of property in them—*Whose own the sheep are not*—and, finally, because he careth not for the sheep. Hence, we may infer, if we, as the sheep of Christ, were dependent on a hired shepherd, one who only saves conditionally, or who only works for pay, we should certainly be destroyed by the wolf; but we have reason to bless God that such is not our case: we have a Good Shepherd, who owns the flock, and is able and willing and determined to save them with an everlasting salvation. He is no hireling; and we may implicitly rely on his protection. "The Lord is my (our) Shepherd, we shall not want."

Should we so interpret the text as to represent the wolf as catching the hirelings instead of the sheep, we would destroy the whole figurative design of the comparison. Beside it would violate the plain rules of our language. The *noun* sheep is plural, and agrees with the pronoun *them*, which is also plural. But in the text, the hireling, or *an hireling*, is in the singular number, and cannot grammatically be the antecedent of the pronoun *them*.

This figure is not used to express the idea that the sheep of Christ are left in the fruitless and unreliable charge of the hireling, or that any of them can ever be destroyed by the wolf; for Christ declares that he himself is the Shepherd of his own sheep, and therefore they shall never perish, as they most undoubtedly would if their Shepherd were an hireling, who did not own nor care for the sheep.

Suisun, California, June 22, 1860.

DEAR BROTHER BEEBE—I see in the *Signs*, present volume, No. 9, a communication from brother Stipp of Oregon in reply to a communication of brother Trott, published in the *Signs*, volume 27, No.

20, giving his views on Zech. iv. 12, "And I answered again and said unto him, What be these two olive branches, which, through the two golden pipes, empty the golden oil out of themselves?" &c. I have examined both communications, and compared them with the text and other portions of scripture connected with it, or relating to the same great transaction; and finding they both differed widely from my own views upon the subject, I thought it would not be taken unfriendly by the brethren for me also to "shew mine opinion." But in quoting Elihu to Job and his three friends, I do not want brother Trott and brother Stipp to think that I wish *his* further remarks to apply in our case; for I have read the communications of both the brethren with a great deal of interest, and in many cases with much benefit; yet this is not the only case in which I have differed from the views of my brethren, but always felt a delicacy in shewing wherein I differed, for the reason that many of the readers of the *Signs* seem to construe those different opinions as a kind of controversy that produces prejudice and hard feelings; but this is a great mistake, as far as I am concerned; for I think an interchange of views on those mysterious subjects is of great utility to the cause of truth. But all those differences of opinion should be made known in meekness and brotherly kindness. Now I do not design to explain in this the reasons why I differ from the brethren; but will give my views upon the subject of which the text at the head of this forms a part; and those who will take the trouble to compare our views will readily perceive the difference.

Brother Beebe, I approach this important subject with diffidence; the more so, because I am aware that our denomination, as far as I am acquainted, differ with me in the main on this subject.

In the second verse Zechariah says, "I have looked and beheld a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof." Third verse, "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." In the former chapter, Zechariah was evidently speaking of the restoration of the spiritual Israel, and the establishment of his gospel kingdom; for he says, "Lo, I come, and will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people." The Lord then went on to shew Joshua, the high priest, how this work should be accomplished. He called upon Joshua to hear, and said, "For behold I will bring forth my servant, the Branch," and then speaks of the stone that he laid before Joshua, upon which should be seven eyes. Now I understand the Branch and the Stone to represent the Lord Jesus Christ in his incarnation. The fourth chapter commences with a further description of the same character, under the similitude of a golden candlestick, as embodying everything necessary to accomplish the salvation of his people, and the setting up of his kingdom on earth. Candlesticks are used to hold instruments of light; and to my view I have seen nothing in the scriptures that portrays the Savior with so much beauty and fulness, as "A candlestick all of gold, with a bowl upon the top of it, and his seven lamps upon the top thereof." What a beautiful emblem of Jesus Christ is this "candlestick all of gold," nothing impure connected with it! "And a bowl upon the top of it," the great repository of the golden oil; or, as we would term it, the grace of God, given us in Jesus Christ before the world was. "And his seven lamps and seven pipes." Lamps are instruments of light, and the pipes the channel through which the fluid is conveyed from the bowl to the lamp that sustains the light; those lamps representing the seven spirits of God, all of which dwelt in Jesus Christ, and answers to the seven eyes that were upon the stone

that was laid before Joshua—chap. iii. 9, —and the same referred to again in chap. iv. 10, "For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." John, in Rev. v. 6, says, "the seven eyes are the seven spirits of God sent forth into all the earth." Through the figure of this golden candlestick and its appendages, we see a fulness in Jesus Christ for the salvation of his people; but how are they to be made partakers of the benefits of that fulness? Those blessings are spiritual, and his people in a state of nature are carnal, sold under sin, and knowing not the things of the Spirit. Now, in the 3d and 12th verses we find a solution of the question. Zechariah saw "two olive trees by it; one upon the right side of the bowl, and the other upon the left side thereof." It seems that the prophet did not understand the utility of those two olive branches, and enquired of the angel what they were; the angel went on to explain how the kingdom was to be set up by Zerubbabel, whom we see portrayed by the golden candlestick. The prophet still seems not to comprehend the use of the two olive branches, and made a second enquiry, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? He proceeded to make the enquiry the third time, but more fully in regard to their use, What be these two olive branches, which, through the two golden pipes empty the golden oil out of themselves? The term *gold*, as used in this subject, is designed to represent the purity of the things spoken of. These two olive trees constitute the medium through which the grace of God is applied to every subject of the kingdom. The explanation given by the angel no doubt was satisfactory to the prophet; yet it was not sufficient to cause us shortsighted creatures to understand it alike. The two olive trees here spoken of are the same as the two witnesses in Revelations, 11th chapter; John calls them "the two olive trees, and the two candlesticks standing before the God of the earth." Now comes up the important enquiry—What are they? and the work they are performing? My opinion is that one is the Spirit of truth, or Holy Ghost; the other the scriptures of divine truth, with every gospel sermon that ever has or ever will be preached. The business of a witness is to testify to the truth, or to a transaction known and understood by the witness. John says, "They shall prophesy a thousand two hundred and three score days, clothed in sack cloth." Prophesying, I understand to be teaching; and all will admit that the Holy Ghost is a great teacher, and that the scriptures and the gospel ministry is a teacher also. I will first give some proof that the latter is a witness; and then show the utility of it. The Savior said to the Jews, Search the scriptures, for in them ye think ye have eternal life: And they are they which testify of me.—John v. 39. Again, John came to bear witness of the Light, &c.—John i. 7, 8, 15. "And ye shall be witnesses unto me," &c.—Acts i. 8. And this gospel shall be preached in all the world, for a witness, &c.—Matt. xxiv. 14. Many more texts might be adduced on this point, but I consider it unnecessary. The scriptures do not only testify that he professed to be the Christ, but they bear testimony to the miracles he did, which he said bore witness of him. I understand the utility of this witness to be the same now that it was when it was first proclaimed in Judea. The Jews, none of them, would have believed that the kingdom of heaven and the advent of the Messiah were near at hand, if John the Baptist had not preached the gospel unto them. And Paul speaking of the Gentiles, said, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" &c.—Rom. x. 14. Now, the reading of the scriptures, and

hearing the gospel preached by the natural man, does not change his heart, nor give him a hatred to sin; and the faith produced by it is only a literal faith; like unto that procured by any other literal testimony. And as John's preaching was to make ready a people prepared for the Lord; that when he was made manifest by the spirit in his baptism, and the miracles he performed, they might receive him with joy; in like manner, the gospel is the forerunner of the spirit of truth; and prepares the literal faculties of the mind for the reception of spiritual things.

The reading of the scriptures and hearing the gospel is to every natural man, like the proclamation was to the Children of Israel, while in the wilderness, of the brazen serpent, that Moses raised upon the pole, as the antidote to the poison of the fiery flying serpents. They all understood what it was designed for; yet it benefitted none of them except those that were bitten. When the people of a city or neighborhood learns that a good physician has settled among them, the news is very pleasing; but none of them receive any benefit from his skill but those that are sick; yet they could not have called upon him had they not known that there was such a man among them. This olive branch, to a regenerated soul, is of incalculable benefit. He being made spiritual, is prepared to draw spiritual food and nourishment through this golden pipe. When he gets under the clouds of despondency, and doubts and fears rest heavily on him, he flies to this witness for relief; he there finds his own character pointed out, and Jesus the Savior of just such, and he finds the same answer to confirm his withering joys that was given to old brother John, when he was in prison: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." Oh, what a blessed witness this is, to the poor, disconsolate children of God.

In relation to the Holy Spirit being one of the olive branches, or witnesses, I quote from John xiv. 26—"But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again, John says, "He shall take of mine, and show them unto you." It seems that the disciples understood the Savior's teaching literally; but it was the office of the Spirit of truth to give them a spiritual understanding of those things, "and to guide them into all truth."

Again, we learn that the letter killeth, but the spirit giveth life. And the apostle says, "You hath he quickened who were dead in trespasses and in sins; and that the Spirit beareth witness with our spirits, that we are the children of God." Now, without quoting scripture to show that the Spirit is still bearing witness, and revealing Christ unto sinners, I think all will admit the fact, that it is the preaching of the gospel that brings Christ to view as a Savior to the literal minds and that it is the Spirit that quickens dead sinners into life, and enables them to understand spiritual things, and reveals Christ unto them as their Savior.

Those two witnesses executed their great mission under the law dispensation, as well as under the gospel. God first revealed himself to man, in relation to literal things, before he revealed unto him the great subject of his spiritual kingdom. And the extraordinary powers that they were capable of exercising, might have been performed (if at all) during the old dispensation; for in Elijah's day the heavens were shut, that it rained not for three years, and the waters of Egypt were turned to blood. All the miracles that Moses did were performed in the presence of the children of Israel, for a testimony unto them, that the power of God was engaged for their delivery. Now, I frankly acknowledge that there is a great deal of mystery connected with this subject; that

those witnesses, possessing such extraordinary powers, at length should be killed by the beast. And I do not pretend to hazard an opinion in relation to the time of their being killed. I have seen several expositions or views of that matter. Some think the killing of them is yet to take place; while others think it was accomplished in the seventeenth century, when the church was slaughtered and driven from her place of concealment, from the face of the serpent, in the valleys of Piedmont, where she had been fed, and preserved "a thousand two hundred and three score days," commonly computed as years. If this view of the killing of the witnesses is correct, it is not by any means contrary or at war with my views, of who the two witnesses are. The church certainly never has existed in any part of the world without the witnesses, nor ever will; and the three days and a half that their enemies rejoiced over their dead bodies, alluded to the time when no traits of their religious sentiments appeared in the country where they had so long dwelt in the peaceable possession of their religious privileges; and their resurrection and ascension to heaven was their taking their place again in the gospel kingdom, where it assumed a visible appearance again in the same country, under the toleration of the Duke of Savoy.

It has not been my design, in this communication, to point out when and where those extraordinary circumstances took place, but to give my views of what they represent and the work assigned.

Now, brother Beebe, I have written a great deal to express a little, which is one of my failings. But when you examine it, if you think it will do harm, throw it aside; but if you publish it, any brother who differs with me will not hurt my feelings to express it.

I am yours in love,
THO. H. OWEN.

Record of Marriages.

August 8—At Lexington, Greene Co., N. Y., by Eld. Harvey Alling, Mr. WILLIAM S. NORRIS, of Americus, Georgia, and Miss MARY C. daughter of William W. Pettit, Esq., of Lexington, N. Y.

August 24—At Oakland, Sullivan County, by Samuel Case, Esq., Mr. BENTON L. BEEBE, youngest son of the Editor, to Miss JOSEPHINE E. TRAVIS, of New York City.

August 26—By B. J. Overhizer, Esq., at his residence in Orange, Schuyler County, N. Y., Mr. JULIUS SPEARS, of Tyrone, to Miss SARAH JANE COON, of Orange, both of Schuyler County.

Sept. 12—At the house of Elder G. Beebe, by him, Mr. JESSE SQUIRES to Miss POLLY BENNETT, both of Mamakating, Sullivan Co., N. Y.

Obituary Notices.

In publishing the obituary of Mrs. Jane Mowers, on the 119th page of the 15th number of this volume, her age was not stated. We are requested to supply that omission. Her age was 19 years, 11 months and 28 days. Her age and that of her husband was the same to a day.

DIED, in this town, August 25th, after a short illness of about ten days, Miss PERRIE ANN DOLAND, daughter of Deacon George Doland, aged 27 yrs. and 24 days.

The sudden and unlooked for death of this highly esteemed young lady, has cast a gloom not only over the family circle of our dear brother, but it has also been most sensibly felt by all those of her acquaintance. Her many amiable qualities had won for her a large circle of loving and dear friends, who deeply feel the weight of the solemn dispensation.

Although she had never made any public profession of religion, her manifest esteem for the cause and people of God, her regular attendance of the meetings of the Old School Baptists, and readiness to minister to their comfort when visiting in her father's family, which has always been a welcome home for visiting brethren, has, together with some expressions of the conviction of her mind on the subject of the religion of Christ, induced the confident hope that she was a subject of saving grace. During her sickness, which was while we were absent, attending the Virginia Association, she seemed calm and serene, while her mortal powers were evidently failing, and finally she fell asleep, without any struggle or apparent reluctance.

She was buried on Sunday, the 26th, and on the following day an appropriate discourse was preached on the occasion by Eld. Wilson Housell, of Warwick, to a large and solemn assembly.

DIED, at the house of brother Wm. O. Beakes, her son-in-law, in the town of Wallkill, in this County, on Thursday, the 6th inst., Mrs. ELIZABETH HOWELL, relict of Mr. William Howell, who died in this town many years ago, in the 79th year of her age.

In this dispensation it may truly be said, A mother in Israel has been taken from our midst. She

was born in Connecticut, came to reside with her parents in this State when at the age of 16, was married at the age of 22, and, with her husband, was baptized on profession of faith, at Brookfield, in this County, fifty-one years ago, and subsequently removed her membership from Brookfield to the Middletown and Wallkill church, in which she continued in full fellowship to the time of her death.

Throughout her long pilgrimage, her walk and deportment has been most orderly and exemplary. In regard to the discriminating doctrine of the gospel, she was firm, intelligent, and unshaken, and she was at all times ready to contend earnestly and faithfully for the faith which was once delivered to the Saints. She was experimentally and practically a follower of the Lamb. Her constant theme was the religion of Jesus Christ; which cause she was always ready to sustain to the extent of her ability in every way and form. Her seat was never vacant in the church, unless providentially hindered from filling it. Her wise and judicious counsels were sought for, and freely imparted to the members of the church generally; and as a nursing mother in Zion, she will be greatly missed.

In her recent illness she was calm and serene; fully conscious that her mortal powers were failing, and the earthly house crumbling to the dust, she felt the assurance that she had a building of God, a house not made with hands, eternally in the heavens. Death had no terror for her, its sting was gone; and although, from complicated diseases, she suffered much pain, she did not murmur, but, in full possession of her senses, and in the triumphs of faith in Jesus Christ, she hailed with joy the approaching hour of her release from the bonds of mortality, and so yielded up her spirit to God, in the confident assurance of a blessed immortality and crown of life beyond the grave.

She has left one son and three daughters, all of whom have families, and all of whom have professed a hope in the blessed Savior, besides a numerous circle of relatives and friends, who, while they deeply feel their loss, do not mourn as they who have no hope.

Her funeral, which took place on Friday, the 7th, was attended by a large and solemn assembly, and a discourse was preached on the occasion, at the New Vernon Meeting-House, by Eld. G. Beebe, from Romans vi. 23: "But the gift of God is eternal life, through Jesus Christ our Lord."

"She left the world with all its toys,
For better, brighter worlds on high;
Her faith embraced substantial joys,
Soaring above the starry sky.
"Methinks I see her now at rest
In the bright mansion love ordain'd,
Her head reclines on Jesus' breast,
No more by sin or sorrow pain'd.
"Fearless she enter'd death's cold flood,
In peace of conscience closed her eyes,
Her only trust was Jesus' blood,
In sure and certain hope to rise."

—Baptist Hymn Book, 1253.

DEPARTED THIS LIFE, June 26th, 1860, Mrs. REBECCA ENGLAND, aged 58 years and 5 months. She was baptized, when quite young, by Elder Thos. Poteet, and united with the Rock Springs church, Md., and continued her membership with that church until removed by death, as we hope, to join the flock which had gone before. She was subject to constitutional asthma, from which she experienced much distress, yet she maintained a cheerfulness of spirit, or, perhaps it would be better to say, she was sustained by realizing the fulfillment of the encouraging assurance, "As thy days, shall thy strength be."

During her last illness her mind was very much shattered, which rendered her last days less pleasant to her friends than if it had been otherwise, but I know of no affliction to which others are subject, from which God's chosen people are absolutely exempted. And should it be the pleasure of our heavenly Father not to afford a clear sky, when about to leave this world, when there has been a living testimony of a saving interest in him, we need not give ourselves any uneasiness, because it is not his pleasure to give the dying testimony, which is so desirable. It is a settled truth, that "All things do work together for good to them that love God; to them who are the called according to his purpose." And, having a good hope that our departed sister was of that number, we take leave of her under the happy assurance, that if we are of that happy number, we shall meet her on the banks of deliverance, where sickness, sorrow, pain and death, are felt and feared no more.

Yours, in gospel bonds,
THOMAS BARTON.

DIED, at Roxbury, Mass., Feb. 29, 1860, brother JOHN ROWLEY, aged 70 years.

Brother Rowley was born in England, and came to this country, I think, some thirty years ago. He was made acquainted with the power of the gospel previous to his coming here, and not knowing the difference between Baptists here and in his own land, he united with the general Baptists on coming to this country. Soon, however, he separated from them, and, in company with a number of brethren, formed a little church at Brighton. He was one of the last of that little band, who, for a number of years, stood bravely against the corruptions which were brought in under the name of gospel. Brother Rowley was favored with a keen discernment of truth, and an earnest inward experience of its vital power. His conversation was eminently spiritual, and his society was always pleasant to the people of God. The church at Woodburn, of which he was a member at the time of his death, deeply feel his loss. To me he was a brother, dearly beloved. But our loss is his great gain.

May God sustain his afflicted companion and children under their bereavement.
LEONARD COX, Jr.

BROTHER BEEBE: By request, I send you another notice of the death of Deacon CHARLES HASTINGS, which occurred Dec. 17th, 1858, which notice, for some cause, did not appear in the *Signs* at the time.

Deacon Hastings was also one of the brethren who formed the church at Brighton, and throughout his life continued a firm and steadfast defen-

der of the doctrine of divine sovereignty and particular redemption. After the dissolution of the little body at Brighton, brother H. united with the church at Woodburn, where he was called to the office of Deacon, which he filled till his death. His views of truth were clear, and he was favored with great readiness in communicating them for the edification of his brethren. He was unhesitating and unwavering in his advocacy of the gospel and the order of the house of God. He was for some time deprived of the privilege of meeting with his brethren before his death. We miss his society and conversation, but are assured that, while we mourn, he rejoices with the saints in light.

His age was 69 years. He left a companion and several children to mourn their loss. May God sustain them. Yours, LEONARD COX, Jr.

Mattoon, Coles Co., Ill., August 20, 1860.

BROTHER BEEBE: Please publish, through the *Signs*, the death of sister NANCY BREDGES, wife of brother Thomas Bredges, who departed this life on the 11th day of August, 1860, aged 65 years, after an illness of two weeks. She bore her affliction with great patience and Christian fortitude.

Sister Bredges joined the Salem church, Rockingham County, Virginia, in the year 1818, and was baptized by Elder A. C. Borton. Last year she settled in Mattoon, and joined the Little Bethel church, where she seemed happily situated, and filled with joy and peace in believing. She was a sound and consistent Old School Baptist.

She leaves a husband, several children, and many friends and brethren to mourn their loss; yet we have no doubt our loss is her gain and glory: to be with Christ is far better than to abide in the flesh.

May the Lord bless our dear old brother Bredges and family, and give them grace to bear their bereavement with patience.

THOMAS THRELKELD.

South Warsaw, Allen County, Ohio, }
August 27, 1860.

DEAR BROTHER BEEBE: In behalf of the brethren of the Old School Baptist church in Hancock Co., Ohio, I send you for publication the obituary of our beloved sister, NANCY HASTON, who departed this life July 16th, 1860, at the residence of one of her sons, in Wyandott Co., Ohio, in the 68th year of her age.

She was a widow for many years, and lived among her children and friends. Although she had stood many years in connection with one of the daughters of Babylon, and was baptized by them, yet when it pleased the Lord to call her out of Babylon, and to lead her by his mighty hand, to trust alone in him, she came to the Union church and related the wonderful dealings of the Lord with her; and was received on profession of her faith in Christ, and was baptized June 21st, 1857, by Elder Peter Seitz. Since her baptism, she has been a firm and steadfast believer in the glorious doctrine of salvation by the Lord. But she is gone from us, and we mourn for her, not as they who have no hope.

Your unworthy brother,
JOHN TUSSING.

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Total.....	\$301 22

Miscellaneous.

Notice.

South Westerloo, N. Y., July 26, 1860.

DEAR BROTHER BEEBE: Will you please give notice, through the *Signs*, that we have appointed our Yearly Meeting to be held on the last Wednesday and Thursday in September coming, at the Brayman School-House. We give this early notice, hoping that our sister churches will so arrange their meetings as not to prevent their ministers nor brethren from attending with us. Last season we had but a few brethren from abroad, which was a disappointment to both church and society; and as the Lord has seen fit to take from us two of our most active leading brethren, we hope our sister churches will favor us with their company, and the assistance of their ministerial gifts. WM. CHOATE, Pastor.

Notice.

BROTHER BEEBE: Please publish, in the *Signs*, that the Old School Baptist church, called Broome, in the town of Gilboa, Schoharie Co., N. Y., will, by Divine permission, hold a yearly meeting at the School-House, near brother H. B. Roe's, on the second Wednesday and Thursday in September next.

We wish for a general attendance of brethren and sisters, and ministering brethren in particular. By order and in behalf of the church, August 25, 1860. B. COLE, Church Clerk.

Notice.

Tarboro, Edgecomb County, N. C.,
September 6, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, to those brethren who expect to come to the Kehukee Association, by way of Railroad, either from North or South, will find it to their advantage to come to Rocky Mount Depot, Edgecomb Co., N. C., and there they will take the cars on the Tarboro Branch Railroad to Tarboro Depot, when and where they will be met, with conveyances to take charge of them, by Caffield King, Thomas O. Berry, and Samuel S. Dunn, and arrangements will be made to convey them to the Association, which will be about eight miles.

There is but one passenger night car running on our Road at this time, as the Road is not quite completed.

We cordially invite the ministering brethren to preach for us in Tarboro, going to or from the Association.

Brother Beebe, we hope to have you one of that number. Very respectfully, yours, CAFFIELD KING.

Notice.

DEAR BROTHER BEEBE: Please to give notice, in the *Signs*, that the Old School Baptist church at Tuscarora, Juniata County, Penn., have appointed an Old School Meeting to be held at their meeting-house, near Millin, or Patterson Depot, to commence on the Saturday before the fifth Lord's day in September, 1860.

We expect brothers Barton, Purington, and others preaching brethren to attend. We cordially invite our ministering and other brethren and sisters to meet with us.

By order of the church, JOHN P. SHITZ.

P. S.—Conveyances will be at Patterson Depot, on Friday, at 3 o'clock, p. m., to convey brethren and sisters to lodgings. J. P. S. August 2, 1860.

Notice.

Church Creek, August 16, 1860.

BROTHER BEEBE: Please give notice, through the *Signs*, that the Salisbury Old School Baptist Association will meet with the Fishing Creek church, in Dorchester county, Md., commencing the Wednesday preceding the fourth Sunday in October.

Those coming by the way of Baltimore, will take the Steamboat *Hugh Jenkins* (which leaves Light street wharf, Baltimore,) Tuesday morning, at 7 o'clock, and arrive at Cambridge about 12, where they will be met with conveyances to take them to the meeting. Brethren and friends are affectionately invited to attend.

WHITEFIELD WOLFORD.

Notice.

Mattoon, Coles Co., Ill., July 9, 1860.

BROTHER BEEBE: Please give notice, through the *Signs of the Times*, that the Okaw Association of Regular Baptists will be held the present year with the Little Bethel church in Mattoon, Coles Co., Ill., commencing on Friday before the fourth Sunday in September next.

J. M. TRUE.

Associational Notice.

Williamston, N. C., August 27, 1860.

DEAR BROTHER BEEBE: Please state in your notice of the Kehukee Association, that those expecting to attend it by public conveyance, can be taken to Tarboro by a branch Railroad, connecting with the Weldon and Wilmington road at Rocky Mount. From Tarboro to the Association (Cross Roads,) they will be taken by private conveyance; a distance only of eight miles.

Yours truly, C. B. HASSELL.

Old School Meeting.

DEAR BROTHER BEEBE: There will be a meeting (the Lord willing) at the Baptist Meeting-House, in Columbia, Jackson County, Michigan, commencing on the Friday (12th) before the second Sun-

day in October, 1860, and continue three days. The meeting-house stands on the County line, two miles East of the Northwest corner of Lenawee County.

In order that the meeting may be well attended, we give a general invitation to our brethren and sisters, and especially to our ministering brethren, belonging to the Old Order of Baptists. Those that wish to come by way of the Railroad from the South, can take the cars and come to Napoleon, where they will find conveyance to take them to the meeting. In order to be in time, they should be there the day before.

By order of the church, August 26, 1860. THOMAS SWARTOUT.

Old School Meeting.

West Colesville, N. Y., Sept. 10, 1860.

BROTHER BEEBE: You are requested to publish a Two days Meeting to be held with the West Colesville church, at Coles Hill, Broome County, N. Y., on the third Saturday in October and the Sunday following.

Brethren and sisters of our order generally, are invited to attend with us, especially yourself and other ministering brethren.

Carriages will be in waiting at the Great Bend, on the N. Y. & Erie Railroad, on Thursday preceding the third Saturday in October, to convey brethren to the place of the meeting.

JOHN DONALSON.

Yearly Meeting.

Near Newark, Del., August, 1860.

BROTHER BEEBE: Please publish our Yearly Meeting, which is to be held at London Tract, to begin on Friday before the third Sunday in October, 1860, at 2 o'clock, p. m., where we shall be glad to see as many of our friends as can visit us. Brother Beebe, can you not make one of them? It is a long time since you have been at London Tract, and I can assure you that you have warm friends there, who would rejoice to see and hear you again. Yours, in the best bonds, THOMAS BARTON.

Associational Meetings.

SALISBURY, MD.—With Fishing Creek, Dorchester Co., Md., on Wednesday before the fourth Sunday in October, 1860.

KEHUKKEE, N. C.—With the church at Cross Roads, Edgecomb Co., N. C., on Saturday before the first Sunday in October, 1860.

OCONEE, GA.—With the church at Big Creek, 7 miles East of Watkinsville, 1 1/2 miles from Barnett's Bridge, on the Oconee River, Ga., on Saturday before the second Sunday in Oct., 1860.

YELLOW RIVER, GA.—With the church at Ozias, Henry Co., Ga., on the road leading from Flat Shoal to McDonough, on Saturday before the fourth Sunday in September, 1860.

PRIMITIVE WESTERN, GA.—With the church at Sardis, Harris Co., Ga., on Saturday before the third Sunday in October, 1860.

UHARLEY, GA.—With Rockdale church, Floyd County, eight miles South-west of Rome, Ga., on Saturday before the third Sunday in September, 1860.

OKAW, ILL.—With Little Bethel church, in Mattoon, Coles Co., Ill., on Friday before the fourth Sunday in September, 1860.

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES, WASHINGTON, D. C.—The undersigned purposes opening a Select Boarding and Day School for Young Ladies, on the first Monday in September next, in the City of Washington. The superior advantages of this location will be readily appreciated by all, hence it would be needless to enumerate them. The course of instruction will be thorough, calculated to prepare young ladies for the duties of life, rather than to give them a superficial education. The number of Boarders will be limited to ten, forming a social family circle, under the immediate supervision of the Principal.

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For further particulars, address MARY J. BOGGS, Principal, July 9, 1860. Washington, D. C.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country. He is supplied with complete sets of surgical instruments and splints, and will carefully attend to all cases entrusted to his care, either in surgery, the practice of medicine, or obstetrics.

C. M. YULEE, Attorney and Counselor at law, and General Agent, Washington, D. C., Office No. 474 Seventh street, between E and F, opposite the Post Office Department, offers his services to the public in all branches of his profession. He will prosecute claims before Congress and the Court of Claims, attend to the settlement of accounts in any of the Departments, and collect debts throughout the District; also advise inventors of the patentability of their inventions, attend to Patent Cases in all stages of their progress, and to extensions, re-issues, interferences, appeals, &c., &c. Correspondence invited in relation to the foregoing subjects, and correspondents will please enclose a postage stamp to insure an answer.

REFERENCES.—February 16, 1860.—C. M. Yulee, Esq.—In your professional card you are at liberty to refer to us. Very respectfully, your obedient servants, (signed) Benj. Fitzpatrick, Ala., U. S. S.; G. N. Fitch, Ind., do.; Joseph Lane, Oregon, do.; L. W. Powell, Ky., do.; Wm. M. Gwin, Cal., do.; A. G. Brown, Miss., do.; G. E. Pugh, Ohio, do.; Wm. Pennington, Speaker H. R. of U. S.; Thomas Corwin, Ohio, U. S. Rep.; John H. Phelps, Mo., do.; Lansing Stout, Oregon, do.; John O. Burch, Cal., do.; Charles L. Scott, Cal., do.; W. R. W. Cobb, Ala., do.; Burton Craig, N. C., do.; Thomas B. Florence, Penn., do.; Charles H. Larrabee, Wis., do.; A. J. Hamilton, Texas, do.; Joseph Craig, Mo., John G. Davis, Ind., do.; J. C. Robinson, Ill., do.; John J. Jones, Ga., do.; J. R. Barret, Mo., do.; E. S. Martin, Va., do.; A. Rust, Ark., do.; W. H. English, Ind., do.; Wm. McKee Dunn, Ind., do. References may also be made to Hon. D. L. Yulee, of Florida, Prof. Theophilus Parsons, Cambridge, Mass., Prof. A. D. Bache, U. S. Coast Survey, Hon. Prefton King, of New York, Hon. Humphrey Marshall, Ky., Hon. G. W. Jones, Tenn., Hon. A. B. Greenwood, Conn. Ind. Affairs, Hon. F. Bigger, U. S. Register, J. S. Wilson, Esq., Ch. Clerk Gen. Land Office, Samuel B. Garrett, Esq., Kansas, S. S. Randall, Esq., Supt. Public School, N. Y., Wm. Patton, Esq., Washington, D. C., F. A. Benjamin, Esq., California.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., OCTOBER 1, 1860.

NO. 19.

Time is Flying.—Ecl. xii. 2-7.

BY L. A. M.

Hour by hour the days are hasting,
Less and less will throb the heart;
More and more the strength is wasting—
Soon the spirit will depart.

Day by day the months are going,
Less and less the eye can see;
More and more our fears are growing—
Whiter blooms the almond-tree.

Month by month the years are rolling;
We are nearer to our home:
Hark! the solemn bell is tolling—
Mourners weep around the tomb.

Year by year—and life has ended—
Turns to dust the house of clay;
But the soul, to God ascended,
Lives in endless, blissful day.

There it bathes in wondrous glory,
Learns at its Redeemer's feet;
Hears anew redemption's story,
Joys th' angelic host to greet.

Age on age new themes unfolding—
Themes our minds had never known;
New and glorious scenes beholding,
Far around Jehovah's throne.

Ceaseless cycles, onward moving,
Pour fresh rapture on the soul;
While Immanuel, loved and loving,
Is the centre of the whole.

Woodstock, Vt., July, 1860.

The "Bow in the Clouds."

BY H. A. J.

As when the sun, amid a shower,
His beams irradiant shed,
The varied bow across the clouds,
In beauteous contrast spreads:
So when affliction's raindrops fall,
And gathering clouds dismay,
Let but the Sun of Righteousness
Emit his glorious ray—
And Hope, athwart the gloomy sky,
Her cheerful bow will raise,
To cheer the Christian's path, and turn
His mourning into praise!

Correspondence.

Williamston, N. C., Aug. 23, 1860.

DEAR BROTHER BEEBE:—I feel constrained to write you, therefore it is useless to make apologies, as my weakness will be seen, as most assuredly it is felt by the one that holds the pen.

Were we prepared "to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge," then most assuredly our hearts would be filled to overflowing, and we would be ready to exclaim most emphatically, "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the world knoweth us not, because it knew him not." Yet what cause for gratitude that one ray of light from the sun of Righteousness should dawn upon our dark and benighted souls, giving us to feel our *emptiness* and *poverty*, and a *hungering* and *thirsting* after righteousness, which is a far richer legacy than to fall heir to a crown or kingdom. What riches, what honor, can be compared to being made "heirs of God, and joint heirs with Christ?"

The blessed and glorious revelation of God's grace and mercy flowing to poor

sinners through the Lord Jesus Christ, is enough to call forth every feeling of the soul touched by the spirit of divine love. But, O, my brother, who that knows and feels the depths of depravity that dwells within, does not feel, and know, how far he falls short of loving and praising the Lord as he ought; and as he most earnestly desires; for when he would do good evil is present with him, a proneness to *wander* from God, the world, the flesh, and the devil, all stand ready to allure and captivate him, and lead him away from his God. But glory to all conquering grace, salvation is of the Lord!—Often when the dear child of God is found ready to *backslide*, and *wander* into *forbidden paths*; Lo! and behold, the blessed and *compassionate* Jesus is found standing by his side ready to hold him, and gently whispers in his ear, Wilt thou also go away, and the dear child hears the *heavenly voice* and responds, "Lord, to whom shall we go? Thou only hast the words of eternal life."

O, my brother, I often feel that I am not a child of grace, although I have hoped and trusted I had known something of the love of Christ, yet I fall so *infinitely short* of what a christian should be, and of what I desire to be, I fear I may have taken the shadow for the substance. Yet, notwithstanding all my doubts and fears, I feel to respond with the disciple of our Lord, "To whom shall I go, thou only hast the words of eternal life." I have no good works to fly to—no righteousness to cling to, and to my Jesus I desire to flee and take shelter under his bleeding side.

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah, leave me not alone,—
Still support and comfort me."

I often think, was there ever one like me—one so dark, so cold, so blind and ignorant, who has ever felt the power of grace? Tell me, brother, is it so with you:

"If I pray, or hear, or read,
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me, is it thus with you?"

Now was there no other foundation for poor creatures to rest upon for life and eternal salvation than their own good works, *most assuredly* they will fail of reaching the kingdom of glory. But there is a sure foundation laid in Zion for the hope of the guilty. It has been laid in oaths, in promises and blood. So firm are the foundations thereof that the gates of hell *cannot* prevail against her, and those who are builded thereon will forever remain unshaken. Although they may be tempest tossed in this dark wilderness, and their little barks may totter awhile, sailing on the great main, the waves of affliction and tribulation may rise, and be set with vehement force, and threaten the

overthrow of their little bark. Yet they are safe, being builded on the rock and He who holds the earth's huge pillars up, holds them, and all the proud waves that dash against them are under his control, and He will safely lead them through all, and they will find their resting place around the throne of God, and forever bathe their weary souls in the ocean of His love; *their rest will then be glorious!*

Kingdoms and Empires may fall, and nations be crumbled to atoms, yet the kingdom of our God will stand. All the floods of error, persecution and false religion of every *shape and name* that has deluged the world, *cannot* overthrow her. Her defence is the *streams of rocks*.—He is a wall of fire around about her, and the glory in her midst. Therefore may Zion's sons and daughters glory; not in themselves, but in Him who is the God and rock of their salvation. The fountains of life run deep and wide, and it forever flows beside the throne of God—Let others boast as they may—let the humble followers of Jesus boast in him who has said "Fear not little flock, it is your Father's good pleasure to give you the kingdom." We may fear our sins, and our follies, and our unbelief. But we may not, nor should we fear the promises of our God. They are yea, and, amen, in him to the glory of God the Father.

Dear Brother Beebe, I often think of you, in the position which you occupy, the responsibilities which you sustain as a Minister of Christ, and the grace which you need to strengthen you. I think the saints far and near can but thank God on your behalf for that grace already bestowed; for much comfort and instruction is realized through your labors. It seems to me that the *Signs of the Times*, come more richly laden than usual, with the blessed testimonies of God's people, and your able editorials. What a blessed sight it is to behold, and to hear of God's people being united, especially in a day like this, when there is so much jargon and confusion in the religious world, and in the Nations of the earth, confusion, anarchy and war. And *our once happy land* which has been so abundantly blessed of God, seems to be on the verge of tottering from circumference to centre; the very foundation is being shaken, which costs so much toil and *bloodshed*. O may the Lord in the midst of wrath remember mercy, and put the wicked devices of men to naught!

We rejoice in that the Lord has not forsaken His people, for we learn He is reviving His Zion in many places, and calling poor wandering sinners into His fold.

All such have enlisted in a glorious war—their Captain has gone before. He will be with them, and bids them not give over. My soul does rejoice to see and hear

of the young, as well as the aged, being *drawn to Christ*.—I was very young, when as I humbly trust Jesus was made precious to my soul. His faithfulness and love to me has been *exceeding great*.—He has been very faithful to me. But, O my unfaithfulness to him. From this day and hour I can raise my *ebenezer* and say, hitherto the Lord hath helped me! Yes he has been *my all* and *in all*. I now stand a living monument of His mercy, and may it be to praise His name and exalt His righteousness the remnant of my days. I most earnestly desire and pant if not derived, to trust in the Lord and exult in His glorious grace, drink more freely of those rivers the rivers whereof make glad the city of our God.—O, how *precious* is our dear Lord in the hour of affliction, when he comes near and strips us of some darling object of our earthly delight! How kindly and gently he deals with his children. In all of their afflictions is he afflicted? Yet how often are our hearts found repining at his hand dealings; but how blessed when we can feel resignation to His most holy will, if it be only for a *moment*.—And when we realize prosperity how sweet to be assured of the smiles of our heavenly Father, and feel that all we have, and are, belongs to Him. The christian is the only one *truly prepared to enjoy life*. He feels that all the blessings he enjoys are the gift of his Heavenly benefactor, all of which come flowing to him through the hand of mercy which grace has made for the stream of mercy to flow through, therefore all comes flowing to us through the blood of the Lamb. How glorious the reflection to the child of God, that the channel of mercy does not end in time, but runs through all eternity, and it will take an eternity to unfold the wonders of redeeming grace and love. It is the golden chain that binds the sons and heirs of heaven.

Soon, my dear brother, the *trials* and *conflicts of life* will be ended; and may we be so unspeakably happy at last to be found numbered amongst that innumerable multitude who shall be seen coming up out of great tribulation, having their robes washed and made white in the blood of the Lamb.

Since we parted with you and sister Beebe at our house, we have been called to pass through *many trials*, among the number we have been called to give up our *darling babe*, as you already know; also our dear aged mother Hussell bid us adieu the 13th of last April, aged 77 years, lacking a few days. She suffered many years, months and days, and the last few weeks of her life her suffering cannot be told. Her sorrows we trust are now all ended; and although her loss is greatly felt by us yet we feel that it is her *eternal gain*. She was a woman of remarkable mind and memory.

Dear brother Beebe, will you not be able to attend our Association the coming October? Do come if you possibly can. I should so much like to hear you preach from these words again, "When thou passest through the waters I will be with thee," &c. You know the verses, and where they are to be found.

You will please excuse the length of this *very imperfect letter*. I feel that I have greatly *trespassed upon* your time, if you should read this.

Your most affectionate sister in the Lord,
M. M. HASSELL.

Rensselaer, Ia., Aug. 2d, 1860.

BROTHER BEEBE:—If one so unworthy may call you brother, I feel disposed to write you of some of the dealings of the Lord with me. My first meditation on the subject was when I was about eighteen years of age. At first I thought I was not half as wicked as some whom I knew, yet I felt that I was a sinner; but in the following fall I had a different view of myself. I then felt that my sins were heaped on me, and their weight seemed sufficient to sink me into the earth. Sometimes I would tremble with fear that God would pronounce an awful judgment on me, in a voice that would make the ends of the earth to tremble, and my crimes, which were as the sands on the sea shore, would be known to all the earth.

I continued in this way for sometime, until finally I was induced to try and pray. So, after the earth and all things were hidden by the shades of night, I retired to a place where no human ear could hear me, for I desired to be alone with God, that if he should take vengeance on me, by smiting me down in my tracks, it would not be known to my fellow beings for what purpose he had executed his wrath upon me. But when I opened my mouth to try to pray, I gave utterance to words which astonished me beyond measure; words which I could never before utter. After this I felt greatly relieved, but could not tell why. I did not dare to think that my sins were forgiven; or that I had suffered enough; but I did not remain long in this state of feeling, but became worse than ever I was before. I felt that if I were sunk to the lowest pit, it would be just. I then came from Ohio to where I now am, and while here another change came over me. I felt as I once did, that the burden had left me. I tried to pray; but not often. One day I went to meeting, and, to my great surprise, I was called on to relate my feelings; this was so unexpected that if I had wanted to do so, I could not; I had tried to keep all this to myself, but, as I have since learned, it was almost impossible; for I do believe that they who are taught by the same spirit will all speak the same language. Once, on hearing Eld. A. A. Cole preach from these words: "My heritage is unto me as a speckled bird; the birds round about are against her," &c. Jer. xii. 9. I for the first time, felt it to be my duty to unite with the church, only for my unworthiness. Sometimes I thought it was but the imagination of my mind, and the tempter would suggest, Ah, you hypocrite! you are deceived, and if you join the church, you will deceive them also. In this state of mind I continued nearly six years, sometimes rejoicing, at other times mourning, and led to cry

aloud, O, wretched man that I am. I fought thus against duty until all my strength was gone, and I was completely enveloped in darkness. I once could try to pray, but now I could not dare to take the name of Jesus on my sinful lips. I have often thought my case was different from all others. Many times I have taken my gun, and went to the woods to try to pray. I always took my gun as an excuse, for I did not wish my wife to know the condition I was in. I have hunted from place to place for the most secret place; but could seldom find a place sufficiently secret for me to bow before God, and if I did, I could not utter a word, it was long before I could say, "God be merciful to me a sinner." Shortly after I had first felt it to be my duty to join the church, I went to the West, and was gone nearly two years, then I went to Ohio and remained there awhile, and thence to Greene county, in this State. There I found a church where I thought I could go and hear the preaching at, and not let them know that I had any reflections on the subject of religion; but I was greatly mistaken. I believe it was the first time I attended there, that my brother Burge caught me with my own words. Last Spring I returned back to this place, and now I can look back and see that in my running from place to place, I was but acting the part of Jonah. On my way hither, I stopped over a Saturday and Sunday among the Baptists of Sullivan county, and on Saturday Eld. J. Lee preached from these words, "And he began at the same scripture and preached to him Jesus." And I must say, if ever any poor creature had Jesus preached to him, I do believe Jesus was preached to me. But my heart is nearly full, and I must hasten to a close. I did want to say something about our meeting in associated capacity, but have not room. After I come here, things took quite a change, and I was relieved of my doubting, but not until after all of my own strength had failed me, and then I could leave the whole matter with the Lord to direct, and then I was made perfectly willing to go forward.

Eld. J. Witham occasionally visits the Blue Grass church, and he was here on the fourth Saturday in last month, and preached from the text, "For I am not ashamed of the gospel of Christ," &c. I thought he could not have found another text in the bible that would have taken so much hold on my mind, it gave me strength to go forward, together with one of my cousins. We were baptized by Eld. A. A. Cole, on the fifth Sunday of last month.

Now may grace, mercy and peace, from God the Father, be with you and all the dear saints which are scattered abroad, is the prayer of your unworthy brother, if a brother at all.

JAMES H. YEOMANS.

Sharpsburg, Ky., Aug. 8, 1860.

We have received several communications from brethren and sisters since we returned home from our Eastern journey; and we have concluded to answer them through the *Signs of the Times*. We left home May 11th, and on the 12th took the boat at Maysville, on the Ohio river, our company consisting of myself, wife and daughter, sister Boyd, and brethren Hull and Wallingford. We landed at

Wheeling, Va., on the 14th, and took the cars thence to Baltimore, Md., where we arrived on Sunday, the 15th, and were met at the Depot by our friend Mr. Gist, who took us all to his house, where we remained several days, with him and his interesting family. We attended the Baltimore Association, which was held in that city, beginning on the 16th, at which we saw many precious brethren from different States of the Union. There was love and peace abounding among the brethren; they all preached and contended for the faith which was once delivered to the saints. How good and pleasant it is to see brethren dwell together in unity. We visited brother Thorn and several others in the city, and were delighted in their company. After the Association we went home with Eld. Wm. J. Purington, to the City of Washington, D. C., and had a very pleasant visit with him and his family during our stay. Returned and tried to preach in Baltimore twice on Sunday, and attended meetings also on Monday night with the Elders Leachman, Hartwell, and several others. On Tuesday, 22d, we all proceeded on to Wilmington, Del., where we were met at the Depot by Eld. Thos. Barton, and conducted to the house of sister Mary Riley, where we were kindly entertained during the three days of the session of the Delaware Association which was held in that city. There we also became acquainted with many dear brethren and sisters. That Association, like the Baltimore, was harmonious and very pleasant, and had about the same number of ministers in attendance. We left Wilmington in company with brother Wm. H. Crawford, of Philadelphia city, and were entertained by him and his family four days. We had meeting also in that city on Sunday, and found some precious brethren there. Leaving our beloved brother Crawford's house in company with several brethren and sisters, we went on to the Delaware river Association, where we met at Trenton, N. J., by brother Hartwell, and conveyed to the vicinity of the meeting, which was held at Hopewell, N. J., May 30th, and two following days. Here we heard the same glorious gospel proclaimed by all the preachers in attendance, and were well pleased with all the brethren of that place. The peace, love and harmony which was manifested we think will never be forgotten. After tarrying two nights with Eld. Hartwell and his esteemed family, and one with brother Leigh, who conveyed us to Princeton, where we took the cars for New York city, where we spent the principle part of the day, then took the evening train for Middletown, N. Y., Eld. G. Beebe met us at the Depot, conducted us to his house, which we made our home from June 2, to the 11th. I tried to preach at Wallkill, on Sunday the 3d, and in the evening at Middletown, with a number of brethren from different States. We also attended the Warwick Association, which was held with the Middletown and Wallkill church on the 6th, 7th and 8th days of June. It was a very good meeting to us, and all the preaching like that we had heard at all the other meetings. We heard eighteen Old School Baptist preachers while on our tour, and all without a dissenting voice on the doctrine of our Lord Jesus Christ. Brother Beebe, I am sixty-seven years old; joined the Old School Baptist

church when in my twenty-fourth year, and I am made to rejoice often when I think of the happy interviews I have had with the dear brethren at the Warwick and the other Associations. Eleven or twelve preachers attended each. The Lord teaches to preach God's eternal truth, and to have no confidence in the flesh, knowing that their life, their justification, sanctification and redemption are all in the Lord. We had a very pleasant time with brother and sister Beebe, and their interesting family, brother Wm. L. Beebe and wife, of Georgia, were at their father's, and we send our love to them. We left Eld. Beebe's June 11th, were accompanied by him and many others to the cars, where we took an affectionate leave, and landed in Cincinnati on Tuesday, and all arrived at our homes safely on Wednesday evening, and found all our family well. We feel thankful to the Lord for protecting us on our journey. We were absent five weeks lacking one day. We hereby send our christian regards to all the dear brethren and sisters with whom we became acquainted on our tour.

Your affectionate brother, in hope of eternal life,
S. JONES.

Wells, Maine, August 14, 1860.

BROTHER BEEBE—The subject of the conversation which I mentioned as having had the pleasure of listening to, was the absolute predestination of all things. I was deeply interested, and wanted to ask many questions, for I was desirous to know what truth was, but, lest I might be thought a caviler, I remained silent. After this conversation was ended I fell into a deep meditation, and many questions arose in my bewildered mind as to the truth of that to which I had been listening, which seemed to be very crossing to nature. Immediately the following passage of scripture came with power to my mind, "No man can come to me except the Father, which sent me, draw him." It is a short sentence, but big with meaning. It seemed to me to speak volumes sufficient to meet and break down all the combined and organized forces which anti-christ could bring together in battle array throughout countless ages, against salvation by free grace alone. From that moment I became established in the doctrine of Predestination and Electing love of God. It being now the summer season I had the privilege of attending meeting where I believed the gospel was preached in its purity; and I went, hoping that some word might reach me, and I thereby be truly convicted. I felt unworthy to mingle with Christians, whom I looked upon as being the excellent ones of earth, peculiarly blest in having a hope of Eternal Life. I had also a peculiar regard for them; there was something in the countenance of each which won my love—I could not tell why. This came often to my mind, "We know that we have passed from death unto life, because we love the brethren." But I could not believe that I had passed from death unto life, therefore I thought my love was not of the right kind. God's goodness in sparing my life became a wonder of wonders. While the arrows of death were flying thick and fast about me I remained a spared monument of his mercy; I wept and trembled too, when I thought of my

ingratitude for all his benefits. Would that I could love God as I ought! I would mentally exclaim; for "Thou shalt love the Lord thy God with all thy soul, might, mind and strength," I found to be the Divine command. But I found the love I bore my earthly friends had the pre-eminence. I became more gloomy and depressed than ever; I felt myself to be in the immediate presence of that Holy Being whose just indignation I was hourly incurring. How could he bear with me any longer? It appeared to me that some dreadful judgment of a temporal kind was about to fall upon me. This sad presentiment was verified. God did indeed see fit to lay his afflicting hand heavily upon me, for I was summoned away from home to stand by the death bed of one who was very dear to me. I had been made to drink deeply of the cup of affliction before this, but it seemed now that the last blow had been given, the last tie severed that bound me to earth; and I saw plainly the hand of God in it; for it appeared to me that affliction had been laid upon me to wean my affections from earth and teach me to place them upon heaven and divine things. And while the intense desire of my soul was that I might be thus affected, it seemed to me that nothing had a tendency to soften my hard and unrelenting heart. I was getting farther and farther from God, and growing worse and worse. It was now that I lost all hope of ever being any better; and a change took place in my feelings, but so gradually was it developed that I could not tell the time when it was effected. I viewed God to be just in all his dealings with me. I felt to say, "He hath done all things well." And I desired sincerely that he would keep me from murmuring, and give me patience to bear whatsoever he saw fit to lay upon me. I had such a view of the sovereign majesty and holy character of God that I felt to praise him for what he was in and of himself. I saw that myself and all things were at his disposal, that he had a sovereign right to save whom he pleased, and leave to perish whom he pleased. Yet I cannot say that I was willing to be cast away, because there remained a desire not to be. But rather I was *willing to be saved*. Heretofore I had been afraid to trust God, but now I was willing to submit myself into his hands, for him to save me in his own time and manner. But I saw no way in which he could be just and do so, and I did not want his justice violated, or his white throne tarnished. It was said to me on one occasion, "The Lord loveth whom he chasteneth," &c. But I thought this could not be the case with me. Although I could look back and see that his guardian care had been over me from my infancy, and that it was by his mercy that my existence was then prolonged, yet I could not think he loved me as his child, and it was a *Father's love* for which I yearned. I thought if I could only have the *least* evidence of being a child of God, my earthly afflictions would be nothing. I could then say: Take my friends, take my health, strip me of every cherished idol—I was willing to suffer everything, to become anything in the present life if I could only have the assurance of Life everlasting beyond the tomb. I sometimes thought if I could have only *one* of the promises of God applied to me in such a manner that I could claim it as

my own, it would be all I would ask for. God's perfection and sovereignty was a theme upon which I delighted to dwell. Yet, I did not dare to speak my feelings, but sometimes when writing to my friends, ere I was aware, I would be telling of his goodness and mercy to me in sparing my life, and of my own unworthiness, for I was humbled low in the dust before him, and I trust I then knew what it was to be of a broken heart and contrite spirit. I had never before felt such melting of heart on account of my own vileness, and the tears I shed were those of reconciliation. I felt justly condemned, but had not that sense of it which I supposed a person under a work of grace must have, but God's justice shone so clearly in my condemnation that I did not dare to ask him to extend mercy to me. But whatever was to become of me, I desired to be kept from sinning against such a holy being, as I now viewed him to be. And I came to this conclusion that I would try to get along with sinning as little as possible the remainder of my life, and if God finally cast me off it would be right, and if he saved me it would be all of mercy. But I still wished Mount Zion well, whatever became of me. At times I felt myself to be the most miserable being that had an existence upon the earth. Everything was better off than myself. The foxes had holes, the birds of the air had nests, but I had no permanent resting place; and I expected never to feel any better—that I should always remain in just this state of mind, which I cannot better describe than to say it was a calm despair; for I felt sometimes a calmness which I could not account for, and the fear of death was in a measure taken away, and sometimes I almost wished to die, that I might know the worst of my case. I remained in this state of mind for months. Being in the city, I had the opportunity of attending the meetings of various denominations; but the preaching I heard was all of a piece, viz: *Do this and live*. Poorly calculated was it to console those who see themselves bound hand and foot, or to feed those who hunger and thirst for a righteousness not their own.

Your sister, as I humbly hope,
SUSAN J. LITTLEFIELD.

Otego, N. Y., July 25, 1860.

ELDER BEEBE:—Much beloved brother, and all the saints of like precious faith, who are the called according to His purpose and grace. May peace and harmony abound through all the household of the redeemed of our God, who has said to the North, Give up, and to the South, Keep not back: bring my sons from afar, and my daughters from the ends of the earth. I wish I could realize more sensibly the great majesty and power of my Creator. I feel that it little becomes me—one so unworthy as I am—to write; but I have been much impressed, of late, to try once more to pen a few lines for publication, if you think them worthy of your notice, and if not, lay them aside. Shall I commence by telling you of my goodness, and my faithfulness; and what I have done, and am determined to do? Oh, no! Far be it from me—one who professes to have passed from death unto life—that is not the language of Canaan. One thing I can tell you, of a truth, I am a poor sinner—but sometimes I am enabled to say

a redeemed sinner—through rich and reigning grace. I have a body of sin and death to contend with—a hard, deceitful heart, and am prone to do evil—in my flesh dwelleth no good thing—naturally I am afraid to die—this, I believe, is all the religion our flesh inherits. When I look at myself, and can see the fallibility of the human heart, I have to say, Where is the little good that we hear so much about? Adam fell, and all his prosperity fell in him; not one can escape the penalty of that transgression. For as in Adam all die, death is passed upon all, for all have sinned. What a deplorable situation has man plunged himself in; and if God's ways were not far above our ways, there we should now stand, for aught we could do. Then comes the glad sound, Even so in Christ shall all be made alive. Now the two alls, mentioned here, mean just what our blessed Lord designed they should; the first all, the human family; the second all, the redeemed of our God. This, I believe, is the glorious plan of salvation by distinguishing grace; and none but those who are born of God can understand how it is; it is a revelation from Heaven, made to those who are heirs according to promise. I like to dwell upon this glorious subject, but often have to mourn that my mind is so dark, I am so much taken up with the things of time and sense; at other times I am carried above those things that perish with using, and can say—

"Oh, land of rest, for thee I sigh—
When will the moments come,
That I shall lay my armor by,
And dwell with Christ at home."

The inseparable union that connects Christ and his children, death cannot sever; it is stronger than death. Yes, it is eternal life, that shall stand when the heavens are no more. I would say with David, Praise the Lord, oh my soul, for his wonderful works, to the children of men. When I look around upon the many professors of the day, and then think how few there are that preach the pure gospel of Christ, and to see how many plans and plots there are in operation, I am filled with amazement: the corruption and wickedness that is carried on under the cloak of religion. I am glad there is a day coming for which all other days were made, when the secrets of all hearts shall be opened. Nothing is hid from him who created all things, who said, Let there be light; and there was light—who provided a lamb for an offering, and Isaac went free. The Lord is over and roundabout his people; he will not leave nor forsake them; he is as a wall of fire around about, and the glory in the midst. There is, I believe, a little company of speckled birds in this place—a little band of brothers and sisters, who are not willing to be reckoned among the nations, but stand alone; they all speak the same things; not a strange sound is heard; a peculiarly favored people, whose names, I hope, are written in the Lamb's book of life. We are blessed in having one who goes in and out before us, that God I believe has chosen as under shepherd, to feed his sheep and lambs. We are permitted to hear the glad tidings of salvation proclaimed in apostolic glory and simplicity, and I, more than any of the rest, ought to praise and adore his holy name, that I was not any longer left to wander in Babylon, but that I am per-

mitted to enjoy that rest which the saints enjoy when freed from the law. I lived in the Arminian ranks for a number of years, but some how, the trappings did not fit me right well; I often received a sore, which left a sting; I tried to work, but was often faint and weary, and then I would get another wound; so I lived a long—then I would hear some talk who spake the truth, and it sounded different from anything else; I tried to dislike it, for I had a very bad opinion of the Old School Baptists; I heard very many hard things about them, and I said I never wanted to be one of them. I was a very miserable creature; I could find no settled rest. At last I came to the conclusion I must travel alone. The middle ground seemed to suit me the best; there was something I greatly desired to satisfy my longing desire; I could not tell what. Just at that time the dear children that I now love so well, were commanded to Come out of her (my) people, and be ye separated; and partake not of her folly. They gladly obeyed their Savior's call. They were pretty well burnt, I assure you, but not destroyed; but before I was hardly aware, I was with them, heart and hand, and very soon it pleased my Heavenly Master to reveal that to me which I had so long desired; even the pure gospel of Christ. I was made to exclaim, Great is the mystery of godliness; it is hid from the wise, and revealed unto babes. One thing struck me very much, that was, how securely God shut Noah and his family in the ark; they all went in as God had ordained they should, and then he shut them in. No other hand but that of the Great Jehovah could do it; it seemed all new to me. I never had heard the like before. I could see with different eyes, and hear with new ears. And now, my dear brethren and sisters, if any of you should read this, rejoice with me, you that enjoy the gospel feast, how soul satisfying and heart cheering to the poor little child of grace, while traveling through this unfriendly world, to once in a while hear the glorious gospel trumpet sounded in all its distinguishing beauty.

I hope soon to see many of the dear brethren and sisters, whom I never have yet seen, at our Association. We hope we shall not be forgotten; and you, brother Beebe, would greatly rejoice us with your presence here, if you could come. I feel very anxious that the Arminian world should know that all the Old School Baptists are not dead, nor laid up on the shelf; there are some left yet, who can speak the pure language of Canaan, who "Are not ashamed to own their Lord,
Or to defend his cause;
Maintain the honor of his name,
The glory of his cross."

I will not weary you much longer with my imperfect scribble; but these are some of my thoughts and past experience, and my belief made known to me by the Great Redeemer; and to him be the glory for ever. May the God of all grace sustain you, brother Beebe, in your labors of love. Boldly defend the truth, though your body should be burnt or your head laid upon the block. Remember our God will deliver his people; he will uphold them with his strong arm; he is mighty to save; and when Christ shall come in his glory to gather his jewels from the four corners of the earth, may this poor unworthy

worm be found among that number who are come out of great tribulation, having their robes washed in the blood of the Lamb, to sit down with Abraham, Isaac and Jacob, with all the heavenly hosts, to sing praises to his holy name through a never-ending eternity.

Yours respectfully, in Christian union,
CHRISTIANA FRENCH.

Nacogdoches, Texas, Aug. 20, 1860.

BROTHER BEEBE: I am sorry to feel under the necessity of again troubling you with a letter, especially as I have, I fear, occupied a larger share of your paper of late than properly belongs to me. Yet I hope both yourself and the readers of the Signs, will excuse me for this attempt to vindicate myself from some very grave charges, made by brother Howell, of Michigan, in the 14th number of the present volume of the Signs, relative to my communication on "washing one another's feet."

Had brother Howell chosen to controvert the subject of feet washing, without charging me with folly, or weakness at least, in my effort to vindicate the practice of the churches in this country; with making the inspired witnesses in the New Testament contradict each other; and with referring to the Bible to prove a fact not found in that sacred volume; then I should have let the subject pass, as I desire no controversy with any brother on this subject. But from the direct manner in which I stand charged, as above referred to, the readers of the Signs will certainly expect from me, either a vindication of myself from those charges, or an apology for my folly in writing my former communication. And as brother Howell has totally failed to convince me of any important error, I shall endeavor in as short and concise a manner as I can, to clear myself from said charges. And if, in doing so, I shall, in self defense, place brother Howell in the position he has voluntarily assigned to me, I hope he will not complain; as I now assure him, that I shall say nothing which I deem unessential to set myself and my sentiments on this subject fairly before the brethren, in reference to the strictures he has thought proper to make; neither will I set down aught in malice, nor write one sentence purely for the sake of the mastery.

First, brother Howell says, in substance, that after reading my piece over and over, reviewing my arguments, and examining the holy scriptures, &c., that he does not find that harmony which characterizes my other writings, and then applies the maxim, that "great men are not always wise." I will forbear criticism on this strange expression, as applied to myself, and merely remark, that as to greatness, in the common acceptance of that word, it certainly has no application to me; and as to being wise, so far as the wisdom of this world is concerned, my pretensions are surely of the humblest character. I think I do sincerely desire, at least, a share of that wisdom which comes from above, but whether God in his abounding mercy has granted this desire or not, is often matter of much doubt and great anxiety with me.

I will notice brother Howell's objections in their order. First, he says, in substance, that all my reasoning is based on the "probability," that the washing

of feet followed immediately after the Lord's supper. No wonder, with this view of the subject, that he charges me with a want of wisdom, for surely he would not be counted a wise master builder, who would lay a foundation that he himself admitted was liable to be disputed, to rear his building on. But how brother Howell, after reading my communication so carefully, could arrive at the conclusion above, is to me unaccountable, when I have admitted that there was ground for argument against it, and in the close of my remarks on this point, I stated "that as the main point, as to the congregational character of the act, is settled beyond doubt, I deem it unnecessary to pursue the argument, as to the precise time, further at present." And I now say, that so far as I can see or believe, not one single argument in my whole piece rests, either in whole or in part, on this ground.

But as brother Howell has argued against his own assumption here, and endeavored to convict me of making the inspired witnesses contradict each other, I will examine his proof, and in doing so, I shall give some of my reasons for believing the feet-washing immediately succeeded the supper. Brother Howell says, if I am right in fixing the time of feet washing immediately after the supper, then I make John contradict Matthew and Mark, who both say, "they sang an hymn and went out," while I make them to stay there long enough after the supper to do and say all that is mentioned in John, from the 13th chapter to the end of the 17th chapter, &c. Will brother Howell be surprised when I tell him, that a good reader can take the New Testament, and read over these five chapters deliberately, in less than fifteen minutes; that five minutes more is sufficient time for singing a hymn; and that twenty-five minutes, all things being ready, is time enough to have washed the apostles' feet—just forty-five minutes? Now, allowing, as he supposes, that a part of the Savior's discourse on this occasion is omitted by John, say half of it, and even then there was not necessarily more than one hour's time between the supper and their "going out." There is, therefore, to my view, nothing strange whatever in Matthew and Mark's assertion that they sang an hymn and went out, when we consider that they both pass over the feet washing for reasons known to themselves.

Again brother Howell says, in substance, that I make John contradict Matt. xxvi. 14, 16, and Mark xiv. 10, because they both affirm that Judas went and agreed with the rulers to betray Christ to them two days before the passover, whereas John, at the supper he is speaking of, represents Judas as making that bargain after the supper and immediately before his apprehension. That the readers of the Signs may see clearly, who makes the witnesses contradict each other, I will state my views first, and then brother Howell's, as I understand them. My theory is this, that Judas, in a clandestine manner, went to the rulers two days before the feast, and made a secret bargain with them to betray his master into their hands at a convenient time; but that this agreement was unknown to the other apostles, and not even suspected by them, until at the passover supper when the Savior made known to them the mourn-

ful truth, that one of them should betray him; and in answer to their anxious enquiries who it was that should do this wicked and detestable deed, he pointed out Judas by giving to him the sop when he had dipped it. By this act of the Savior, Judas was not only pointed out as a traitor in their midst, but his anger and resentment, as is always the case with a detected hypocrite, was aroused against his master, and he went immediately out, in shame and anger, determined to execute his spite, by consummating the bargain made with the rulers two days before. And it was in this sense, properly and justly said, that "after the sop, Satan entered into him;" for we are assured that in the sense of his being a wicked, unregenerate man, Satan had always been in him.

Br. Howell's theory, if I understand him, and I think I do, is, that the supper, at which the Savior gave the sop to Judas, (John xiii. 26,) in order to harmonize with Matthew and Mark, must have been two days before the Passover, and previous to Judas' bargain with the rulers to betray the Savior into their hands. According to this theory, the Apostles associated with Judas during these two days with a perfect knowledge of his traitorous conduct and designs against their Master, all having been made known by the sop given him at this supper. Yet in the face of this reasoning, Matt. xxvi. 20-26; Mark xiv. 18-22, and Luke xxii. 21, 22, all declare, that the defection of Judas was first made known to the apostles at the Passover supper, or the Sacramental supper which immediately followed it. Will this harmonize the inspired writers, by making one of them declare, that Judas was detected and exposed publicly by the Savior at a supper two days before the Passover, and the other three, that it was not until during or after the Passover supper?

Again, brother Howell, relative to the 1st verse, 13th chapter of John, says that before the feast of the Passover could not mean after it, therefore those who practice feet washing as a church ordinance, should do as the Savior did, and not immediately after, lest they should be wise above what is written. Avoiding all critical argument on this passage, I beg leave to submit my own simple views of this subject. The Savior, it will be remembered, had finished the active part of the work he came to do, and stood then on the very eve of those solemn, painful, and overwhelming sufferings, which pertained to the redemption of his people. The bloody sweat in Gethsemane, the traitor and his murderous band, the torturing scourge, the crown of thorns, the painful cross and ignominious death, stood then before him; and it now remained only for him to eat the last solemn passover, institute the communion supper, and, as I verily believe, wash his apostles' feet, and then to enter on this dreadful scene of suffering and shame, to demonstrate forever the triumph of his everlasting love. John, therefore, in view of these things, begins this 13th chapter with a preface or summing up of things which had occurred before or up to the time of this last solemn passover; and then, omitting a circumstantial account of the supper, probably because the other three evangelists had already given it, he merely remarks,

that "supper being ended, the Savior rose from the table, &c.; and then gives a plain, literal, and touching account of the washing of their feet, which the other evangelists had omitted in their writings. He then, at verse 18, refers back to the fact of Judas' being pointed out as the traitor, which occurred during the supper, and before the feet washing. And upon comparing his statement of that occurrence with the other three evangelists, Matt. xxvi, Mark xiv, Luke xxii, I am constrained to the conclusion that all refer to the same fact, time and circumstance.

Were I writing to brother Howell, designing to give him an account of the feet washing, which took place in Bethany church, near Nacogdoches, in July last; and were I to begin with a preface, stating, that before the time for celebrating the Lord's Supper, the church being in union, harmony and fellowship, solicited our brother Britain and Rockmore, to attend with us on that occasion; that after preaching, &c., (designedly omitting a particular account of the supper,) I continue by saying simply, that supper being ended, they rose from the table, and commenced washing one another's feet, would he infer that this feet washing was before the supper, because I used the word "before" in my introductory remarks? Is not this plain statement, though in its nature simple, sufficient to vindicate those who wash one another's feet after the supper, from the charge of designing to be wise above what is written?

Brother Howell further says, that what I said in my first communication on this point relative to the last day of the feast being equally a holy convocation with the first, though according to Josephus, is contrary to the Bible. In reply I must say, that whether it accords with Josephus or not, I do not know; but I again repeat, with the Bible before me, that it is in exact accordance with that sacred volume, and refer brother Howell and the readers of the Signs to Lev. xxiii. 5-8, inclusive, Numbers xxviii. 18, 25, Ex. xii. 16, and Deut. xvi. 8. These scriptures will surely suffice on this point.

As to brother Howell's reference to 1 Cor. v. 8, I do not know that I understand the application he intends to make, as I do not perceive any relation between it and washing one another's feet, and if he intends to convey the idea, that Paul enjoined the passover on the Corinthian church literally, the idea is new to me, and contrary to my views of that passage.

In noticing my remarks, relative to John's reviewing the writings of the other evangelists who had preceded him, brother Howell thinks I strip John's Gospel of its inspired character. Does he think that Luke in declaring "That, as many had taken in hand to write the sacred history of our Lord's acts and sufferings, it seemed good to him also, having perfect knowledge of these things, to communicate them, strips his writings of their title to inspiration?"

I come now to notice the last charge, viz.: that I had misquoted John xiii. 8, by using the preposition *in* instead of *with*. To this charge, I plead guilty in fact, though not in design, and I regret, that my failing memory leaves me liable to such mistakes, and I approve of brother Howell's recommendation, to quote the scrip-

tures exactly as they stand, and, when I fail to do so, I hope the brethren will be charitable enough to attribute it to my bad memory, or carelessness at most, and not to a design to disguise the truth. And I am glad that on this occasion none can accuse me of any design, as the misquotation does not affect the subject in discussion.

I now take leave of this subject, unless called upon to explain, by saying, that if feet washing was literal, and confined to the church in an assembled capacity, whether immediately after the supper, as I think it was, or at some other time not specified, then those who practice it after the supper, are certainly right, as they can select that time, as well as any other, even allowing the time to be left indefinite. To those esteemed brethren who have written in opposition to my views, I again desire to say, that not one sentence in my writing is designed to dictate or find fault, but that my sole object has been to show the inconclusiveness of their reasoning to my mind, that thereby I might, in some degree, neutralize, at least, the prejudices that I supposed might exist; and if I could not quite convince those who differ from me, I might at least draw closer the ties of brotherly love and forbearance. And nothing would pain me more, than to know I had, through weakness or inadvertence, wounded the feelings of one of Christ's little ones. May grace, mercy and peace be multiplied to all who are of the household of faith. In much sorrow and tribulation, I remain yours in the bonds of hope.

HOLLOWAY L. POWER.

Circular Letter.

The Maine Old School Predestinarian Baptist Conference, convened with the Church at North Berwick, Maine, September 7th, 8th and 9th, 1860, to the Churches with which we correspond, sends Christian salutation:

DEARLY BELOVED—Through the mercy of our heavenly Father, we are again permitted to send you this our annual correspondence. In the midst of great discouragement, in times of darkness and great religious declension, they that feared the Lord spake often one to another, concerning the glory of the kingdom of Christ and the reigning power of its King. This privilege is ours, through the exercise of sovereign mercy and grace, to enjoy. This theme is always grateful to the hearts of the children of God, and while it proves them to be possessors of like precious faith, it also shows the faithfulness of God to his promise in covenant—"He shall have a seed to serve him," and "they shall be all taught of God." Summer and winter, seed time and harvest, fail not, because God has set his bow in the heavens, and his purpose changes not. So, because Jesus, the Redeemer and Sponsor of his people, even lives, and upon his shoulder the government of his spiritual kingdom rests, the times and seasons of all his people are appointed, their wants are supplied, their ways redressed, and every spiritual blessing conferred upon them "according as they were chosen in him from before the foundation of the world."

It is our privilege, dearly beloved, in this remote section of New England, sur-

rounded by those who teach for doctrine the commandments of men, and so many pernicious influences are at work, which are alike subversive of true Christian fellowship and good government, to "contend earnestly for the faith once delivered to the saints." Thus faith is the same in every age, and every clime, and those whose hearts are subject to its influence are said to be one in Christ Jesus, having one Lord, one faith and one baptism. It is called the faith of God's elect, because Christ is its author as well as finisher, and because those who are possessed of it are the objects of everlasting and unchanging love, and the subjects of saving and discriminating grace. This faith takes a firm hold of the heart, being inwrought in the soul by the power of the Holy Ghost, to which agrees the words of the apostle: "Now we have received not the spirit of the world, but the spirit which is of God, that we may know the things which are freely given us of God." It is thus that every child of grace possesses an inward consciousness of the living power of faith, which is also powerful in its operation, as it works by love, purifies the heart, and overcomes the world. "And this is the victory which overcomes the world, even our faith." It is this which leads the children of God "to endure as seeing him who is invisible," "to put off the old man with his deeds," and "to put on the Lord Jesus Christ." It also leads to a striving together for the hope of the gospel, and to a bearing of one another's burdens, that thus we may fulfil the law of Christ.

Under the influence of this faith, we desire to "stand fast in the liberty wherewith Christ hath made us free," not being entangled with yokes of bondage, which are according to men and the rudiments of this world, and not after Christ. We hear much around us of the necessity of active religious effort, of faithfulness in duty, and zeal for God; but we desire a "thus saith the Lord," no less for our practice than our faith, and to be found following in the footsteps of the flock; to stand in the ways and see, and ask for the old paths, that we may walk therein. The true people of God in every age have been distinguished for close adhesion to the revealed will of God, for a careful observance of the precepts no less than the doctrine of Christ. We are with you, dearly beloved, in a maintenance of the distinguishing principles of sovereign and discriminating grace, and in an observance of apostolic and primitive usage and practice, having no fellowship with the new popularisms and theology of the day.

The year past has not been signalized by any special or marked manifestations of the Divine power among us. We have sometimes been permitted to rejoice when some of the lambs of the fold have been gathered in; and sometimes have been led to mourn the darkness and coldness of our hearts and barrenness of soul. But it is still our joy that our God is mighty to save, that his counsel shall stand and he will do all his pleasure, that not one of Christ's ransomed ones shall perish, that the time to favor Zion is a set time, and that all Israel shall be saved. During the year our well beloved and aged brother, Elder James Steward, has been called from his earthly labors. Our loss, we doubt not, is his great gain.

Dearlly beloved, our hearts have been

refreshed by your correspondence and messengers, and we earnestly desire to continue to share in your Christian sympathy and love. Our conference has been marked by harmony, and we trust some distinguishing evidences of the presence of the Great Head of the Church. Our next yearly meeting will be held with the church at North Berwick, on Friday, Saturday and Sunday before the second Monday in September, 1861.

WM. QUINT, Moderator.

JOHN C. HAYES, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1860.

Creek Stand, Macon Co., Alabama, September 26, 1860.

BROTHER BEEBE:—I am an old man; it is about fifty-five years since I believe God began a work of grace in my heart. I was then about ten years old. I retired to the woods to try to pray the Lord to have mercy on me, a poor sinner; and I am one of those who believe that where God has begun a good work, He will perform it. I have taken your valuable paper nearly eight years, in which time I do not recollect that I have troubled you for your views on any part of the scriptures—but now I am going to make a request of you to preach and print a sermon. Select your own text on the subject of SLAVERY. Was it an appointment of our heavenly Father? And what is the duty of the slave to his master, and of the master to the slave. * * * O, my dear brother, is it not time for all of God's children to cry unto Him both night and day to save us from the impending storm which threatens our common country? Our slaves, where they have good masters, are the most happy people in the world. I have this morning been reading about the poor in Philadelphia, and I know our slaves are better off than they. I try to treat my slaves kindly, and I do believe they are better off than they would be if free. I give my men crops, and have their crops worked for them. I have one man who will make \$75 or \$80 this year, which he can dispose of as he pleases. He is my foreman. I give him more than the rest. I have no white overseer this year. I do not allow my foreman to correct them, but to report them to me, and it is very seldom I correct them. Two of my slaves are in the same Church with me, and I do hope the good Lord has begun a good work with another; for his walk is like that of a Christian. There is much distress in some parts of this country from the failure of the crops, many are making comparatively nothing. I propose to be one of five to give one hundred bushels of corn to feed the poor widows and orphans of the county in which I live; and I intend to do this whether any other will or not. Brother Beebe, I have not had the pleasure of seeing you—but I hope to meet you in the world of glory, where sorrowing and sighing will be no more. Your poor unworthy brother in Christ, HENRY KEY.

REPLY.—Three important questions are involved in the subject on which we are requested to write. First: Is slavery an institution of God, existing by His appointment, under His direction, and having His expressed approval? If so, second, What is the duty of the slave to his master? And third, What is the duty of the master to his slave?

Before prosecuting our investigation of this subject, we will attempt to define the meaning of the word *slave*. We are not aware of the occurrence of the term but twice in the scriptures, namely in Jer. ii. 14, and Rev. xviii. 13. In the first it is placed in *italics*, and used as equivalent to the term servant, but in a sense implying degradation. "Is Israel a servant? Is he a home born slave? Why is he spoiled?" In Rev. xviii. 13, slaves are mentioned among the commodities of anti-christian merchandise. Such as cinnamon, odors, ointments, frank-incense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots and *slaves*, and souls of men, and this word slaves is rendered in the margin *bodies*, and so connected with the souls of men. Webster defines a slave to be first, "A person who is wholly subject to the will of another." Second, "One who

has lost the power of resistance, or one who surrenders himself to any power whatever." Third, "A mean person, one in the lowest state of life." Fourth, "A drudge; one who labors like a slave." According to Webster's definition, we see no propriety in confounding the terms *slave* and *servant*. But in a scriptural sense the two words mean the same thing; and mean a person who is in a subordinate capacity, having a master whom he is bound to obey. Servants in the scriptures are variously classified. Some as *hired* servants, bound by a voluntary covenant to obey their masters for hire; as Paul says, "His servants ye are, to whom ye yield yourselves servants to obey," &c. Another class of servants are presented in the case of those insolvent Israelites which were sold into bondage to satisfy the legal demands of their creditors. This class of servants were regarded as the property of those who bought them, but their right of property in them did not hold beyond an appointed day of Jubilee, when they were invariably to be released from personal bondage and reinstated in their families, and real estate, and during the limited period of their bondage, their owners were forbidden to rule them with rigor, as they were allowed to rule those servants which were bought of the heathen nations. The third class which we will mention, is probably that to which our correspondent alludes.—Bought of the heathen nations, as the African servants were. In this class of servants, the owners had a bonified right of property, to rule them with rigor, or to transmit them as an inheritance to their posterity forever. There were still other classes of servants, mentioned in the scriptures, such as minor children, who differed not from servants until the time appointed of the father, &c. But as the class which exist in our country and which are improperly called *slaves* are those concerning which our correspondent enquires, we will pass to the proposed investigation.

Question 1. Is Slavery thus defined an institution of God, existing by his appointment, under his direction, and having his approval?

Before proceeding further, we will ask, is this subject a proper one for discussion in a religious journal? Our own impression is that whatever the Bible teaches, belongs legitimately to the subject of religion, and that it is not only our privilege but our duty as the children of God, and disciples of Christ, prayerfully, to investigate, and therefore a proper subject for discussion in the columns of the *Signs of the Times*. With the political clamor and confusion which now agitates our beloved country and shakes the foundation of our national union, we do not design to meddle; at least any farther than an exhibition of what God has revealed in his word may conflict with the fanatical theories which have been profanely dragged into the politics of the day. But to the question.

That human bondage of a portion of the human family, is an institution of the Supreme Ruler of the Universe, we think is fully proved in the circular of the Corresponding Association of Old School Baptists, published in our last number. The prophetic assignation of the respective destinies of the three sons of Noah, very clearly indicated the purpose of God in

making the descendants of Ham the servants of servants forever. That Noah spoke by inspiration when thrice declaring, (Gen. ix. 25; 26 and 27,) that Canaan should be a servant to his brethren, including both the other divisions of the human family from the date of the flood, the subsequent history of the world has demonstrated beyond all successful contradiction. Thus proving that the institution was of God, for Noah, as a man had no power to control the matter beyond his own day. But we are not left to infer that what is now called slavery is an institution of God from the prophetic declarations of Noah concerning Ham, or Canaan, but turn to the record of the Levitical institutions, and among other precepts from the mouth of God, we have his law upon this subject in so many words. Thus, after the institution of laws for the Jubilee release of the Israelitish bondmen and bondwomen, at the end of every sixth year, God says, "Both thy bond-men and thy bond-maids which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever, but over your brethren, the children of Israel, ye shall not rule one over another with rigor." Leviticus xxv. 44-46. If this is not an institution and command of God, where in the whole range of the Levitical code shall we find one? We could multiply our quotations on the subject, but we are sure that any who are not convinced by the foregoing have no fear of God before their eyes.

Having proved beyond all cavil that it is an institution of God, it must follow that it exists by his appointment. Do we believe that Jehovah is a God of providence—that he doeth his pleasure in the armies of heaven and among the inhabitants of the earth,—that he raises monarchs to their thrones from the dunghill, and brings them down to the dust as seemeth him good?—then how can we doubt that the institution of what is this day called slavery exists by the appointment of God. That God has appointed and commanded its existence we have clearly proved, and that it does now exist, and that it always has existed from the days of the flood, is too obvious to need any further proof. No man of intelligence and candor will read the Bible and deny it. But does God approve of it?—Will any man so far outrage his own common sense as to believe that God has made laws and enjoined their observance, of which he does not approve? He must either approve or disapprove. How has he indicated his approbation or disapprobation of the institution? Did he rebuke Abraham, Isaac or Jacob, or any of the patriarchs or prophets, any of the Old Testament or New Testament saints for holding bondmen or bondwomen as property, to be bought and sold, and to be transmitted as an inheritance to their children, the same as any kind of property? If so, the inspired writers have utterly

failed to record it. But instead of any expression of divine disapprobation, God has expressly recognized it as existing by his authority in the covenant of circumcision, including all who were born in Abraham's house or bought with his money in the rights and privileges of that covenant. Also in two precepts of the decalogue, he has recognized its lawful existence. And in the signal blessings bestowed upon the patriarchs, of flocks and herds, of men servants and maid servants, together with corn, wine and oil in great abundance.

We pass to the second enquiry. What is the duty of the servant to his master. In the Old Testament, the absolute authority of the master over the servant, clearly implies the duty of the servant to obey implicitly all the commands of his master, to honor, fear, reverence and love his master; such appears to have been the case with Abraham's servants, especially his eldest servant who could be entrusted with a large amount of treasure, and with business of the greatest importance.

But we come to examine the New Testament for instruction on the subject of the relative duties of servants and masters. For although the former covenant has waxed old, and with all its types and shadows, has passed away, the relationship of servants and masters, like those of husbands and wives, children and parents, magistrates and people, have not passed away, nor are they at all annulled by the setting up of the Redeemer's kingdom and bringing in of the better covenant. The King of Zion has issued his proclamation that his kingdom is not of this world. No allegiance to the instituted powers of the world, such as human governments, are in the least impaired by the setting up of his kingdom. Nor has the legitimate administration of the governments of the nations of the earth anything to do with his kingdom. To those who are called by grace to enter, by the new birth, and due allegiance to the King of Zion, the spiritual kingdom, the King has, by his apostle, officially proclaimed, "Art thou called being a servant, care not for it; but if thou mayest be made free, choose it rather. For he that is called in the Lord, being a servant, is the Lord's free man; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price, be not ye the servants of men."—1 Cor. vii. 21-23. It is evident that their calling to be servants of Christ did not annul their relationship; but if thou mayest be made free, choose it rather: nor does the apostle mean that they are not to be servants to their masters as formerly; but in this redemption with a price they are redeemed unto God; and religiously or in spiritual things, the disciples are to call no man on earth master, but to serve their Master in heaven with singleness of heart. That this is clearly the meaning of the apostle, he adds in the next verse, "Brethren, let every man, wherein he is called, therein abide with God." Nothing can be more plain than the instructions which this same apostle has given to servants; and as we have many thousands of our brethren in the United States, who are called being servants, under the yoke, and many of them who take our paper, as we recognize such in a spiritual relation as brethren in our common Lord, and heirs to gather with us of the grace of life, as we regard your spiritual welfare, we charge you before God to read carefully what he has addressed to you in 1 Tim. vi. 1-5: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not

despise them," (or be any the less dutiful, respectful, or obedient to them,) "because they are brethren; but rather do them service," (the more service, or serve them the more cheerfully and faithfully,) "because they are faithful and beloved, partakers of the benefit." "These things," (Paul directs Timothy to) "teach and exhort," (and the writer of this article is under the same command, and so are all the true ministers of our Lord Jesus Christ.) "If any man teach otherwise," (alas! what multitudes at this day do,) "and consent not to wholesome words, even the words of our Lord Jesus Christ," (as Paul was inspired by the Holy Ghost, these words are the words of our Lord Jesus Christ,) "and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and desitute of the truth, supposing gain to be godliness. From such withdraw thyself." Have we not seen the truth of the apostle's words exemplified, and do we not see it to an alarming extent, in the strife, contention, envy, railings, perverse disputings of the same description of proud know nothings, who are continually doting about words, whereof all this clamor and fanaticism proceeds.

Here the duty of servants under the yoke, or called by grace, being servants, is plainly laid down.

There were many servants which were under the yoke in the church in the apostles' days. Under the Roman laws, the captives taken in war, whether black or white, were frequently sold into slavery, and in a slavery to which nothing in our country can compare; for the masters and owners of servants were allowed to abuse and torture, and even to put them to death. But still the apostles constantly exhorted the servants to patiently submit, and to count their masters worthy of all honor. In giving Titus instruction to speak the things which become sound doctrine, Paul says: "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things."—Titus ii. 9, 10. Again, in writing to Colossians, Paul, after exhorting wives and husbands, parents and children, to a faithful observance of all their relative duties, says: "Servants, obey, in all things, your masters, according to the flesh, not with eye service." That is, not requiring to be watched; but let your masters see that you, as Christians, are just as conscientiously honest, dutiful, diligent and obedient in their absence, as though you were all the time in their sight—"not with eye service as men pleasers,"—(you have a higher, holier calling; your business is to please God, by doing your duty faithfully to your masters, according to the flesh,)—"but with singleness of heart, fearing God," (knowing that he requires this of you.) "And whatsoever you do, do it heartily, as to the Lord, and not to men." That is, you do it heartily, because God in his holy providence has assigned to you, in this world, the position and duties of a servant, for his glory and for your own good, and therefore as you love and fear God, faithfully serve your masters after the flesh. "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons."—Col. iii. 22-25. No respect of persons—the wife, the husband, the parent or child, the master and the servant alike are accountable to God, and all shall receive of his hand for the wrong which they do.

The same exhortation is also given in Eph. v. and vi. chaps. to the saints in all the various conditions and positions of life. "Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of

heart, as unto Christ." The fear and trembling here evidently means, in reference to Christ, as those who fear the Lord tremble at his word, and render their obedience to him with fear and trembling, lest through the deceitfulness of our corrupt nature we may fail to honor him as our Lord. The servant may have all confidence in his master, love him and respect him, but is not required to dread him, if obedient to the apostle's admonition, "Not with eye service as men pleasers,"—(or as those who vainly suppose that if they can make their masters believe they are diligent and faithful, that that is all they need care for; but remember when the eye of your earthly master is not watching, the eye of God is upon you: "Thou, God, seest me;")—"but as the servants of Christ, doing the will of God from the heart."—Eph. vi. 5, 6.

Peter, also, by the same apostolic authority, commands, "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward; for this is thank-worthy, if a man for conscience toward God, endure grief, suffering wrongfully; for what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Peter ii. 18-20. There are some masters which are not good and gentle, as there are some servants who are unruly. But because a Christian, who is a servant, has even a froward, hard, severe, or wicked master, still he is, by the law of Christ, bound to respect, honor and obey him nevertheless, and for their encouragement they are assured that with their patient submission, God is well pleased. What higher, holier or more desirable incentive can a child of God, whether bond or free, have than this? O, to know that God is pleased, we can well afford to breast the fiercest storm and endure the sharpest affliction!

We have presented some of the duties which the gospel enjoins on servants that are under the yoke. We feel an assurance that such of our African brethren and sisters who are under the yoke will appreciate our candor and faithfulness in calling their attention to what God has said upon the subject. While hypocrites may flounce, and speculating demagogues, who care not the snap of the finger for their welfare, but wish to stir up strife, to sow the seeds of discontent among them, may rave and blaspheme, we know our African brethren of the Old School Baptist communion at the South too well to apprehend that they will, willingly or knowingly, disregard the admonitions which their Lord and Master has given them through his inspired apostles.

One word further to those who are under the yoke. Dear brethren in Christ, the writer of this article has traveled extensively in twenty-three of the States of our blessed Union, and speaks that which he does know, and testifies that which he has seen, when he assures you that your condition, as God in his allwise providence has placed you, is far preferable to the condition of any of your race in any of the Northern States, or in the Canadas; and you are far more happy, free from care, from suffering and want, and enjoy religious as well as temporal privileges to a far greater extent than you could have anywhere else than where God, in his holy providence, has placed you. Remember, then, that godliness with contentment is great gain.

Our third and last division of the subject calls on us to show, from the holy scriptures, what is the duty of masters to their servants, and this we will endeavor to do in the same unreserved and candid manner in which we have written the foregoing. And first we will remark, it is to christian masters that we write—for as christians we have no power or authority to enjoin gospel rules on the world or on ungodly men. The divine law providing and regulating the relationship of master and servants under the old dispensation allowed Hebrew masters to rule with rigor

their servants which were bought of the heathen nations, but not those which were of their brethren. If by rigorous treatment, the servant even die under his master's hand, the master shall be punished; but if he continue a day or two, the master shall not be punished, "for he is his money," or property; see Exodus xxi, 20, 21. But let it be remembered that this was the rigor of that law which gave an eye for an eye, a hand for a hand, and a tooth for a tooth, as the same chapter provides. But a very different course is enjoined on the disciples of Christ in his sermon on the Mount, and throughout the New Testament. In Eph. vi, after enjoining upon servants to serve their masters cheerfully, and as doing so from a solemn sense of duty to their Master in heaven, the apostle says: "And ye, masters, do the same things unto them." That is, Let your deportment towards them, and government of them be in like manner with a conscientious regard to the will and teachings of your Master in heaven; for as he adds, "Knowing that your Master also is in heaven, neither is there respect of persons with him"—Eph. vi, 9. Your Master in heaven has the same love, care, and regard for his children who are in bondage as for their masters; for he has redeemed them with the same precious blood, loved them with the same love, and chosen them to the same spiritual inheritance in glory. He will therefore judge the master as well as the servant, the parent as well as the child, the husband as well as the wife, the rulers as well as the ruled. These distinctions of authority are to continue only during our time state, but in the ultimate glory of the saints, the bond as well as the free, shall be raised up in the perfect image of the glorified body of the Lord Christ. From these considerations the apostle commands the master to forbear threatening, and to treat servants with that kindness which you would wish them to show to you, if your relations to each other were reversed. Again, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven"—Col. iv. 1. As to what is just and equal, there may be difference of judgment, even among Christians; but let the Christian master remember that his Master in heaven is the judge between him and his servants, and will not pass unnoticed any injustice done by the master to the servant. As God in his holy providence has committed them to your care, a solemn responsibility rests on you; from their birth to their death, you are bound to support and provide them food and clothing, and, if sick or lame, to provide good nursing, medicine and care; and for all your care and expense, you are entitled to their faithful service as long as they have ability to serve you. Their living is an equitable remuneration for their faithful services, and this should not be withheld from them.

The epistle of Paul to Philemon, whose fugitive servant was brought to the knowledge of the truth, under the ministry of Paul, and whom the apostle would not detain without Philemon's consent, and although he needed his service, yet as a matter of right sent him home to his master, shows a spirit of pure Christianity, and the kind manner in which Paul exhorts Philemon to reinstate the returning fugitive, not only as a servant in the flesh, but now that he was manifestly a subject of saving grace, to receive him also in the love and fellowship of the gospel of Christ, that he might now be profitable to him, both in the flesh and in the spirit. Ye masters, agreeably to the instructions of the gospel, treat your servants with kindness, tenderness, and with a conscientious regard for their good, in the fear of the Lord. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18. Finally,

brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report, think on these things.—Phil. iv. 8. And the God of peace be with you all. Amen.

Inquiries after Truth.

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah iv. 16.

Ripon, Wisconsin, July 8, 1860.

DEAR BROTHER BEEBE:

I should be much pleased to have your views on Mark v. 6, as there is somewhat of a controversy here as to who worshiped Christ, the man or the unclean spirits.

HENRY M. LOVELESS.

Middletown, N. Y., Aug. 26, 1860.

RESPECTED ELDER BEEBE:

Will you please give your views on Isaiah xlix 26, and much oblige

AN INQUIRIST.

An African Village.

Captain Burton's "Lake Regions of Central Africa" abounds in sharp sketches of life and character. From the volume we take the following interesting account of the Wak'hutu:

The Wak'hutu dwell in a few straggling hovels of the humblest description—with doors little higher than an English pigsty, and eaves so low that a man cannot enter them except on all fours. In shape they differ, some being simple cones, others like European haystacks, and others like our old straw bee-hives. The common hut is a circle from twelve to twenty-five in diameter; those belonging to the chiefs are sometimes of considerable size, and the first part of the erection is a cylindrical framework composed of tall stakes, or the rough trunks of young trees, interwoven with parallel and concentric rings of flexible twigs and withes, which are coated inside and outside with puddle of red or gray clay. In some a second circle of wall is built round the inner cylinder, thus forming one house within the other. The roof, subsequently added, is of sticks and wattles, and the weight rests chiefly upon a central tree. It has eave-like projections, forming a narrow verandah, edged with horizontal bars which rest upon forked uprights. Over the sticks, interwoven with the frame, thick grass or palm fronds are thrown, and the whole is covered with a coat of thatch, tied on with strips of tree bark. During the first few minutes of hard rain, this roofing, struck by the parching sun, admits water enough to patch the interior with mud. The furniture of the cottage is like that of the Wazaramo; and the few square feet which comprise the area are divided by screens of wattle into dark pigeon holes, used as stores, kitchen and sleeping-rooms. A thick field of high grass is allowed to grow in the neighborhood of each village, to baffle pursuers in case of need; and some cottages are provided with double doorways for easier flight. In the middle of the settlement there is usually a tall tree, under which the men lounge upon cots scarcely large enough for an English child; and where the slaves, wrangling and laughing, husk their holcus in huge wooden mortars. These villages can scarcely be called permanent; even the death of a chief causes them to be abandoned, and in a few months longer grass waves over the circle of charred stakes and straw.

Guns.—The invention of guns is indisputably German, and was produced in this manner:

One Barthoe Schwatis, a friar, in making chemical experiments, mixed saltpetre and brimstone with other ingredients, and set them upon a fire in a crucible; but a spark getting into it, the pot immediately broke with great violence and noise; which event surprised him at first, but he repeated his experiment, and finding the effect constant, set himself to work to improve it; for which purpose he caused an iron pipe to be made with a small hole to fire at, and putting in some of his ingredients, together with small stones, set fire to it, and found it answered his expectations in penetrating all before it. This happened about the year 1333, and was soon improved to the making of great ordnance, &c.

Record of Marriages.

August 30.—By Elder Thomas Waters, Mr. RICHARD YOUNG to Miss SUSAN EAST, all of Accomack County, Va.

Obituary Notices.

Deacon George Doland.

This dear brother, whose praise was in all our churches, closed his eyes upon all terrestrial things at 9 o'clock, A. M., on Saturday, the 22d ultimo, being in the 70th year of his age.

His former residence, for many years, was at Hardyston, in Sussex County, New Jersey, but for the purpose of enjoying the society of brethren and the privileges of the Church of Christ, he moved into this village last April, with the intention to spend the balance of his days in the bosom of the Middletown and Walkill Church. His membership was in the Waterloo Church, from which he had not called for a letter of dismission. Admonished by his years, he was perfectly conscious that he had not long to tarry upon these mortal shores, but, as he preferred Jerusalem above his chief joys, he was willing to make any sacrifice to secure the social privileges of his Father's Kingdom. He had been a faithful member of the Church of God nearly fifty years, and had held the office of Deacon for about forty years. His house and heart were always open for the visits of his brethren, and all his family took pleasure in ministering to the comfort of wayfaring pilgrims who called on them. When favored with opportunity, he delighted in visiting the Churches of our order, and his visits were regarded as the "coming of Titus." His understanding of divine things was deep, and he was blessed with a gift which was greatly to the edifying of the saints. His voice was often heard in the congregation of the saints, in testifying the gospel of the grace of God; and he was listened to with pleasure and profit by his brethren and sisters, old and young, and even the enemies of our faith were constrained to give him a respectful hearing. In all the principles of the gospel of Christ he was clear and steadfast, and truly it may be said of him, He contended earnestly for the faith which was once delivered to the saints; while his everyday walk and conversation tended to adorn the doctrine which he professed. "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. xxxvii. 37.

In our last number we recorded the death of his daughter, Miss Phebe Ann Doland, who died after a short but severe illness of Typhoid fever. Scarcely had the funeral services been performed, before another daughter and a grand-daughter were taken down with the same fever, (both of whom are now recovering,) and on Monday evening, the 10th ult., he was himself attacked with fever, which soon ran into the same form of fever which the other members of his family had. When first taken he expressed his impression that it was his last sickness. He said to the writer of this obituary, that he had never been so well prepared, so far as related to his worldly concerns, to leave the world. He had just settled his business matters, and was too far advanced in life to again engage in business; his family of children were all grown up, and capable of doing without him; and in regard to his spiritual prospects, his hope was unshaken in Christ, and he never expected nor desired any other hope, and he had only to await the pleasure of his Lord to call him hence.

His funeral was very largely attended by brethren and sisters from all our sister churches in this vicinity. A discourse was preached on the occasion, by the editor of this paper, from 1 Cor. xv. 51, 52. After which his mortal remains were conveyed to the house appointed for all the living.

The following hymn, which was sung at his funeral, we copy by request of his relatives:

"In hope of life eternal given,
Behold a pardon'd sinner dies;
A chosen blood-bought heir of heaven,
Call'd to his mansion in the skies.

"He left the world, with all its toys,
For better, brighter worlds on high;
His faith embrac'd substantial joys,
Soaring beyond the starry sky.

"From Pisgah's top, by faith, he saw
The land where milk and honey flows;
Nor can the powers of hell below,
Prevail to break his sweet repose.

"He trod the shades of gloomy death,
Could set his seal that God was true;
Finish'd his course, and kept the faith,
And died with glory full in view.

"Methinks I see him now at rest,
In the bright mansion love ordain'd;
His head reclines on Jesus' breast,
No more by sin or sorrow pain'd.

"Why should our eyes with sorrow flow,
Our bosoms heave the painful sigh!
When Jesus calls, the saint must go,
'Tis his eternal gain to die.

"'Twas through the strength of Israel's King
He prov'd a conqueror when he fell;
'Tis to the praise of grace we sing,
Though of the dying saint we tell.

"Fearless he enter'd death's cold flood,
In peace of conscience clos'd his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise."

[1252 Our Collection.]

"Welcome, sweet hour of full discharge,
That sets our longing souls at large;
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

DIED—August 28, near Bloomingburg, AMANDA OPHELIA, daughter of brother JAMES and sister Elizabeth Harding, aged 5 years and 8 days. Our brother and sister Harding had gone to visit some relatives in Philadelphia, but had scarcely left home before their little daughter was attacked with severe illness and great distress, baffling the power of medicine and the skill of physicians; and so rapidly declined that the parents were telegraphed, and returned—the mother, by railway, arrived in time to witness the cherished darling in its last struggle with the King of Terrors; but the father, who had to come with his team in charge, only returned to see the loved one in the icy arms of death. The trial was truly great, but the grace of God was sufficient to sustain the stricken parents and surviving members of the bereaved family.

DIED, near Howell's Depot, in this County, on Wednesday, the 19th ultimo, ADALINE, daughter of brother Robert F. and sister Harriet Wheat, in the 9th year of her age.

She was a lovely child, of more than ordinary intelligence, sharing largely in the affections of all who knew her; but most deeply entwined around the tenderest sensibilities of her parents' hearts. But, like all earthly treasures, this sweet flower bloomed soon to die. Young as she was, she had evinced a reflecting mind, on the subject of salvation through the Redeemer, and before her late illness had made remarks which astonished some of our brethren, and led to the belief that she was taught by that God who has hidden the things of his Spirit from the wise and prudent, and revealed them to babes, because so it seemed good in his sight.

She suffered much distress in her late sickness, but bore it with fortitude worthy of a more mature age.

"'Tis God who lifts our comforts high,
Or sinks them in the grave;
He gives, and (blessed be his name!)
He takes but what he gave."

At her funeral, on Thursday, the 20th, we preached from Hebrews xii. 5, 6, to an attentive assembly.

Nacogdoches, Texas, August 20, 1860.

BROTHER BEEBE—With a sorrowful heart, I write you an account of the death of a beloved daughter, and request its publication in the *Signs*. My daughter, ELIZABETH M. LILLY, departed this life July 29th, 1860, aged 22 years and 25 days.

She professed a hope in Christ in the early part of the year 1837, and joined our little Church, and was baptized by myself, the third Sunday in October of that year. Her relation of the dealings of God's Holy Spirit with her, was clear and very satisfactory to the Church, and her walk and conversation has corresponded with it. Kind and affectionate by nature, I am persuaded that none ever surpassed her in acts of tenderness and sympathy towards her relatives and friends; while her devotion to her parents was truly remarkable; and for this reason she had consented to leave her comfortable home, and with her husband had been living in the house with us for a year and a half, taking the care of our affairs entirely upon them, as both myself and wife are very feeble and much afflicted. Indeed, she had, by her kind and constant care for us, become almost essential to our comfort and happiness. But alas! a few days of affliction—and we were compelled to give up our dearest earthly treasure, and bury our fondest and most cherished hope of earthly comfort in the cold and silent grave. But our consolation is, that we gave her up to God who first gave her to us, with all her accomplishments. Her lovely form will minister around our sick bed no more—her cheerful countenance and soothing voice will not again gladden our household; but we hope to meet her beyond this vale of sorrow, where parting will be no more: as we feel assured she now rests from her labors, and enjoys, without a veil between, the presence of her adored Redeemer.

She left a kind and loving husband and two little daughters, one three years and the other ten days old.

"Why should we mourn departed friends?
Or shake at Death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

Also, my son-in-law, husband of my oldest daughter, WILLIAM H. PETTY, who departed this life August 16th, 1860, aged 37 years.

Mr. Petty was not a professor of religion, though strictly a moral, upright man, in all his intercourse with the world. He had ever been a close attendant on the public worship of God, and during his last sickness, manifested much concern with regard to his situation, as a poor helpless sinner; but before his death, he manifested a willingness to die. He was a kind, attentive and affectionate husband and father, and the mutual love and sympathy between him and his family was highly creditable. His wife, who is a member of the Primitive Baptist Church, has lost a kind husband; his children, five in number, a careful and loving father; and the community, a peaceable and orderly citizen.

May it please a good and gracious God to sanctify the dispensation to the good of the living.

Yours, in much sorrow and tribulation,

HOLLOWAY L. POWER.

Fairfax Co., Va., Sept. 24, 1860.

BROTHER BEEBE—Please publish, in the *Signs*, the death of sister ELIZABETH ROSE, of Loud. Co., Va., who died July 26th, 1860, aged 80 years, 6 months and 26 days.

Sister Rose was a firm and consistent Old School Baptist. She formerly belonged to the Little River Baptist Church, and was, I think, the first to leave that Church, on account of the new or Fallite doctrine introduced there. She then joined the Fryingspan Church, where she remained an orderly and esteemed member, until her discharge from this militant state to join the Church triumphant.

She has left one son and several daughters. May they, if consistent with God's will, be made experimentally acquainted with that glorious Savior in whom she trusted.

Yours, &c.,

S. TROTT.

Vigo Co., Ind., Sept. 9, 1860.

BROTHER BEEBE—By request of the deceased, I send you for publication the obituary of BENJAMIN KECRAVEL, who departed this life on the 8th of August, 1860.

He was born in Berkeley County, Virginia, March 17th, 1777, moved to Kentucky, from there to Ohio, in 1809, was baptized by Elder John Caldwell.

well, and remained a worthy member of the Old School Baptist Church till death.

I have lived a near neighbor to him over 50 years, and in church fellowship 14 years; I was often with him. In his last three weeks illness his sufferings were severe; but his mind was all the time buoyed above the terrors of death. He said he was a poor old sinner, but the God of the whole earth would do right, and his sufferings would cease at the right time.

He has left an aged widow, four children, many grand and great-grandchildren, to mourn their loss.

Yours, in the bonds of Christian love,
ELIJAH STAGGS.

Linden, Sept. 2, 1860.

ESTEEMED BROTHER BEEBE—Please publish the obituary notice of the death of our beloved sister, MARTHA LANCASTER, who departed this life the 15th day of July, 1860.

She was the daughter of brother Isaac Cotham, and was born October 19th, 1819, and was married to Gabriel Lancaster July 4th, 1834. She and her husband became Old School Baptists June, 1835; from that time to her death she was a consistent Old School Baptist. But she had many cares and trials; for she was the mother of twelve children, and her husband commenced preaching not long after they united with the Church, and of course she had much of the care of this large family of children. But her troubles and cares we hope are over. She bore her last sickness with Christian fortitude: in her last moments she said she had no fears, and, with Christian calmness, said—"All is well."

She has left a husband and children, and father, brothers and sisters, and many other relatives, and brethren and sisters in the Church, to mourn their loss; but we believe their loss is her eternal gain.

May God, in his goodness, sanctify the afflicting dispensation to the good of the living.

Yours, in love,
P. WHITWELL.

Anderson, Ky., August 30, 1860.

DEAR BROTHER BEEBE—It becomes my painful duty to inform you of the death of my beloved mother, ROXANNA BICKERS, wife of Joel Bickers, Sen., who departed this life July 27th, 1860, aged 70 years, 1 month and 14 days.

She was born in June, 1790, in the State of Virginia, married March 1805, and moved to Kentucky in 1809. She joined the Baptist Church and was baptized the 1st Sunday in April, 1819, by Elder John Penny, and has been an orderly member of the Baptist Church ever since.

The disease of which she died was flux, and she was confined to her bed only five or six days, during which time she talked freely upon the subject of death. She said from her first illness that the time was near at hand when she should leave us; that she had no desire to stay any longer; that she was ready and willing to go. That little hope that I have so often heard her speak of, sustained her in that trying hour; it was an anchor to her soul, both sure and steadfast. The last words she spoke she said she was ready to go. She then lay apparently easy for a few hours, and then fell asleep in Jesus without a struggle or groan. She was a kind companion, an affectionate mother and a good neighbor. She was a member with us at New Goshen, where she was highly esteemed.

She leaves an afflicted husband and six children, together with numerous relatives and friends, to mourn their loss. But we sorrow not as those who have no hope; for we truly believe that our loss is her eternal gain.

May Israel's God sustain us in our bereavement, and prepare us to meet her in that world where sickness and death never enter, is the prayer of
Your unworthy brother,
A. J. BICKERS.

Dearest mother, thou hast left us;
Here our loss we deeply feel;
But 'tis God that has bereft us—
He can all our sorrows heal.
A. J. B.

Receipts for Subscriptions.

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Miscellaneous.

Old School Meeting at Mt. Salem, N. J.

BROTHER BEEBE—Please give notice, in the *Signs*, that there will be an Old School Meeting held with the Waterloo Church, at Mt. Salem, Sussex County, N. J., on the last day of October, instant, and the first day of November, at 10 o'clock of each day. Our brethren and sisters generally are invited to attend; especially our ministering brethren.

If any come by the New York & Erie R. R., they are requested to be at Middletown on the evening before the meeting begins, and they will be met with conveyance to take them to and from the meeting.
ASA ELSTON, Ch. Clerk.

Old School Meeting.

Olive, Ulster Co., N. Y., Sept. 29, 1860.

DEAR BROTHER BEEBE—Please give notice, in the *Signs*, that the Old School Baptist Church of Olive and Hurley has appointed her annual Old School Meeting to be held (if the Lord will) at her Meeting-House, in Olive, Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, A. M., on Wednesday, the 21st day of November next, and continue until Thursday evening, the 22d. Brethren and sisters, and especially ministers of our order, and all others who love the truth, are cordially invited to attend.

Brother Beebe, we shall be glad to see a goodly number attend—and may you be one of them.

By order and in behalf of the Church,
L. H. TERWILLIGER, Ch. Clerk.

Notice.

Church Creek, Md., August 16, 1860.

BROTHER BEEBE: Please give notice, through the *Signs*, that the Salisbury Old School Baptist Association will meet with the Fishing Creek church, in Dorchester county, Md., commencing the Wednesday preceding the fourth Sunday in October.

Those coming by the way of Baltimore, will take the Steamboat *Hugh Jenkins* (which leaves Light street wharf, Baltimore,) Tuesday morning, at 7 o'clock, and arrive at Cambridge about 12, where they will be met with conveyances to take them to the meeting. Brethren and friends are affectionately invited to attend.
WHITEFIELD WOOLFORD.

Old School Meeting.

DEAR BROTHER BEEBE: There will be a meeting (the Lord willing) at the Baptist Meeting-House, in Columbia, Jackson County, Michigan, commencing on the Friday (12th) before the second Sunday in October, 1860, and continue three days. The meeting-house stands on the County line, two miles East of the Northwest corner of Leawee County.

In order that the meeting may be well attended, we give a general invitation to our brethren and sisters, and especially to our ministering brethren, belonging to the Old Order of Baptists. Those that wish to come by way of the Railroad from the South, can take the cars and come to Napoleon, where they will find conveyance to take them to the meeting. In order to be in time, they should be there the day before.

By order of the church,
August 26, 1860. THOMAS SWARTOUT.

Old School Meeting.

West Colesville, N. Y., Sept. 10, 1860.

BROTHER BEEBE: You are requested to publish a Two days Meeting to be held with the West Colesville church, at Coles Hill, Broome County, N. Y., on the third Saturday in October and the Sunday following.

Brethren and sisters of our order generally, are invited to attend with us, especially yourself and other ministering brethren.

Carriages will be in waiting at the Great Bend, on the N. Y. & Erie Railroad, on Thursday preceding the third Saturday in October, to convey brethren to the place of the meeting.
JOHN DONALSON.

Yearly Meeting.

Near Newark, Del., August, 1860.

BROTHER BEEBE: Please publish our Yearly Meeting, which is to be held at London Tract, to begin on Friday before the third Sunday in October, 1860, at 2 o'clock, P. M., where we shall be glad to see as many of our friends as can visit us. Brother Beebe, can you not make one of them? It is a long time since you have been at London Tract, and I can assure you that you have warm friends there, who would rejoice to see and hear you again. Yours, in the best bonds,
THOMAS BARTON.

Associational Meetings.

SALISBURY, MD.—With Fishing Creek, Dorchester Co., Md., on Wednesday before the fourth Sunday in October, 1860.

PRIMITIVE WESTERN, GA.—With the church at Sardis, Harris Co., Ga., on Saturday before the third Sunday in October, 1860.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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MARY J. BOGGS, Principal,
July 9, 1860. Washington, D. C.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., OCTOBER 15, 1860.

NO. 20.

The Life Clock.

What is this within my being,
Ticking, ticking evermore;
Like the sound of fairy footfalls
Dropping on some distant shore?
I can hear it in the midnight,
Hear it in the busy day,
Hear its clear and measured numbers
Whereso'er I chance to stray.

On that mystic little dial
There are clear and telling lines,
Over which the sunlight glitters,
And the passing hour defines.
Quicker, quicker it is beating,
Swifter move those mystic hands,
With their lean and spectral fingers
Pointing to the shadowy lands.

But the day of life is waning,
Soon its shadows will decline,
And within my spirit's dwelling
Cease the little mystic chime.
Dust, o'er all its motions falling,
Gathers deeper day by day;
Voices, from the future calling,
Seem to beckon me away.

Thrilling tales this clock is telling,
As the days and hours recede,
Noting every thought and action,
Yet we give it little heed.
Sometimes we may hear it ringing,
Clear and loud the passing hour,
Sending through the soul's deep chamber
Tones of deep, mysterious power.
Yet we fold our arms and listen
To a thousand stranger sounds,
While the Life Clock, all unheeded,
Plods its tireless, solemn rounds.

Correspondence.

Aldboro, C. W., August 18, 1860.

ELDER GILBERT BREDE—*Dear Friend*:—I send you, by permission of the writer and the person written to, the enclosed communication for publication in the *Signs of the Times*. The writer had not the remotest idea of its being published when writing it; and it is only by permission it is sent for publication. I think it is a lucid and masterly elucidation of the portion of scripture which he illustrates. The communication is pretty lengthy, but it is so edifying and instructive as to amply compensate a perusal. Should you consider it of sufficient interest to the readers of the *Signs*, please publish it in the next issue.

A FRIEND.

Caradoc, March 1, 1860.

ELD. THOMAS MCCOLL—*Dear Brother*: The following are my views upon the 54th chapter and 1st verse of Isaiah, as I have received them independent of the assistance of any person or book whatever, except the Bible. It was a portion of scripture about which I was some time in much perplexity, having no light on it, and yet could not get it out of my mind; for it would return upon me, as other portions of God's word were made to return, and the conclusions I was enabled to come to were the following:—

The verse reads, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." The person addressed in the first part of the sentence, in my view, is Sarah, the wife of Abraham, who was a figure of the church of the living and true God. She is addressed figuratively, and in the second person, she is spoken to, and God is the first person, and speaks to her in the words,

"Sing, O barren," calling her by the name "barren," &c. She is called barren because she bears him (Abraham) no children. Gen. xvi. 1. Sarah was a true figure of the church; she had no power of herself to conceive seed and bring forth—her womb was dead, and she could not bear children, however much she might have desired them. But God, who hath all power, did cause her to conceive and bring forth a son, even Isaac, the child of promise, in the very set time. And so it is with the Church; she has no power to of herself, or with all the power or art of man's devising combined, to conceive and bring forth the elect of God, (which are the children of promise in Christ,) however much she may desire to do so, until the very set time of God. James i. 18, "Of his own will begat he us with the word of truth." Also, Ecclesiastes iii. 2, "A time to be born," &c; and John i. 13, "Their birth is according to the will of God. And so the church conceives and brings forth the children of promise in the very set time appointed by God the Father; and she has great joy at their birth, for she forgetteth the anguish in travail and bringing, for a man child is born into the spiritual world. So, to speak literally of Sarah and spiritually of the church, they agree together in this respect exactly in a figure. The way I view this portion of scripture, in the first part of the sentence, is wholly independent of the last part in sense, for a colon is used when the preceding part of the sentence is complete in sense and construction: therefore that is one reason—but not the greatest—why I conclude that God was speaking to Sarah, and telling her of the multitude of Hagar's children, and calls her (Hagar) by the name desolate in the latter part of the verse. We observe here the name "desolate," which I take to be Hagar, and the expression "married wife," which I take to be Sarah, are both put in the third person, and spoken of, and the one in contradistinction of the other, which would not be if both these names were applied to one person. We also should notice the disjunctive conjunction, *than*, which disjoins the words, "desolate" and "married wife." Every word must have its proper place, and its weight in the place it occupies. I think the name "married wife" signifies either the one or the other of these two women, and whichever of them it means, the name "desolate" means the opposite. Now for other reasons drawn from the word of God, which will appear very plain, if we ask the following questions: 1st. Who was the married wife? I think the answer is, Sarah. 2d. To whom was she married? To Abraham, for a natural husband, and to the Lord of Hosts for a spiritual husband, for it is written: "Thy Maker is thy Husband, the Lord of Hosts is his name." Now, this could not be said

of Hagar, for she was a bond-maid, or a slave, [for potentates or princes do not marry slaves,] and was not married to Abraham, though she had a son by him. Neither is it said that the Lord of Hosts was her husband, but Abraham said to Sarah, "Thy maid is in thy hand; do to her as it pleases thee;" and again, Sarah said unto Abraham, "Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac." I think, indeed, Hagar was now very desolate, she and her bastard being cast out and sent into the wilderness of Beersheba, having nothing to subsist upon but a portion of bread and a bottle of water, which she carried on her shoulder, and which was soon exhausted, like the portion of every bond-child, or false church, and when it is spent, they will take them Egyptian wives, as she did for her son, and increase as fast as they can, that they may overpower the children of promise, and take from them the inheritance by natural force. But "Woe to them that go down to Egypt for help."—Isaiah xxxi. 3. Now, the Egyptians are men and not God. Again, Jeremiah xvii. 5, Cursed be the man that trusteth in man, and maketh flesh his aim (or strength), for he shall fail, and as they call it (but falsely) fall from grace. It is declared in our text, "More are the children of the desolate, than the children of the married wife." Here the children of these two women are placed one against the other in number. I believe God knows the number of these two women; for he knows all things, and he saith, in Matthew vii. 13, "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." This answereth to the "desolate" or "Hagar;" for every bond-child goes in the broad way, in the way of destruction; they have no guide in the wilderness, they must perish, notwithstanding all their numbers. This answers to Hagar's children, and the way in which they go. I think they are a desolate family indeed, for they are born after the flesh—their names are not written in the "Lamb's book of life"—they are a seed of falsehood, the children of darkness and delusion, putting light for darkness, and darkness for light, and desolation is their portion forever. I think their mother was prophetically designated "desolate." Thus much at present for the bond-woman and her children, but more by and by. It is declared that the children of the "married wife" are least in number, and to this agrees the language of our blessed Savior, in Matthew vii. 14, "Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." This answers the married wife, the free woman or Sarah. Her children are few, in comparison to the number of the

others; but if they are few they are free, "for the son has made them free, and they are free indeed;" and their names are written in the Lamb's book of life, from the foundation of the world. The everlasting Father and Prince of Peace, Immanuel, is their guide, and leads them to fountains of living water in a way they know not, at present, but shall know hereafter.—These are the children of promise, as Isaac was, and they have a free woman for their mother, as he had, and I think she was well named "barren," for her fruitfulness is not of herself, but is of her husband, even the Lord of Hosts; for it is written, "I will multiply thee," and this free woman answers to Jerusalem which is above, which is the mother of us all, (us, the children of promise,) who are, or shall be, born after the Spirit. I think she is not desolate—she possesses all things in Christ. Although she feels herself desolate sometimes, she is not to judge by sense; for her senses would often deceive her, as Hagar's senses did her, and do all her children. Hagar's senses caused her to despise her mistress—she thought she would be mistress herself, but her senses deceived her, she was cast out. Her mistress represented the Queen that shall be brought to the King in raiment of needle work and wrought gold. She is not desolate—she is betrothed unto the King, and he loved her from eternity, yea with an everlasting love—it is unchangeable and unbounded. But the "Hagarenes" are classed with the enemies of the King, in Psalms lxxxiii. 6; also, Psalms xviii. 40, he (Christ) says to his Father, "Thou hast given me the necks of mine enemies, that I might destroy them that hate me." They are desolate indeed, for destruction is their end forever. Again, the Apostle Paul brings it to view in the epistle of the Galatians, iv. 22–24. He saith, "It is written that Abraham had two sons, the one by a bondmaid, and the other by a free woman." Which things are an allegory; for these are the two covenants, the one from Mount Sinai which gendereth to bondage, which is Agar or Hagar, verse 25th. For this Hagar is Mount Sinai in Arabia and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem is above as free, which is the mother of us all; for it is written, Rejoice thou barren that bearest not, break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now, we brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now—verses 26, 27, 28 and 29. If I understand Paul here, he puts Hagar for the "desolate," and Sarah for the "one that hath an husband," and makes Hagar represent the

covenant of works, in begetting and producing bond-children; for he saith, "She answereth to Jerusalem which now is, and is in bondage with her children." It was in Paul's day like it is now: the bond children were by far the most numerous; and they were striving then as now to bring the free woman's children into bondage. Now the covenant of works, which Hagar represented, is and was like herself, desolate; it hath no power to find life—Gal. iii, 21: "for if there had been a law given which could have given life, verily righteousness would have been by the law." "For if that first covenant had been faultless, there should no place have been found for the second." It could not give life; "for by the deeds of the law shall no flesh be justified in his sight." Sarah represented the new covenant, or covenant of grace; for she was a free woman and brought forth a free child, the child of promise: so the covenant of grace brings forth free children, for the Son makes them free, as it is written, "If the Son shall make you free, you shall be free indeed."

These free children are heirs of God, and joint-heirs with Jesus Christ, and their lives are hid with Christ in God. The Arminians represent Sarah as the mother of the Jewish church, and Hagar as the mother of the gentile church. They say, "More are the children of the desolate than of the married wife;" hence they conclude that there will be more saved of the gentiles than of the Jews, thus making two churches of the redeemed, which I understand to be one, whether Jews or gentiles; for there is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free, for they are all one in Christ. He is the head, and the church (not churches) is his body, and that body is one, as it is written, (Eph. iv. 4,) "There is one body and one spirit, even as ye are all called in one hope of your calling," &c. Such explanation as they give will not do, for admitting that there will be some of the Gentiles saved, they are saved by faith in Jesus Christ, through the operation of the Spirit, and are the children of promise, as well as the believing Jews, as it is written, (Isaiah liv. 3,) "And thy seed shall inherit the Gentiles," and that seed is Christ, for it is written, Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." So the Gentiles that are and shall be saved, are the children of promise, and were given from eternity to Christ, for an inheritance. He saith, "All that the Father giveth to me shall come to me," and they shall, and no more. And again Paul, in writing to the Romans, who were Gentiles, says: "For they are not all Israel who are of Israel; neither because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called—that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Again, in writing to the Galatians, he says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 28, 29. Thus it

is evident that all that are saved, and shall be, whether Jews or Gentiles, are the children of Sarah, or rather of the church, of which she was a figure, and also of the new covenant, which was established on better promises than the old covenant was, which Hagar represented, which was established on the condition of perfect obedience; and loudly exclaimed against all those who broke it, "Cursed is every one that continueth not in all things written in the book of the law to do them." This is the covenant which the Arminians profess and teach for salvation, and by so doing acknowledge themselves to be the children of Hagar, the desolate.

Now, such a view of the subject as they represent will not do for either the barren or married wife, and the desolate or Hagar; for they can never be reconciled together. Neither can their children, for it is written (Gen. xv. 12,) of this Ishmael, thus, "And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren." Now, this scripture must be fulfilled; and how plainly it appears to be fulfilling in these days. The Ishmaelites or Will-worshippers, I am sure, are all united, as one, against Isaac's seed, or spiritual Israel; their hand is against every man of them; they are in the presence of each other, but they hate and shun the presence of Israel, except when they think to catch them in their net to destroy them. But that they shall not do, for it is written of Israel, "No weapon found against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." And again, "Every man's hand against him." So it is; Israel's seed cannot have fellowship with him; they know his seed are enemies to them, and they know, also, that the friendship of the world is enmity with God; and they are commanded, "Not be unequally yoked together with unbelievers," &c.—2d Cor. v. 14. And in Isaiah viii. 12, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread." Isaac's seed have respect to the commands of God, for they love him, and they are constrained by love to keep his statutes faithfully. So these two families can never be brought into union. War is declared between them, and they have two leaders. The Lord of Hosts leadeth Israel, and the prince of pride and darkness leadeth the Ishmaelites farther and farther into the wilderness, to perpetual desolation. "The desolate" shall not escape the judgment of God; for it is written, in Daniel ix. 27, "And that determined shall be poured upon the 'desolate.'" I take the "desolate" mentioned by Daniel, and by Isaiah to be the same; for they both point her out definitely, by using the definite article before her name; and she, the desolate or Hagar, answereth to Jerusalem which now is, and is in bondage with her children, saith the Apostle; and Christ alludes to this desolate one of which Daniel spoke, when he was speaking to his disciples concerning the destruction of

Jerusalem in Matth. xxiv. 15, in these words: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" He refers them to the prophecy of Daniel, and says, "Whoso readeth, let him understand;" and I believe the disciples did understand when they read the prophets, for he opened their understandings to understand the scriptures. Christ, in speaking to this Jerusalem which was in bondage, with her children, to which Hagar answered, says, "Behold, your house is left unto you desolate."—Luke xiii. 35. This Jerusalem rejected him—its children cried out, "Away with him, crucify him, release unto us Barabbas," (Luke xxiii. 18,) who was a murderer, and in that choice they were like their legal brethren, in these days, who reject free grace, and deny its sovereignty, and exalt free-will, the murderer of the human family, who, with one deadly blow, slew them all, and he, like a monster, fights them still to keep them under his dominion. But he cannot, for sovereign grace, who is a mighty conqueror, takes from him all the vessels of mercy. In the appointed time, the work shall be finished. Oh, glorious day, when they all shall be brought home and presented to the King in raiment of needlework, without spot or wrinkle, or any such thing, to sing the praise of God and the Lamb, who redeemed them out of all nations, kindreds and tongues! And again, Christ spoke by the mouth of David (Psalms lxxix. 21, 28,) concerning the children of this Jerusalem, which is in bondage with her children, in these words, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be DESOLATE; and let none dwell in their tents; for they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity into their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous." Thus I conclude that the children of the desolate are the children of Hagar, or Jerusalem, which now is, and is in bondage with her children, and are the children of destruction, and that shall never see light. But the text says, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the married wife, saith the Lord." Sarah, or the church, who was barren, was called upon to sing, and to cry aloud in prospect of having children, for as certainly as the desolate was promised many children, just as certainly was the married wife promised a few children, and when she brought forth children, the reproach of her youthful barrenness should be taken away, and she should forget the shame of her youth, and she might well rejoice, for her children are heirs of heaven—though few a prospect like that would be sufficient cause for joy and sing-

ing. But a multitude of foolish children, like the bondwoman's, is a cause of grief, for it is written in Prov. xvii. 25, "A foolish son is a grief to his father, and bitterness to her that bear him;" and if it be so with one, what must it not be with a whole family as numerous as Hagar's? Will they not have a bitter portion, notwithstanding their number? I think their great number will not add anything to the joy or comfort of either themselves or their adulterous mother.

Dear brother, when you shall have examined the foregoing remarks, and compared them with the scriptures of divine truth, if you find anything unscriptural, or misapplied, correct me; for I am willing to be put right, if I am wrong in my views. Answer this at your earliest convenience, and let me know your mind about its contents. Farewell. Remember me to your beloved family.

JOHN C. BATEMAN.

Eld. THOS. MCCOLL, Dunwich, Iona P. O., C. W.

Centreville, Va., Aug. 27, 1890.

BROTHER BEEBE,—I have been a reader of the *Signs of the Times* ever since they were first published, and I cannot feel willing to give them up, as long as they afford me so much comfort. Many of the experiences of the brethren and sisters, which are published, tell my own better than I can express it. But I will try, in my feeble way, to tell you how I have been led in my mind for the last twenty-four or five years. My parents were Baptists from my earliest remembrance, and I was raised within one mile of a Baptist meeting house, where I attended meeting. The members of the Church often met at my father's house evenings to talk, and although I could not understand them, yet I loved to hear them. They seemed to enjoy themselves so much that I thought they were the happiest people in the world. Years passed and I became grown up. There was an Association held at that place. My father always had a great deal of company on such occasions. The meeting commenced on Thursday, and on Friday night there was preaching in the neighborhood, and some of the company went, and after they were gone an old sister asked a young brother if he could not preach for her.—He said he was no preacher, but he would do the best he could. So he read in the twenty-fifth chapter of Matthew, the parable of the ten virgins, and went on to make some remarks on the subject. Before he got through it appeared very plainly to me that I was one of the foolish ones which were not ready, and I was seized with a tremour, so that I could not hold myself still. My tears flowed so freely that I thought all in the house would see me. After he had closed his remarks he prayed, and as soon as he got through I went out and walked some distance from the house, and knelt down, with my face to the ground, to try to pray; but all I could say was Lord, have mercy upon me! I felt myself to be the most miserable creature on earth. How long I remained there I cannot say; but fearing that I might be missed, as it was nearly bed-time, I returned to the house, but could not stay there. I continued my walk about as far the other side of the house, and again knelt down, but could only repeat, Lord, have mercy on me! The next morn-

ing I tried to hide my feelings as well as I could. The meeting broke up on Sunday, but left me a poor miserable creature. I could scarcely eat or work. The next Sunday was the monthly meeting, and very warm weather. My father said I looked so weak that if I went, he feared I would be sick. When the family returned from the meeting, my brother and some of the family went that evening to a camp-meeting in the neighborhood, and when they returned they told me of many persons being converted there, and I felt a desire to go the next day with some young company. I went, but when I got there I did not feel as I had expected to. There were a great many persons in the altar, screaming, and wringing their hands, and calling upon the Lord for help; but, dear brother, it looked more to me like a place of torment than like a place to get religion. I had no desire to go in, nor could I shed a tear while standing there. I then went to a tent alone, and then my tears flowed freely. We did not stay long, but returned home, no better than when I went. I then commenced reading the Bible; although I had been in the habit of reading it from a child, now I read it in hope to find something to relieve my troubled mind. Sometimes, when I thought I should not be missed from the house, I would take the testament under my apron and walk out and read and try to pray. But all I could say was Lord have mercy on me! and often I could not utter a word. Day after day I could find no rest for two months. Then I went to meeting; and when the preacher took his text and commenced preaching, before I was aware, the tears came streaming down my face. I could neither tell why, nor stop them. I tried to conceal them, but could not from my mother, who sat next to me; but she never mentioned it to me afterwards. When I returned home my mind was calm and quiet, my burden was gone; but I did not know how or why I could not have the same trouble which I had before. O how I tried to get it back, but could not. As time passed on, I would go to meetings, but often felt myself such a poor miserable sinner that it seemed to me that I had no business to be there. Sometimes when I have seen the members partake of the Lord's Supper, I could not restrain the warm tears from stealing down my cheeks. I continued in this way for about two years, then married and moved away from that neighborhood; but would come back there to meetings whenever I could. But instead of getting better I grew worse and worse until I thought I was the poorest and most miserable sinner on earth. When I would try to pray, I could not say one word, and it seemed to be sinful for me to kneel down to pray. Sometimes groans and tears were all the relief I could find. At other times I could not even shed a tear. One night I was sitting up with one of my children that was sick, and we did not think it would live until morning. At about daybreak I was impressed that if I would go by myself and pray to the Lord to restore him to me, the Lord would do it. I went, and in the course of the day there was a favorable change, and he got well. A great many passages of Scripture would at times come into my mind with force, but I would conclude that it was only because I had read them,

for I could not refrain from reading the bible. And when at meeting the preaching would seem to me to suit others, and would divide it out to them; but could not take any of it to myself. And when the hymns were given out, although fond of singing, I could not sing one word; and the enquiry would be suggested, You poor miserable wretch, why have you come here? But I could not stay away. I have tried to tell you a few things which transpired with me in the course of eighteen years. About this time something of a very unpleasant nature occurred which caused me a great deal of trouble, and I felt as though I had not a friend in the world. I tried to hide my feelings from the family, but when my youngest three children would come around me I would feel the tears starting in my eyes, and could not account for it; for two months I had no rest. If I attempted to do anything about the house, I would forget what it was, and have to sit down. My strength failed and I was confined to my bed. At this time, my children, excepting the youngest one, was attending school, and on Friday night, after they returned, the eldest of the three I have mentioned, said she was not well, and on the next morning she had a high fever, which the doctor pronounced scarlet fever. On the following Sunday evening she died. Soon after she died the youngest child came to my bed and told me she was sick. I took her in, and on Monday evening she died. On Tuesday night my little son of three years, was taken, and on Friday morning he also died. Thus, in less than one week, the three children which had been so much on my mind, were taken from me, and not me from them, as I had apprehended. And, strange to say, I lay in the bed and saw them carried out of the room, one after another, and was only suffered to shed a few tears, for it appeared so plainly to be the work of the Lord that I could not grieve after them. The four older children were very low, but all of them recovered. And I also recovered so as to be able to walk about the house; but in two weeks I was confined to my bed again, from which I never expected to rise. Then I expressed a wish to see brother Trott, which he soon heard of, and came to see me. When he commenced talking with me I had little thought of saying as much as I did to him. He prayed with me and left. I then felt that I had done right in talking to him, as I never expected to see him again, or to have another opportunity of talking with any who could understand me. I continued to grow weaker for two or three days, and those around me said one to another, that I could not live until night. I felt calm and easy; I had no fear of death, no trouble about leaving my family, for my every breath was, Thy will, O Lord, be done; for I could not move hand nor foot, nor speak a word. What passed through the night I was not conscious of, as though asleep. Those around my bed thought I was dying. But the first returning consciousness was in the morning; I felt as though I had awoke from sleep, and feeling perfectly easy; and in a few minutes afterwards I opened my eyes, and there appeared to be such a light in the room as though the sun was shining in full splendor. Then I felt that the Lord had spared me for some purpose, I could not tell

what. I then made an effort to speak, and spoke loud enough to be heard, and some of the company came to the bed, and seemed surprised. I continued to mend for a week or two, when Brother Trott came to see me again. I was not able to sit up when he came. He asked me if I did not think I would go and talk to the church as soon as I should become able.—The thought struck me that I had told him something when he was there before that had deceived him; for I could not believe that I was fit to be with the church, although my mind could not rest anywhere else. I told him some of the troubles I had about it, and he advised me to leave it all in the hands of the Lord. After he left me I felt as though I had commenced something that I could not get through with. As I could not sleep, during the night I turned over on my face, and tried to beg of the Lord that my mind might be relieved; and it was; for I was not troubled any more about that. When I got well these words came to my mind: "If you love me, keep my commandments," not only once, but several times. I then thought that as soon as I became able I would go to the church. Sometime during the week, before the church meeting, I asked my husband if I could go. He said I could have the horses, but on Saturday morning he went from the house and did not return until it was too late for me to go; he said he had forgotten it. I felt very much disappointed. On Sunday morning I was miserable; it seemed to me that I should not live to go to another church-meeting. I tried to read and to pray; but I found no relief. In the evening I found myself going to where my little children were buried. I was looking to see if there was room between the youngest two for me to be buried. And while standing I heard a voice as plainly as if some person had spoken to me, saying, "What nearer are the younger two children than the older one?" I looked around, but could see no one near me, and I walked to the house, and do not think I shall ever go again to look for a place to be buried. Nearly two years passed before I could go to the church, although I was not satisfied to remain where I was; and when I did go, it was with fear and trembling; for I felt that I was such a poor, weak creature; but it seemed that I must go. The day arrived, and I went. When the preacher came into the house I wanted to commence talking with him; but as he began to preach, I thought his whole sermon was preached to me, and when he got through, I tried to tell the church some of the many trials I had passed through, for the last twenty years preceeding that time. I was received, and the next day was baptized, although the weather was cold, and I a poor, sickly creature. But I took no cold, and my health has been better since than it was before, and I felt a peace that I had not felt before for nearly three months. My mind and body were both at rest. About that time these words came to me, "What evidence have you that you are a christian? You have heard and read of others having trials and temptations, but how is it with you?"—The answer was, The Lord is able to keep me from them. But a few days afterwards I had a severe trial. Satan came in a way that I was not suspecting; and it appeared I was left entirely alone, a poor,

miserable being. For two days and nights I could not rest. When I went to the table I could not eat, and to my bed, but could not sleep, nor shed a tear; and then the same words came to me again, "What evidence have you that you are a christian?" Oh, what a change! the tears flowed freely, and I could see and feel the hand of the Lord in it all, that I could go to him then. But I must stop; I am writing more than I intended when I commenced. I have had many ups and downs since that time, many trials to pass through, and some so severe that I was almost ready to give up. But at other times I feel that I am in the Lord's hands, and therefore perfectly safe. May I be enabled at all times to look to him, is the prayer of a poor, weak worm.

SARAH J. SPINDLE.

DEAR BROTHER BEERE:—I will venture to make some remarks concerning the righteous, as found in the 25th chapter of Matt., from the 34th to the 40th verse inclusive. The only interpretation given by all commentators, that I have seen or heard of, is that pertaining to the temporal wants, having direct reference to humanity.

The law was given by Moses, but grace and truth came by Jesus Christ; and he informs us positively that his kingdom is not of this world; therefore it is not made up of earthly materials, and is not sustained by eating, nor drinking earthly food; neither is the clothing that covers our bodies a part of it; for He is the meat and drink and clothing of his people. To the hungry soul who is of a broken and contrite heart, who trembles at his word, he is bread and water indeed. The law by him has been magnified and made honorable; and, as thus magnified, his children see it when written by his finger upon the fleshly tables of their hearts and in their inmost parts; and they are brought to know his great mercy and pardoning love. Those thus brought to know him are born not of blood, nor the will of the flesh, nor the will of man, but of God; and for that very reason, Christ says to them, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Jesus says, "I in them and thou in me, that they may be made perfect in one." The fact of their having been chosen in him before the foundation of the world, is the reason of their doing what he commanded them; and not on condition of their having done anything to merit his favor; for they are his seed; therefore it is not an influence acting upon or influencing the natural heart that makes them his children; but a spiritual seed made manifest: hence when born a spiritual birth, they are babes in Christ. The kingdom of our blessed Redeemer is composed of spiritually righteous characters; therefore Christ is the King of Righteousness; and as he declares that they are one with him, he is the elder brother, and they are all brethren of one family; and what has been done to one of the least of his children, has been done unto him. Done unto his flesh? No; for they are not brethren in the flesh, or old nature; but they are brethren by virtue of the new man, which after God is created in righteousness and true holiness; therefore a creation, as Paul describes it, unto good works; and these works are not of a fleshly nature; for the child of

God lives according to the law of his being, loving the law as magnified by the Lord on the Mount, hating all things contrary to the law of Christ, desiring to be conformed to the image of Christ.

He, it is, who, like Peter, feeds the sheep and lambs of the flock, confirms this truth: hence Ananias fed Paul with the sincere milk of the word. Christ is the bread of life, which when brought forth and applied by the Spirit to the babes in Christ, causes them to grow and thrive; and as they thus grow, they have an increase of knowledge, concerning the blessed Redeemer.

God's children are an hungry people, desiring to learn more and more of that rock upon which they rest—the rock that is higher than they. Oftentimes when deprived of the preached word, they hunger to hear it proclaimed, so that they may feed upon the truth; and often when the child hears a gospel sermon, or meets a dear brother, and enjoys a conversation, how strong he feels; yes it is bread and wine, and how exhilarating. He is led back to the many deliverances he has experienced, in which God's arm was made bare; and when he beholds the same spirit made manifest in his dear brethren, he feels that it is *no delusion*. When Huntington told his experience to the goats, they emphatically told him that it was all delusion. Speak of revealed religion to natural persons, and they call it foolishness.

Christ said, where two or three are gathered together in his name that he will be there also, in the midst of them. Is it by baskets of provision that the hungry soul is fed? nor is it by hearing what is said to be the gospel in will worship; for his understanding is so enlightened that he knows nothing but free unrestricted grace satisfies his wants and brings forth a sure and solid foundation; and he still hungers after righteousness. His delight is to do the will of his Master; and the glad church delights to honor her husband; it is her greatest privilege to crown her husband Lord of all. To impart comfort or feed these babes, is the delight of every servant of God, when under the influence of grace.

Said Jesus, "My sheep hear my voice, and I know them, and they follow me;" and "they know not the voice of strangers." The hirelings that sometimes are circumstantially connected with the sheep, have no real love for the great Shepherd or the sheep; for all they do is for pay.

The motives that actuate the sheep are not to gain Heaven, or shun hell—they are moved not upon the ground of reward or punishment. The sons and daughters of the Lord Jehovah are influenced by no such motives to gain their heavenly inheritance; they feel, at times, to detest such principles; and they would no more make such declarations, than pluck out their right eye. The child of God is fed upon no such chaff, nor impelled by any such principles; therefore works cannot feed him. To drink is to swallow without chewing; and the water must be clear and pure; therefore easy to examine.

Some of the older ones can swallow in larger quantities than the young, feeble lambs can. Thirst cannot be long endured without producing painful sensations; the tongue becomes parched; and when in this thirsty condition; he is blessed with

hearing the gospel preached in its purity, although he may have heard it many times before, yet there is a freshness in it so that his thirst is assuaged; and as *cold water* to a thirsty person, so is good news from a far country. What large quantities of this pure water are taken by the thirsty children of God without any chewing!

If there is anything except that which cometh from that Fountain that has been opened for sin and uncleanness, the spiritual man rejects it; for it will not quench his thirst. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" In this cry Christ and his people are one; and how our heavenly Father feeds us, and leads us to living fountains of water.

Frequently by the mouth of his and our brethren, our affections are quickened into lively action; and, as of old, do not our hearts burn together as we talk, or he talks to us by the way? When he is manifested as being in the midst of his people, how refreshing and soul-stirring to one, who has been looking to himself, to see that it is grace, free, unmerited grace, and not of the flesh! No chewing there!

A stranger, and ye took me in. The poor, sin-sick soul truly feels himself a stranger from the commonwealth of Israel; and when brought to know that the dominion of sin has been taken from him, then he feels himself to be a stranger in very deed, knowing no one; but his older brethren know him and rejoice to see him thus. They do not say it is all delusion; for they plainly see that it is the work of God; and that as the children of Israel were delivered at the Red Sea, and were enabled to sing songs of praise on the other side to their wonderful Deliverer, so does the ransomed and delivered child, when brought to know that his Redeemer liveth; and that because He lives His children shall. Then he begins to feel that he is a stranger and pilgrim here as all his fathers were; and soon learns that he will remain a stranger, while in this wilderness state, where so many different tribes of the bond-woman dwell. Christ, by the mouth of David, said, "I am become a stranger unto my brethren, and an alien unto my mother's children;" and as he is the Elder Brother of these children, they are brought, in their measure, to know the same feeling; and also he says, for the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." With what joy and compassion do the sheep take the stranger into the fold to be reckoned and numbered with them; yes, he is a brother, *not by mere formality*, but by a union which the world knows nothing about. James describes the effect of this life and brotherly love very beautifully. I once doubted its reality; but it is one of the indelible marks that I now *can* and *do* enjoy.

Naked babe in Christ, with what willingness the brethren clothe you with all the privileges of the church, or house of God; and as soldiers of a particular nation wear a uniform to distinguish them from other, or opposing foes, so the child of God delights to honor and glorify his Leader by following him in his commands. The army, as first organized and formed

for active service, at Jerusalem, received their right to the privileges of God's lowly house by baptism; then the Lord's supper, and the other ordinances of the church were freely extended to them, and they were solemnly bound to obey their Captain. To put on Christ by publicly owning him in baptism, clothes the child with the privileges of the church. Some are clothed with authority to preach, after being clothed with the privileges of the church, that is, if they are called of God to preach, they cannot go forth with authority unless they have complied with the injunctions binding upon his children; then they are prepared to administer the ordinances, &c. As in an army, well-disciplined, the various officers are clothed to fill their proper places, so in the church of God, when each member fills his place; for the various gifts are for the edification of the Body. The children of God are a sort of *odd-fellows** in dress and password; come from what section they may, how soon they know each other by the robe and password. What is the robe? The righteousness of Christ. What is the password? Shibboleth, or salvation is of the Lord. How came they by this robe? The Lord bestowed it upon them in the new birth, which robe and password plainly show that they all are contending for the same faith; and it is the faith once delivered to the saints, not merely an opinion as a simple faith in a simple fact, but an acquaintance with spiritual realities, and what the child of God knows, he has received as the prophets and apostles did, by revelation from Jehovah; and that knowledge causes him to envy no one—no, not even an Elijah, a Paul or a Peter. Some weaklings of the flock have not so bright an evidence, but they have it in a degree, and they glory only in the cross of Christ; and often mourn that they fall so far short of living as lambs of God should in this life; and they desire to be more conformed to the image of Jesus.

These quickened ones cannot enjoy the world and its follies, for it is a strange land to them; they do not spend their precious time in idleness and folly; the company of the saints is what they wish for and enjoy; for they feel that their brethren have, to a certain extent, fed and clothed them; and when properly exercised, they love to stand dressed in that glorious attire; and they are very choice in their food, in contradistinction from the goats; therefore it is very important to draw the discriminating line so as to know each class by the food they feed upon.

In prison, and ye came unto me. Did Christ mean the common prison, or was it a figurative illustration? If the latter, are such to be found? Yes; for they are prisoners of hope; and his little ones feel themselves naked, spoiled, and snared in holes and dens of the earth, and in prison, and that they soon will be given to the robbers. The righteous can sympathize with the person in such deep distress; yes, and when there is no hope made known to the poor soul; and he feels that die he must, by Divine appointment, *just then*, in his last extremity, a servant of the Most High visits the dark prison of his, by pro-

* I am not a member of that order; I use the expression to illustrate.

claiming the gospel in its purity; and his words appear to the poor, distressed prisoner, like apples of gold in pictures of silver, and more desirable than anything this world can afford. By the mouth of his servant the God of heaven and earth says to the prisoner, Go forth; and to them that sit in darkness show yourselves. "Strengthen ye the weak hands, and confirm the feeble knees; say to them of a fearful heart, Be strong, fear not." The balance of the chapter is all showing forth the special dealings of God with his loved ones, in bringing them out of prison into the highway, &c.

The nominal professor may appear to manifest much zeal religiously, but no one unless born of the Spirit can enter the way of holiness; because no unclean thing can enter there, no ravenous beast of prey can cross the path. As goats are a wandering, ill-natured sort of quadruped, and have never known a deliverance from prison, have never been brought to hate self and sin, vice and folly, creature goodness and the works of the flesh afford excellent food for them, as they are a much more filthy animal than sheep; therefore, they live exactly according to the law of their being; and by their habits, or the fruit they bear are they known.

The righteous are acquainted with the infirmities of the weaklings, and are brethren of the same family, and children of the same Father; and they know that they hunger, thirst, are strangers, feel themselves to be naked, sick, and in prison; and for the comfort of these children, the Lord God gives to some of them the tongue of the learned (in spiritual things) so that they speak a word in season, to him that is weary.

How fully does this union and sympathy in the family, prove that they are born of an incorruptible seed. God, by the mouth of Isaiah, said, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." All his children are born of *that seed which was seen and known*. The first man was of the earth, earthy; the second Man the Lord from heaven; therefore, every new-born child of God is born of that seed. The *real* child of God is a *living* person, possessing spiritual powers; and it is not Adam refined, or improved; but as the Father liveth in the Son, and the Son in the Father, so Christ lives in his people; and the new man has principles, not only differing from the old man, but not possessed by any while in a state of nature; and this proves that the earthly man is not made heavenly; hence comes the warfare between the flesh and spirit; and this shows an outward and an inner man.

What are these dear lambs sick of? Sick of sin; and the nostrums of quacks or inventions of men may do well for goats to feed upon, but they will not feed lambs; for if the child should in some case of great distress be induced to receive a potion from a quack, it will nauseate him. He has found by experience no good thing in the old man. Instead of finding rest in this fleeting world, he feels that he is coming up out of the wilderness, leaning on his Beloved; and though the goats can rest in the wilderness, he desires to leave it. The goat can make a bed of human nature, and repose upon it, feeling that *all* is within his grasp, that he can pre-

pare himself for the haven of rest, when he sees fit thus to do.

The servants of God do visit these sick children often in proclaiming the gospel, or setting forth the power of the great Physician of souls. I believe that they are all at times, made to feel themselves lame and sick; for a hope deferred makes the heart sick. The healthy brother will say to the sick one, He that has promised is faithful, and points to the faithfulness of Jesus Christ as the *only* remedy. When sound doctrine is proclaimed, if the plant appears to wither, dig around the roots, loosen the earth, show him that Christ is the root of all heavenly plants; admonish him to look less to earth for support; and tell him that he has been living contrary to the law of his being, in all kindness.

What a vivid illustration is given of the children of God and worldlings, in the figure of sheep and goats; the goat eats everything that the sheep does, and relishes it; and *can* and *does* relish poisonous plants; yes the goat eats anything that other species of granivorous animals do; so goats spiritually can swallow many precepts contained in the gospel, but when the line is drawn, and thereby it is shown how we become acquainted with ourselves and the plan of salvation, they cannot swallow that; but they have a wide throat and capacious stomach for unclean food, that is dealt out by work-mongers; but that kind of food contains no nutriment for sheep. Goats can live all winter on *dry* leaves; and there is no company very repugnant to them, except sheep, or that class who desire to separate *clean* from *unclean*; and they are not sick of sin; if they seem to break off from sin for a season, their course is soon such as to fulfill the old proverb, for, like the dog, they *return to their vomit*. He is not sick of sin; and when he hears a description of that rich pasture beyond the Jordan of condemnation, it has no charms for him; but the filthy marsh of sin is where he delights to stay. I am informed by good authority that out of the *ten thousand* and who went to California, *nine thousand* are living in open apostacy. Does not that show what feeds the natural mind?

However weak the child of God may be, he cannot feed upon the vice and folly of this wilderness world; for he is crucified to the world; and can at times, say like Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The God who formed him first, and keeps him alive, amidst dangers seen and unseen, will ever be his support. When in death he expects sensation and thought to cease, he will be amazed to find that he still lives, as before, and that the shaft of death only struck the house in which he abode. How amazed and delighted to find himself in the presence of him whom he loves without a veil between. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Old nature's works? No; but the works of the new man as set forth in the scriptures, which show that they have to contend with the various "ites" of the day and age in which they live; and also with their old carnal nature, all of which show that they are left for a gin and snare unto the new man, against which he must battle with heavenly weapons, as a good soldier of Jesus Christ, until he lays down his armor and goes home.

I remain your brother in Christ,
JOHN THORNE.
Baltimore, Md., Sept. 5, 1860.

Milton, Ia., August 13, 1860.

BROTHER BEEBE, AND BRETHREN AND SISTERS:—I have just returned from our Association, (White Water,) and as thousands of you were not there to enjoy the rich and heavenly feast, I will, in my stammering way, try to tell you a little, though but a little, for neither my tongue nor pen can fully express what love and joy were felt by the saints assembled from the East, West, North, and South. You would need be there to know the whole. It seemed to me that every countenance wore a smile, and I do believe the spirit of the Lord Jesus was right there in our midst. No doubt Satan was prowling round about, but he was not suffered to disturb our harmony. All the business was transacted without a dissenting word or vote, and the preaching was one golden chain, every link of which was of the same size; and our hearts were cemented by the love of God. The word preached was truly like apples of gold in pictures of silver, and came like the golden oil upon our souls. Our ministers declared the glory of the Lord, and proclaimed his marvelous works among the children of men; and the people seemed to give to him all the glory and honor. I felt like saying, Let the seas roar, let the fields rejoice, and let the heavens be glad, and let us all say amen; for the Lord God omnipotent reigneth.

My dear kindred in Christ, let us give thanks unto God, for he is good, and his mercy endureth forever. Remember his marvelous works in bringing us to his banqueting house, and in unfurling over our heads the banner of his love. O, ye seed of Israel, and his servants the children of Jacob, his chosen. Praise him, for he is the chiefest among ten thousand, and altogether lovely. Shout, thou inhabitants of Zion, for great is the Holy One of Israel in the midst of thee.

O, that all his dear children could see eye to eye and strive together for peace; then would the wilderness and solitary places be glad for them, and the desert rejoice and blossom as the rose. I would say to our dear under-shepherds, Cry aloud; spare not—give to each his portion in due season. Feed the flock of God, which he hath purchased with his own blood; feed them on the bread of heaven, and on the wine and milk of the kingdom. Strengthen the weak hands, and confirm the feeble knees; say to them of a fearful heart, Be strong; for I believe there are many such bleating around the fold, and I think I saw several of them there, to whom I would say, Come, go with us, for the way is good. The prophet Isaiah has said, "And a highway shall be there, and a way; it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor ravenous beast shall go up thereon; but the redeemed of the Lord shall walk there. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Since writing the above, I hear that some objections are raised against associations, on account of its being hard on the women to entertain the company. Why, I believe if I had provisions made before-

hand I could keep an association myself. All the complaint I heard at Lick Creek was because there were not as many as they expected and desired. I am afraid there is something besides sympathy for the poor women; but be that as it may, I am for all such feasts as that which we have just had. how I wished that you had been there. could but contrast the present with the future. If it be so sweet to meet in our associations here, what will it be to meet them in the great Association, when all the blood-washed throng shall meet around the dazzling throne of God, to bask forever in pleasure, and to sing, Not unto us, not unto us, but to thy name, O God, be glory, honor, power and dominion forever. O, blessed thought, when this corruptible and this mortal shall put on incorruption and immortality, we shall rest in heaven, where Jesus, our Elder Brother, has entered for us. I will close this imperfect sketch, and leave the rest of the story for some abler pen to write. I hope some one will finish it. I could go on.

Our next Association is to be held with the Salem church, eleven miles north of us, to commence on Friday before the second Saturday in August, 1861; at which time and place I hope to meet you all again, if the Lord permits. I hope to see

Zion's children gath'ring round,
To hear the gospel's trumpet sound,
The aged soldier and the youth,
Who serve our God, and love the truth.

May they all be there and have such a meeting as that which we have just had, or, if possible, a better one. I felt when I left the grove, that I had more than twelve baskets full of the fragments for my share.

Brother Beebe, pardon me for trespassing on your time and patience again so soon, for I could not help it, as I desired that you all should know of our delightful meeting. But O, how little I have told you.

Yours, in hope of eternal life,
SARAH H. IZOR.

Blanchester, Clinton Co., O.,
August 21, 1860.

BROTHER BEEBE:—In number 15, of the present volume of the Signs, I find a short letter of mine published, in which I tried to condense as much matter in few words, as possible, not intending to render thereby my meaning so ambiguous as not to be understood by the readers of the Signs; but since their publication I received some private communications, together with some conversation with the brethren, which has induced me to forward another communication, and try to be more explicit. I will here quote from a letter just received, as it states the objections of all the rest. "You say, first, 'All the promises of God are in Jesus Christ, Yea, and in him Amen. 2d. The work of redemption is finished. 3d. The Lord God is omnipotent. 4th. Christ and his people are, ever have been, and ever will be one. Here is the difficult point, not that they are, or forever will be one with Christ; but the question in my mind is, have they always been one with him?' So by this last we see that the objections are all narrowed down to this one question, were Christ and his people one from the beginning? If this was something new among Baptists, just of a few days standing, I should ex-

pect some objection, although it is to me a plain Bible truth. But it seems to have been a point insisted upon by Baptists, both in Europe and America, ever since there has been such a people. By reading the editorial of the last number of the Signs, I find the doctrine indirectly, but plainly taught. Read that editorial again. The Circular on the Christian Warfare, written by Elder Thomas P. Dudley, expresses the same sentiments. The Warwick Circular, published some years since, is to the point in dispute. If we examine "Triumphs of Truth," written near forty years ago, by Eld. Thompson Wilson, then of Lebanon, Ohio, you will find this subject illustrated and proven beyond the power of gainsaying, notwithstanding it subjected him so the general clamor of arminians in Baptist colors, as it does at this time. I remember the time, though quite young, when it was common to call him heretic, Arian, Socinian and Antinonian. I find that Dr. Gill, of England, teaches this doctrine in his Treatise on Justification, and Kent, in his Hymns.

In union with the Lamb,
From condemnation free,
The Saints, from everlasting were,
And shall forever be.

And again:

One in the grave, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
When Seraphs sang all hell's defeat.

I have not introduced these authors to prove the oneness and indivisible union of Christ and his bride, but to show that it is no new theme, originating from some heated imagination, or ambitious fancy of myself or some of my brethren, whom I esteem better than myself. I have thus briefly shown that Christ and his people ever have been *one* has been received as the truth by the present and past generations of Baptists; I will try to give the reasons and show in what sense they ever have been one with him. Now my querist admits that the saints are one with Christ, and ever will be, but objects to their having been one with him from the beginning; but say they only ask for information. Now brother and enquiring friend, you ask in what sense they are one with him before they are born of the Spirit. We will examine the things of the flesh, for if ye believe not when I tell you of earthly things, how can ye believe when I tell you of heavenly things? As it is written, The first Adam was made a living soul, the last Adam was made a quickening spirit. The first man is made of earth, earthy; the second Adam is the Lord, from Heaven. I Cor., xv. 45, 47.

As I said, we will notice first what belongs to Adam in his creation, and then examine what is said of the second Adam. "And God said, let us make man in our own image, after our own likeness, and let them have dominion," &c. Gen. i. 26.—Also, 27, "in the image of God created he him; male and female created he them." 28, "And God blessed them, and God said unto them." Here in the creation man is created a unit, yet in the same verse he is personated by a pronoun in the plural number; he is created one, yet male and female created he them; here is the male and female in union-constitute, but man in his created fulness, his bride in embryo, and all of his undeveloped seed; or unbegotten progeny in him. To this man was the Law given; to them God said,

MIDDLETOWN, N. Y., OCTOBER 15, 1860.

JOHNSON, Bates Co., Mo., Sept. 29, 1860.

BROTHER BEEBE—If one so unworthy as I may call you brother, I have examined your reply in No. 16, on 2 Cor. v. 17. The questions were, Is any part of the Adamic man born again? If so, what part is born again? Now, if I understand you, it is the whole man, or that which is born of God, is the life which came from God, and that life is the *new man*, which keeps this Adamic man in subjection, to some extent. Now, the question that I want you to answer is this, Is man composed of soul, spirit and body in his Adamic nature? And do the soul and spirit partake of the divine nature of God in the *new* or *second birth*? Do the soul and spirit die when the body dies? And if so, what do you do with these passages? viz: "Fear not him that killeth the body, but hath not power to kill the soul; but fear him that can destroy both soul and body in hell."—Matt. x. 28. "And I give unto them eternal life, and they shall never perish."—John x. 28, and Rev. vi. 9, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held," and xx. 4, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ," &c. 1 John iii. 19, "Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot commit sin, because he is born of God." 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

This does clearly show two births; the first a corruptible, the second an incorruptible; and that which was born first was born second—not something else born again. Again, Luke xxiii. 43, "And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise." And Luke xvi. 22, 23, "And it came to pass that the beggar died and was carried by angels into Abraham's bosom; the rich man died also, and was buried, and in hell he lifted up his eyes, being in torment." Now, if some part of the Adamic man does not live when the body is dead, what do these passages mean? Again, Luke xxiv. 27, "But they were terrified and affrighted, and supposed that they had seen a spirit; but Jesus said, Handle me and see, for a spirit hath not flesh and bones, as ye see we have." Again, Phil. i. 23, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." 2 Cor. v. 8, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord."

Now, from these passages, I do understand that man has a soul or spirit that does live when this body dies, and that the soul or spirit is that which is born again. And from your editorial and brother T. P. Dudley's communications, I understand you to deny that man has a soul or spirit that lives when this body dies. And I do desire your views on these points, and you will oblige many dear brethren by giving them so plainly that all may understand how you hold these passages, as there seems to be some misunderstanding here among the brethren in regard to your views. We ought to have no secrets in the plan of salvation, and we ought always to make our views as plain as our sense will allow. And now, my dear brother, if any part of the Adamic man is quickened into life, tell us what you think it is. Paul said, "If the Spirit that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now if the wicked have no souls or spirits, how are they raised from their graves?

Now, my brother, I have been a member of the Baptist church over forty years, and have been trying to preach Jesus, and him crucified, for the last twenty years, and I have not followed the opinions of men. I was a member when the Campbellite doctrine, the mission doctrine, and the Parkerite doctrine, and the non-resurrection doctrine, and I have not followed them. Jesus is all my hope for salvation. If grace was not given me in Christ Jesus before the world began, I am lost forever. The doctrine of Election and Predestination is a glorious theme.

Now, brother Beebe, I hope the good Lord is gathering his sheep and lambs into the fold. Since February I have baptized eight willing converts in Elk Fork church, and there are three other churches in this county, and there have been several additions in them. We have five ordained ministers in this county, and one more to be ordained in October, and one more church to be constituted in October; then we shall have six ordained and one licensed minister, and five churches in this county. This Association is called Deep Water Association. I will send you a Minute when printed. I have been taking the *Signs*, more or less, for fifteen years. A sincere enquirer after truth, and yours with respect,
MARTIN WHITE.

REPLY TO ELD. MARTIN WHITE, ON THE NEW BIRTH—COMPOSITION OF MAN, RESURRECTION OF THE DEAD—BOTH SAINTS AND SINNERS, &c.—We regret exceedingly the want of ability to make our communications intelligible to all our brethren; and after laboring from time to time, when called on, to express our views on the subject of the new and spiritual birth, that any of our readers should require to be informed that we believe man in his natural and also in his regenerate state possesses a soul, spirit and body, and that the bodies of all the race of Adam shall be raised up out of the graves according to the scriptures, and we should utterly

"be fruitful, multiply and replenish the earth."

Gen. ii. 23. "And Adam said, this is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." Chap. iii. 20, "And Adam called his wife's name Eve, because she was the mother of all living." Notice this was said of her before Cain, her first-born, was conceived. "And have made of one blood all the nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii, 26. From all of the above scriptures we see plainly, that in creation man is but one family in the flesh; they were one in creation. Adam the first being made a living soul, the head and representative of the world of mankind, he was a *unit*, from which word *union* is derived. Herein is the common relationship of all mankind; destroy the unity of our being, and no longer will there be any tie of consanguinity among the children of men in the flesh. Thus we see our union with the first man bearing date six thousand years from the time that God breathed in his (Adam's) nostrils, the breath of life, and he became a living soul. So in point of creation, Adam and the last of his earthly progeny, with the untold millions existing between, are but one people, are all born of the flesh.—When Adam was blessed with all temporal blessings, and received authority to govern and subdue all the brute creation, then and there were all his heirs blessed in him, and thus, as men and women, we enjoy that prerogative yet. Thus we, that is, all that proceeded, or even will proceed from that fountain; were one with him in the *creation*, are one with him now, and ever will be one with him as long as time shall last. If any should feel disposed to deny this position, examine the following testimony. Heb. vii. 9, 10.—"And, as I may so say, Levi also, who receiveth tithes; paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him." Now it is evident that Abraham was Levi's great-grandfather at the time he paid tithes in him; he is thus by Paul represented, not only as personally existing in him, but of doing real acts 173 years before the birth of his mother Leah. So we conclude that Adam, with all the world of mankind in him, was but one man, a living soul, but complete in his organization. When he was blessed with earthly blessings, we were blessed in him. When he sinned and fell under the curse, we sinned with him, and fell with him; "wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. So much for the first Adam and his family, whom the apostle says is the figure of him that was to come. See Rom. v. 14. We have thus far been speaking of natural things; the Apostle tells that the things that are seen are temporal, but the things that are not seen are eternal. The second man is the Lord from heaven; is made a quickening spirit. He is here declared to be the second man, yet the Lord from heaven, and last Adam, a quickening spirit. Christ is said to be the husband of the bride which is the Lamb's wife.

Thus the antitype of Adam who was the figure of him that was to come, cannot be less complete than was the shadow; and as the first man was set up as the representative of the world, so was the second man, Christ, set up from everlasting as the head and representative of the

Church. As the heirs of the world had their origin in their natural head, from the time of his being set up as such, so the heirs of immortality had their spiritual origin in their spiritual head, in the annals of eternity, or as long as the Messiah has existed as their spiritual head. As the natural life of all men was in Adam from the time of his first being, so was the eternal life of all heirs of promise in Christ from eternity, or as long as he inhabited eternity. "For in him was life, and that life was the light of men." As all living souls had their creative origin in the first man, who was made a living soul, so, also, all quickened spirits had their origin in the last Adam, who was made a quickening spirit. As the first man and wife were one in their setting up, so was Christ and his bride one and but one in their origin; "For there are three-score queens, and four-score concubines, and virgins without number, but my beloved is but one. She is the chief one of her that bare her."—"But Jerusalem, which is above, is free, which is the mother of us all." As Adam, his wife, and all of his unbegotten family were blessed in him with all natural blessings in time, so Christ's bride, together with all of his spiritual seed, were blessed in him with all spiritual blessings, in heavenly places, in Christ Jesus, according as they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. As by the iniquity or disobedience of our earthly head death came upon all of his seed, so by the righteousness of Christ, our spiritual head, are all justified before God. Thus it is written: "For all we, like sheep, have gone astray, every one is turned to his own way; and the Lord has laid on him the iniquity of us all." Question: Could we go astray before we were born? Answer. The Prophet so declared twenty-five hundred years ago, that God had laid on him the iniquities of us all, because we had gone astray. You and I had then no existence, that is personal, so in our own persons we could not have been benefitted by his atonement, and the doors of mercy could never have been opened to us, for it was said there remaineth no more sacrifice for sin. But thanks to matchless grace for that covenant ordered in all things, and sure. For although the law had a claim against us bearing date from our transgression in Adam, yet Jesus' claim to his flock is as far antecedent to that of Law as eternity precedes time. For it is said in scripture, "In all their afflictions, he was afflicted, and the angel of his presence saved them; in his love, and in his pity he redeemed them, and bore them and carried them all the days of old."

Objection. We agree that in his purpose this was so, but not in reality; for they were not his children before they were born again. Reply. God's purposes have to do with things in future, not in the present or past tense. When the Lord said I have not beheld iniquity in Jacob, neither have I seen perverseness in Israel, he spake of the past, not of the future.—When he said I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee, we suppose that as God is love, himself being the everlasting lover, that he had from everlasting an object of love; for we cannot conceive of love or lover, without an object for that love to centre in; not an object in purpose, which he designed to have, when made manifest in time, but a bonafide object, and that object of his love was Jesus, the mediator of the new covenant, for it is said, Behold my servant, whom I uphold, mine elect, in whom my soul delighteth. Thou has loved them as thou hast loved me, and thou lovedst me before the foundation of the world. Objection. They were not children in reality until they were born again. Answer. The children being not yet born, neither having done good or evil. And again. For as much as the children are partakers of flesh and blood, were not Jacob and Esau, Rebecca's children before they were born, and were they not one with Isaac, their

father, before Rebecca was known to him; Do children of the flesh partake of flesh and blood? Surely not; for they are *flesh and blood*. I must have an existence in some real sense before I can partake of anything. So it is said of Jesus, he also likewise took part of the same; Jesus prayed for the glory that he had with the Father, before the world was. And again, "I came down from heaven," proving to a demonstration his anterior existence; therefore he could take flesh and blood. And to prove the anterior spiritual existence of the children, it is said, "As the children are partakers of flesh and blood, he also likewise took" &c. How did Jesus take flesh and blood? Answer: The power of the Highest shall come upon thee, and the Holy Spirit shall overshadow thee; therefore that holy thing that shall be born of thee, shall be called the Son of God. But to as many as received him, to them he gave the power to become the sons of God; which were born not of blood, nor of the will, nor flesh, nor of the will of man, but of God. Is it not evident that the Father of spirits was the same that overshadowed the Virgin Mary? Is it not equally evident that the same that constitutes Jesus the Son of God, constitutes those who are heirs of God, and joint heirs with Christ, the sons of God? So it is said: "He that sanctifieth and they that are sanctified are all of one;" for this cause he is not ashamed to call them brethren. The Apostle Paul, in his letter to the Ephesian Church, speaks thus: "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all." And again, "The husband is the head of the wife, even as Christ is the head of the Church, and he is the Savior of the body." Again, "We are members of his body, his flesh and of his bones." This is a great mystery; but I speak concerning Christ and the Church. On what we have said, this is the substance: In creation all mankind constituted but one full, good, natural man, who represented in himself soul, body and spirit of all men in their natural state; when he was formed, they were formed in embryo when he was blessed, they were blessed in him, when he sinned, they sustained the penalty; "In the day thou eatest thereof thou shalt surely die;" in the sense he died, so did they, for they were one with and in him. So also is Christ the quickening spirit, the promised seed, representing in himself in eternity, his bride in spirit. As he was one, spiritual seed, for it is not seeds, as of many, but as of one. "And to thy seed, which is Christ."—See Gal. iii. 26. Again, 19 "Till the seed should come to whom the promise was made." When he was blessed with spiritual blessings, so was she, in him, blessed with all spiritual blessings, according as she was chosen in him before the world began, that she should be holy and without blame before him in love. When Christ was made to be sin for us, then were all of his made the righteousness of God in him. For this is the name whereby she shall be called, The Lord our righteousness. Now brethren and sisters, and all that fear God, and mourn a hard heart, and the divisions in Zion, I have tried again to disabuse your minds from the misrepresentations of Zion's ADVERSARY, who is literally going about like a roaring lion, seeking whom he may devour. I have used great plainness of speech, as I profess to be a plain matter of fact man, and I hope that I have been understood that the oneness of Christ and his, before time, consists not in the flesh, but in the spirit, and in time it is manifested when we are born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever. One word more, brother: those that call us Heretics, Antinomians, and the like, when they address me to use some other title than *Brother*, for I cannot act the hypocrite so as to return the compliment.
J. C. BEEMAN.

despair of ever being able to make ourselves understood, if it were not that we have the assurance that our brethren in Christ do generally understand our position, with but few exceptions, and those few, so far as we can learn, are harassed by those who make it their business to pervert what we say, and so confuse the minds of all who are to any extent under their influence. The primitive disciples, and even the holy apostles with all their heavenly inspiration, had to encounter the same influences, and their writings were so construed by pretended friends, but inveterate enemies, as to represent them as saying, "Let us sin that grace may abound," or teach that the resurrection of the dead were already past. We do not impugn the motives of our brother White, for he seems to present his enquiries in a brotherly and christian spirit; but still we are truly astonished at some of the conclusions he has drawn from our former essays on the subject of the new birth; and more than all that he should infer from anything we have published during the fifteen years in which he has read our paper that we differ in regard to the natural organization of the Adamic man, as embracing soul, spirit and body, and that the souls or spirits of all men must survive the dissolution of the body, and exist in happiness or misery forever.

Were we to express our views fully on every question and passage of scripture presented by brother White, we should require a large volume to contain them, in the most condensed form in which it is possible for us to present them. But this we presume he does not wish nor expect. We will attend to the most prominent of them, in the order in which he has stated them.

FIRST—Is man composed of soul, spirit and body in his Adamic nature?

ANSWER—Yes.

SECOND—Do the soul and spirit of man partake of the divine nature of God in the new or second birth?

ANSWER—Yes; and so does the body or flesh; but neither the soul, spirit or body of the Adamic man, becomes the divine nature, nor ceases to be the Adamic nature, until the death of the body. Peter says: "According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature," &c.—2 Peter i. 2, 3. All the nature we have developed in us before the new birth is human nature—earthly, corrupt, depraved, and in which we were children of wrath, even as others.—Eph. ii. 3. In the natural, earthly body, soul and spirit, God implants the spirit of his Son; but this implantation does not make our human, earthly and depraved soul, body and spirit, the spirit of the Son of God; or we should no longer be mortal; for "Christ dieth no more; death hath no more dominion over him." But inasmuch as we receive that life and spirit which is Christ, we are partakers of Christ, or, in other words, of the divine nature. We understand that it takes the body, soul and spirit to constitute the man; but we have neither space nor ability to define any of these component and indispensable elements of which man is

composed. But that all three are named as participants of what we understand the divine nature to be, is fully expressed in the following scriptures: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; AND THE LIFE WHICH I NOW LIVE IN THE FLESH, I live by the faith of the Son of God, who hath loved me, and given himself for me."—Gal. ii. 20. This text proves that the body or flesh of Paul, and of the saints, was and are recipients and participants of the divine nature of Christ, and, beyond all controversy, not until we are subjects of the new birth, but at and from the time of the new birth. That the soul and spirit also participates in this divine nature appears, from the exclamation of Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke i. 46, 47. "The spirit itself beareth witness with our spirit, that we are the children of God."—Romans viii. 16.

THIRD—Do the soul and spirit die when the body dies?

ANSWER—"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."—Eccl. xii. 7. The soul or spirit of man, according to our understanding of the scripture, cannot cease to exist; when the body dies, the soul or spirit is separated from the body, and as the body goes to the earth, so the soul goeth to God who gave it, to be disposed of in happiness or woe, according to the destiny by him appointed. Nor do we believe there is any suspension of the existence or vitality of the soul and spirit. The spirits of just men are made perfect, and immediately after they leave the body are with God, and enjoy his presence. God is the God of Abraham, of Isaac and of Jacob; yet he is not the God of the dead, but of the living.—Matth xxii. 32. "To-day shalt thou be with me in paradise."—Luke xxiii. 43.

FOURTH—If so, what do you do with these passages? We could not reconcile the doctrine of the non-existence of souls and spirits with the passages referred to by our brother; and it is highly probable that, as far as we understand their sacred import, we use them the same as brother White does. We have not time to consider them separately, nor is it necessary in this place, as we both evidently regard them as proof that the spirits, or souls of men, continue to live when the fleshly bodies are in their graves.

FIFTH—Brother White quotes 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." And then adds, This does clearly show two births; the first a corruptible, the second an incorruptible, and that which was born first, was born second; not something else born again.

ANSWER—This conclusion is not quite so clear to our dull comprehension. That two births are implied, the one of a corruptible and the other of incorruptible seed, and that the saints are the subjects of both, we fully believe; but that that which was born first is born second, does not accord with our reading of the scriptures. First, because it is not so stated by Peter in the text. For he is evidently contrasting the two births. The one which is of corruptible seed, is of the flesh, and goes to corruption, as he illustrates,

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord" (by which the incorruptible birth is effected) "endureth forever." Now if that which is born of corruptible seed, is afterward born of incorruptible seed, how could it then go to corruption like the grass or, like the flower of grass? Second, To our mind it conflicts with the words of Jesus to Nicodemus, John iii. 6. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What is a birth? It is evidently a bringing forth something which had a prior existence in a seminal head or progenitor. What was brought forth from our earthly progenitor is of a corruptible seed, is earthly, and, like grass, must wither and go back to the earth. But that which is born of the Spirit is not flesh, but it is spirit. And although the man who is born of the flesh, and is redeemed from the earth, is the recipient of that life which is born of God, and of that spirit, which is born of the Spirit, yet the one is not a reproduction of the other, nor is the spirit which is born of the Spirit of God, made out of the flesh that was born of the flesh. Otherwise Nicodemus was right in supposing that the production of the fleshly birth must go again into the womb and be born. A fleshly birth does not bring forth spirit, nor does a spiritual birth bring forth flesh. The one is born of God, the other of the flesh. Every christian has in his own experience all that we contend for on this subject. His fleshly corruptible nature which was conceived in sin, shapen in iniquity and going astray from the womb, speaking lies, which now makes him groan, being burdened, and in which (unless he differs widely from what Paul was) there dwelleth no good thing; and the implantation of life and immortality, which, after God is created in righteousness and true holiness, which is called the new man. This new or inner man, is born of God, but the old or outward man, is born of the flesh. In the latter we serve the law of sin; but in the former we delight in the law of God. That which is born of the flesh, and is flesh, contains no good thing. That which is born of God, cannot commit sin, because his seed (which is incorruptible by the word of God which liveth and abideth forever) remaineth in him, and he cannot sin, because he is born of God."—1 John, iii. 9. We appeal to brother White, and to every saint on earth. Are your soul, body and spirit so born over again that in them you cannot, do not commit sin? If they are really born of God, they cannot, neither can anything that is born of incorruptible seed, be corrupted, or that which is born of the spirit die. Every christian knows that there is a nature in him which is sinful, vile and polluted. Each has a vile body which is to be changed and fashioned like the glorious body of our risen and glorious Redeemer: but every saint on earth knows that that change has not yet taken place in him; but like Job he can sometimes say in the spirit, "All the days of my appointed time I will wait till my change come." If all that was born of the flesh is born over again, of incorruptible seed by the word of the Lord which liveth and abideth forever, no part of us can die, nor sin, nor see corruption.

Where or whence would there be any warfare in the christian, if our whole nature were regenerated and born of God. What conflict could there be "Twixt reigning grace, and striving sin?" Let those who see and feel, and mourn no sinful passions, no vile affections, no doubts or fears, or unbelief, no wanderings from the pathway of holiness,—those who are as holy and spiritual as they ever expect or desire to be, claim that their bodies, souls and spirits are already born of incorruptible seed; but such poor wandering sinful and sinning souls as the writer of this article, must, like Cowper's stricken deer, withdraw from the whole herd of such righteous ones, and seek society with those who are of broken hearts and contrite spirits; and standing afar off from all such, smite upon his breast and cry, "God be merciful to me, a sinner."

SIXTH—"And from your, and brother T. P. Dudley's communications, I understand you to deny that man has a soul or spirit that lives when this body dies."

ANSWER: Eld. T. P. Dudley is of age, he can speak for himself. If he holds any such sentiments, we have never inferred it from any communication of his, nor anything like it; we presume this is a misapprehension of his views altogether. But as for ourselves, if by any fair rule of construction, our language in any communication we have ever made, publicly or privately, in the pulpit or through the press, a denial of the continued existence of the soul and spirit of both saint and sinner, after the decease of the body, can be justly inferred, we will confess that we have not sense enough to write intelligibly, or to make ourselves understood on this important subject; for we certainly have never designed to convey any such idea in any communication we have ever made. But we candidly believe, if brother White will review our files for the number of years he has been a reader of them; he will find us frequently avowing our full conviction that the soul and spirit lives on when the body dies, and that the bodies also shall all be raised from the dead at the appointed hour, and in their resurrection, but not before, the bodies of the saints shall be clothed with incorruption and immortality. The conflict between sin and holiness will attend us only to the end of our mortal pilgrimage; the warfare of the flesh and spirit will cease when the body dies. The soul or spirit, or angel of every saint, will instantly bask in the fulness of eternal glory in the unclouded presence of the unveiled glory of God and the Lamb, as soon as the body dies. And the wicked also will instantly feel the weight of their awful doom as soon as their mortal bodies die. The life given us in Christ Jesus, and implanted in us by the new birth, is eternal life and cannot die; the soul and spirit of the saints in possession of it will go immediately to heaven. All that was earthly, sensual or vile in them will die with the body; all that does not die with the body, as we understand the subject, will be fully qualified to enjoy the unsullied glory of the supreme God, and mingle in the rapturous melody of glorified spirits in heaven.

As to the doctrines of the Campbellites, the Parkerites, the non-resurrectionists, or the modern missionists, we have no connection with nor fellowship for them. With brother White we can truly say, that Christ and him crucified is enough for us. With our Bible in hand, the Holy Spirit to open its sacred treasures to our dark mind, and the grace of God in our heart,—let these be ours, and we will cheerfully renounce all things else. We are glad to hear of the stately goings of our dear Redeemer in the churches in the vicinity of our dear brother White; and may it be his happy lot to lead many more of the precious lambs of Christ into the baptismal waters, if it be the pleasure of the Lord.

Lynch Law in Arkansas.

Terrible and Summary Execution of Two Horse Thieves by the Populace.

FORT SMITH, Ark., Oct. 4, 1860.

This afternoon, about three o'clock, a man named Martin H. Gilliam, alias William Owen, formerly of Johnstown, Bates county, Mo., was hung at this place for horse stealing, in the presence of a large concourse of citizens. He was arrested some weeks since, and an effort made to hang him, during which he jumped away from the rope, and was shot down while in the act of making his escape. His wounds were serious, and medical treatment was afforded. As soon as his injuries would admit of his being removed he was taken to the county jail at Greenwood, whence he escaped last night, and, to facilitate his flight, stole another horse, but was retaken this morning at Van Buren and returned to this place, where summary punishment was determined on. He was led to a tree with the fatal noose adjusted round his neck. Seeing no hope of escape, he confessed his guilt, manifested contrition for his past deeds, sought forgiveness at the Throne of Mercy in a feeling prayer, and earnestly called upon those present to be admonished by the example before them. He was then swung up and the tragedy was concluded.

Scarcely had these proceedings ended when another prisoner was brought into town charged with the same offence. He was examined on the street, confessed the crime of which he was accused, and hurried to the fatal spot, and soon swung by the side of his brother in crime. The second victim was a Choctaw half-breed, named Shoat.

The bodies will not be taken down till tomorrow. The citizens have become greatly incensed against horse thieves, as of late their offences have been bold and numerous, and the operation of the law on this frontier is known to be slow and uncertain.

SUMMARY PUNISHMENT IN SYRIA.—Military operations in Syria would commence after the hot weather. Ahmet Pacha, Osman Dey, and Mustapha Bey, who betrayed the Christians at Hasya, and Osman Bey, who commanded the troops during the massacres, were shot at Damascus on the 8th.

Receipts for Subscriptions.

NEW YORK—Elder H. Alling 2, H. Hammond 1, G. J. Beebe 23.....	\$26 00
NEW HAMPSHIRE—D. Fernal.....	1 00
PENNSYLVANIA—L. Sherwood.....	1 00
WASHINGTON, D. C.—Elder William J. Purington.....	1 00
VIRGINIA—W. H. Smoot 1, P. Hodnet 1, Mrs. E. Foster 1.....	3 00
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ALABAMA—J. C. Clements 2, D. W. Barnes 1.....	3 00
TEXAS—J. R. Patton 1, J. Chapman 1 05.....	2 05
TENNESSEE—Elizabeth Thomas 1, Tabitha Stallings 1.....	2 00
KENTUCKY—Licking Association 40, S. Hawkins 1, S. Brest 3.....	44 00
OHIO—E. Smith.....	1 00
INDIANA—Uriel Deer 2, H. Moore 1.....	3 00
ILLINOIS—Okaw Association.....	12 00
MISSOURI—G. M. Jones 1 50, Elder John Buster 1, Elder A. White 1.....	3 50
KANSAS TER.—Bedford Drisden.....	1 00
CANADA WEST—William Willett.....	2 00
Total.....	\$107 61

Obituary Notices.

Again, in the inscrutable providence of the All-Wise Disposer of all events, the painful duty devolves on us to record the still further mortality in the family of our late lamented brother, Deacon George Doland. Another lovely daughter lies cold in death. Miss SARAH ELIZABETH DOLAND survived her sister and father but a few days. She was prostrated by fever, almost immediately after the decease of her sister, but at the time of her father's death, we hoped that she would recover; but God had ordered otherwise. On Friday, the 5th inst., fifteen minutes before four o'clock, P. M., she closed her eyes on all terrestrial things, being 24 years and 7 months old.

Thus two lovely sisters—but a few weeks since blooming in youth and beauty—with their aged parent have gone the way of all the earth, leaving the surviving members of the family overwhelmed in grief and sorrow. In rapid succession the hurrying billows of desolation have passed over them. In three successive numbers of our paper we have published the sad tale of their bereavements; and others of the family are still prostrate on beds of sickness. May the Lord rebuke the disease that wastes their mortal tenements, and restore them to health, if in accordance with his holy will, and bear them up with his sustaining power and grace. A large concourse of friends and relatives attended her funeral on the Sunday after her decease, and a discourse on the occasion was preached at our place of worship, by Elder G. Beebe, from Hosea xiii. 14.

"Death has laid them down to slumber:
Solemn thought! to think that I
Soon must be one of that number,
Soon—ah, soon, with them to lie."

Westchester, N. Y., Sept. 23, 1860.

ELDER BEEBE—Please publish the obituary of my father, THOMAS BETTIT, who departed this life the 6th inst., aged 64 years, 7 months and 8 days.

His disease was consumption. He was a firm and consistent Old School Baptist, and a member of the Olive Church, Ulster County. He loved to read the *Signs and Messenger*, as long as he was able, but got so sick and weak at last that he could not hear them read. He had talked a great deal about dying for many weeks. The day he died he said to us: O, if I could only talk, how I could praise the Lord for his goodness to me. He said he hoped he was almost home, and thought he should not live to see the next morning. Neither did he, for he gently fell asleep that evening between 7 and 8 o'clock.

He leaves a widow and eight children, all married, to mourn his loss. But we sorrow not as those without hope; for we believe that our loss is his eternal gain.

Yours, in the bonds of affliction,
MARY MENZIE.

Miscellaneous.

Old School Meeting at Mt. Salem, N. J.

BROTHER BEEBE—Please give notice, in the *Signs*, that there will be an Old School Meeting held with the Waterloo Church, at Mt. Salem, Sussex County, N. J., on the last day of October, instant, and the first day of November, at 10 o'clock of each day. Our brethren and sisters generally are invited to attend; especially our ministering brethren.

If any come by the New York & Erie R. R., they are requested to be at Middletown on the evening before the meeting begins, and they will be met with conveyance to take them to and from the meeting.
ASA ELSTON, Ch. Clerk.

Old School Meeting.

Olive, Ulster Co., N. Y., Sept. 29, 1860.

DEAR BROTHER BEEBE—Please give notice, in the *Signs*, that the Old School Baptist Church of Olive and Hurley has appointed her annual Old School Meeting to be held (if the Lord will) at her Meeting-House, in Olive, Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, A. M., on Wednesday, the 21st day of November next, and continue until Thursday evening, the 22d. Brethren and sisters, and especially ministers of our order, and all others who love the truth, are cordially invited to attend.

Brother Beebe, we shall be glad to see a goodly number attend—and may you be one of them.

By order and in behalf of the Church,
L. H. TERWILLIGER, Ch. Clerk.

Notice.

Church Creek, Md., August 16, 1860.

BROTHER BEEBE: Please give notice, through the *Signs*, that the Salisbury Old School Baptist Association will meet with the Fishing Creek church, in Dorchester county, Md., commencing the Wednesday preceding the fourth Sunday in October.

Those coming by the way of Baltimore, will take the Steamboat *Hugh Jenkins* (which leaves Light street wharf, Baltimore,) Tuesday morning at 7 o'clock, and arrive at Cambridge about 12, where they will be met with conveyances to take them to the meeting. Brethren and friends are affectionately invited to attend.

WHITEFIELD WOOLFORD.

Old School Meeting.

West Colesville, N. Y., Sept. 10, 1860.

BROTHER BEEBE: You are requested to publish a Two days Meeting to be held with the West Colesville church, at Coles Hill, Broome County, N. Y., on the third Saturday in October and the Sunday following.

Brethren and sisters of our order generally, are invited to attend with us, especially yourself and other ministering brethren.

Carrriages will be in waiting at the Great Bend on the N. Y. & Erie Railroad, on Thursday preceding the third Saturday in October, to convey brethren to the place of the meeting.
JOHN DONALSON.

Yearly Meeting.

Near Newark, Del., August, 1860.

BROTHER BEEBE: Please publish our Yearly Meeting, which is to be held at London Tract, to begin on Friday before the third Sunday in October, 1860, at 2 o'clock, P. M., where we shall be glad to see as many of our friends as can visit us. Brother Beebe, can you not make one of them? It is a long time since you have been at London Tract, and I can assure you that you have warm friends there, who would rejoice to see and hear you again. Yours, in the best bonds,
THOMAS BARTON.

Associational Meetings.

SALISBURY, MD.—With Fishing Creek, Dorchester Co., Md., on Wednesday before the fourth Sunday in October, 1860.

PRIMITIVE WESTERN, GA.—With the church at Sardis, Harris Co., Ga., on Saturday before the third Sunday in October, 1860.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1 35 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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July 9, 1860.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., NOVEMBER 1, 1860.

NO. 21.

Rest, Weary Soul.

Rest, weary soul!

The penalty is borne, the ransom paid—
For all thy sins full satisfaction made;
Strive not thyself to do what Christ has done;
Take the free gift which makes the joy thine own.
No more by pangs of guilt and fear distressed—
Rest, sweetly rest!

Rest, weary heart!

From all thy silent griefs, and secret pain,
Thy profitless regrets and longings vain:
Wisdom and love have ordered all the past—
All shall be blessedness and light at last;
Cast off the cares that have so long oppressed—
Rest, sweetly rest!

Rest, weary head!

Lie down to slumber in the peaceful tomb,
Light from above has broken through its gloom;
Here, in the place where once thy Savior lay,
Where he shall wake you on a future day,
Like a tired child upon its mother's breast—
Rest, sweetly rest!

Rest, spirit free!

In the green pasture of the heavenly shore,
Where sin and sorrow can approach no more;
With all the flock, by the Good Shepherd fed,
Beside the streams of life eternal led,
For ever with thy God and Savior blessed—
Rest, sweetly rest!

A Mountain Thought.

BY ARABELLA.

As on the mountain's top alone
The summer sun gilds spotless snow,
So let our actions all be done,
Tending to heaven, not earth below.
Mid varied beauty which we see,
These lingering spots of snow are given,
As emblems of the purity
Which decks the heart approaching heaven.

Correspondence.

Warrentown, Va., Sept. 23, 1860.

DEAR BROTHER BEEBE:—I often have the desire to write for the "Signs," yet I had almost arrived at the conclusion not to do so, because my letters always seem to me to be so indifferent when compared with the rest, which are generally so full of comfort and instruction, and I do not wish mine to be inserted to the exclusion of any of them. It is a source of great pleasure to me to read the communications of others, but I feel that mine are poor and worthless so far as affording comfort or edification, and indeed I very often think that I do not deserve a name or a place with the Lord's people, and therefore, I had much better remain silent. But still, I cannot but indulge the hope that my name is, with theirs, engraved on high, that all my ways are marked out, and it is God that worketh in me both to will and to do of his good pleasure. I know that if I were left to myself, I should choose the road to death, because my affections would wander after earthly things, and I would seek comfort and enjoyment from worldly sources, forgetting the sweet seasons of bliss I have at times enjoyed, when I hope Jesus revealed himself as my glorified Redeemer; when earth and earthly scenes faded from view, and I seemed to have a glimpse of the glories of eternity; when my spirit seemed to shake off the fetters which had bound it, and mount, as on eagle's wings, to the regions of glory

and brightness. Yes, forgetful of these, the greatest enjoyments I have known, my soul would cleave to earth and yield itself a willing captive to the wiles of Satan.— But, praised be to the Lord, who relieved me from this thralldom of sin and uncleanness, delivered me out of darkness and placed me upon the rock of salvation and established my goings. He has lifted my eyes from the vanities of earth, and taught me to look for peace and happiness in Jesus, who has proved himself a friend to those who trust in him, and amid the vicissitudes of life,

"A shelter from the noon-day heat,
And Refuge from the storm."

O that I could have faith given me to behold him at all times as my Savior, and that I could say with assurance "I know that my Redeemer liveth," then I believe that I should be satisfied, if it were possible for me to be so in this life, tho' I often feel as if I never shall be satisfied until the veil is removed, and my eyes shall behold him as he is. But may I be thankful for what I receive; and I trust it is faith that causes me to rejoice sometimes that Jesus lives, and makes me feel as David when he had a view of his oneness with Christ, and exclaimed: "Therefore does my heart rejoice, and my tongue is glad, moreover my flesh shall rest in hope, because Thou wilt not leave my soul in hell, neither wilt Thou suffer thine Holy One to see corruption." And I do feel sometimes to praise God that Jesus has risen a glorified Savior, and that in him I have life.

My mind has been exercised very much lately on the subject of death, and altho' I, at all times, dread the passage through its dark valley, and the idea of being laid lone and solitary in the cold and silent tomb, yet there are seasons, when, amid the trials and sorrows of this life, when no ray of comfort from any earthly source presents itself, I feel willing, and even desire to bid adieu to this vale of sin and gloom, and go, trusting in Jesus, knowing that he has passed through the dark portals before me, and his presence can dispel all my fears.

At times, the terrors of the tomb seem to vanish, my mind is directed to the glories of heaven, and I can exclaim with somewhat rapturous emotion, "O death, where is thy sting? O, grave, where is thy victory?" And sometimes, when reflecting upon the awfulness of death, this passage of Scripture will come with great force to my mind: "O, death, I will be thy plagues, O, grave, I will be thy destruction." And the words "I will redeem them from death, I will ransom them from the power of the grave," seem to be presented as a sweet promise to relieve my doubting mind.

It has pleased the Almighty to send up on me sore trials, and though they are

hard to endure, and I often feel impatient under them, yet I believe I have been brought to regard them as a necessity, and that when I have been sufficiently tried, I will be relieved, and I trust that I shall come forth as gold from the refiner's fire. All I ask is to be enabled to bear with patience all that my Master sends upon me, looking unto him for deliverance. My hope in him is strong, and, being naturally of a hopeful disposition, I am patient; and I think that I have realized, in a measure, the truth of what the Apostle says, that "the tribulation worketh patience, and patience experience, and experience, hope," &c. I believe my afflictions have greatly alienated my affections from the things of this life, and caused me to look to a higher and holier source for enjoyment than can be found here, and all that appertains to it, as vanity and vexation of spirit. I have no desire to participate in its pleasures, nor can I enjoy, for any length of time, the society of those who are worldly minded. There seems always to be something lacking in them which I am searching after, and which my spirit craves, and I feel that I am a stranger to them, and they are strangers to me.

But towards them whom I esteem as the people of God, it is different. There is a heartfelt communion with them, a cry which finds a response in their breasts, and I feel that we are of one mind, and bound together by ties which cannot be severed—that we are one in Christ, who is our Head and our Life, and that we are heirs with him of "an inheritance incorruptible, undefiled, and that fadeth not away." Yes, I have no society but their's, and I am willing to share their poverty, their reproach, their troubles, their persecution, yea, more, to be berated and ridiculed by the whole world, set up as a beacon on the highway to be pointed at, and counted as naught by popular religionists, because I know that these things are the heritage of the saints of God, and not one of them shall be able to separate us from the love of God which is treasured up in his dear Son. O! the goodness and mercy of God, in bringing me from the tents of wickedness over to the camp of Israel, where I can enjoy their blessings and their privileges, and when I reflect upon my condition now, and compare it with what it was when I felt myself lost, and perfectly helpless and hopeless, I am utterly incapable of rendering sufficient praise, and all I can say, is, "Lord make my heart to thank thee, and my life to praise thee as I ought." 'Tis then that I can take the precious promises of the gospel to myself, and I take courage in the belief that if God has begun a good work in me he will perform it; therefore I leave my salvation in his hands. I have no confidence whatever in the flesh,

for I well know that of myself I can do nothing, the exercise of faith must be given me, hope must be given me, and when the Lord sees fit to indulge me in either of these, then I do rejoice, and entertain a lively hope that I am one of that number who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh. But oftentimes nearly all my hope is taken from me, and I am almost in a state of despondency. I go mourning in spirit, deriving no consolation from any source whatever; all my thoughts and actions seem so sinful; my heart is so depraved; I am myself an outcast, and feel that I am driven from the presence of God forever, and perplexed with grievous trials which are the fruit of my transgressions against his holy and just law—and notwithstanding all this, I am as cold and lifeless as if I was made of adamant; I cannot feel that sorrow of heart for it that I think I ought to, and this troubles me; I grieve because I do not grieve. I cannot even pray; all my attempts fail, and my words, if I use any, seem to rise no higher than my head, and all that I can say, is "Lord, thou knowest my condition, do with me as seemeth best unto thee."

These feelings last generally a considerable length of time before I can get any relief, and I almost arrive at the conclusion that I never knew anything about God's redeeming grace, and that all my exercises, which I had heretofore considered a religious experience, were only imagined. My way is dark and hedged up; I cannot find him whom my soul seeketh after; if I go forward, he is not there; if I turn backward I cannot behold him. No, I am left sorrowing and alone, for I have learned to look upon Jesus as a gracious friend and protector, and when his beloved face is hid from view, all is gloom and melancholy with me, and my soul panteth after him as the hart after the water brooks. But, thank God, his people are not always kept in doubting castle, or left in the Slough of Despond, but he leads them out into the green pastures of his love, causes his glorious light to shine around them, and displays his grace and glory unto them. Then the mourning souls arise, as it were, from the dust, put on their beautiful garments, and shine in the brightness of the glory of God which has risen upon them. Yes, the dark clouds which so long obscured the way, and shut out the glories of heaven from view, now break away, the sun shines forth in the meridian of his splendor, and all is bright and beautiful. O! I believe, if I am not greatly mistaken, that I have had a realization of this in my own experience, and these manifestations of God's love and power, if so they be, greatly encourage my hope and increase my zeal to press onward to that destiny which I trust awaits me. The world, and all that there-

in is, is as less than nothing to me, and I am willing to suffer with those people whom God has chosen out of it, believing that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed when we have finished our course here, and these mortal bodies have put on immortality. O! may God give us grace to withstand all the fiery darts of the enemy, and like David, when he went forth to meet Goliath, may we be arrayed in the strength of the Lord, and be in nothing terrified by the adversary, but trusting in our God, who has declared that no weapon that is formed against us shall prosper, and every tongue that shall rise up against us in judgment shall be condemned.

I think that if I could be assured that my troubles were sent upon me as an inheritance with the disciples of Christ, I would glory in being counted worthy to suffer with them. It is a source of much consolation to me to know that I sympathize with the people of God, and that I love them, for it is said that we know that we have passed from death unto life, because we love the brethren; and said Christ, by this shall all men know that ye are my disciples, if ye love one another.—O! the goodness and mercy of the Almighty, in bringing me, a poor, weak worm of the dust, into the enjoyment of those privileges which belong to his dear saints, in giving me a knowledge of the truth as it is revealed in Jesus, and an ear to hear the glorious sound of the gospel, which comes to me sometimes like peals of sweet music from the courts of heaven. Yes, the gospel is, truly, as a harp of a thousand strings, and though each string produces a different tone, yet there is a melodious harmony throughout. How different the so-called gospel ministry of the present day; how poor it is in comparison to those sublime and soul-stirring proclamations which proceed from the lips of the servants of the Lord Jesus Christ, and how jarring and uncertain is the sound it gives. The preaching of the Gospel of our Lord, infuses life and spirit. It is as food to the hungry, wine to the faint, balm to the wounded, and is a savor of life unto life to those who receive it and feed upon it. Dear Brother Beebe, may you, and all to whom the Lord has given the privilege of proclaiming his word, be abundantly blessed with knowledge and understanding, and while you are enabled to minister to others, may you be ministered unto.

May God prepare us for all that awaits us, whether it be joy or sorrow, pleasure or pain, happiness or misery; and when our career here has ended, may we be willing to leave everything here, and rejoicing that the time has come when we shall be delivered from these bodies of sin, and death, join in the realms of bliss and glory above, is the desire of your unworthy sister.

I fear I have tried your patience, but if you think this letter amounts to anything you can place it in your paper, if not, lay it aside.

With affectionate regard I remain your sister and companion in tribulation,

VRIGINIA F. WALDEN.

[BY ELD. WM. J. PURINGTON.]

BROTHER BEEBE:—In compliance with a special request, I send you for publica-

tion, in the *Signs*, some remarks on the following declaration of scripture: "There is one body, and one Spirit, even as ye are all called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4-6.

That the church of Christ is one Body; composed of many members, no one will deny, who is familiar with the declarations of scripture, and really believes the record therein contained; and that the Body would not be complete if one member be lacking is also very clearly set forth; for "My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her;" furthermore, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." The most sublime language is used in the scriptures, to set forth the UNION existing between the Head and the body, also between the members themselves, they being members one of another. The figures used to set forth the union between Christ and his people are of the most forcible nature; for what can more fully set forth the oneness of Christ and his people than the corporeal frame or body of man? The apostle, at one particular time, warned his brethren not to be led astray by characters, vainly puffed up by the fleshly mind, and says of such, "And not holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

There is one body. In the 17th chapter of John we have recorded the wondrous prayer of our Lord Jesus Christ, who, as the great High Priest over the house of God, offered up to his Heavenly Father, just on the eve of his sufferings and death; and, in it, there is one petition of singular and weighty signification. Interceding for the WHOLE BODY of his disciples, our blessed Advocate and High Priest put up, in his behalf, this most remarkable request: "That they all may be one; as thou, Father, art in me, and I in thee;" furthermore, "And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfect in one." When the child of God is led to contemplate the ineffable union which subsists between the Father and the Son, as expressed in the words, "As thou, Father, art in me, and I in thee," then to know and believe that the Church of God is to be one in the Father and one in the Son, with the same close and mysterious union as exists between the Father and the Son—the very thought overwhelms the child of God with wonder and astonishment; but so it is, for said Christ, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

Who that knows anything of the present condition of the visible church, can deny but that strife and divisions exist, in some branches of it at least? When such turmoil is rife in the family, it often leads the humble inquirer after truth to ask, How can the prayer of my dear Redeemer be granted, when such alienation of feelings exists amongst his professed followers? If we doubt the fulfilment of the petition of

Jesus, concerning the unity of his people, is it not infidelity? Jesus, the Advocate of his people, is ALWAYS heard; not a word uttered by the immaculate Lamb, can fall to the ground without accomplishing its design; and said Jesus, in all the meekness and confidence of filial love, "Father, I thank thee that thou hast heard me; and I know that thou hearest me always." With such a declaration of Jesus Christ before us, we must hold fast to the conclusion that the prayer of our blessed Redeemer was heard and answered; and that the time will come when the union will be complete; when no alienation of feelings, no jars, nor discords will disturb the perfect peace of the saints. The apostle informs us that the various gifts in the church are for the edifying of the body of Christ. "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Should we be closely pressed with the inquiry, How can we reconcile with this intimate and indissoluble union the strifes and divisions that we often see in the family, we may answer that we can reconcile it in this way: by looking forward to that happy season when the members of the mystical body of Christ will all be brought together; when he, as the glorious head, and they, as the glorified members, will form one completely harmonious body; when all the jealousies and contentions of a time-state will forever cease, and perfect love and friendship reign forever. Also, we may view it thus: though there are many contentions in the visible or outward church, they do not effect the spiritual union of the members; for while they appear thus so widely separated from one another, the jars amongst them no more destroy the spiritual union than the raging billows of the ocean separate the element of which they are composed; for as soon as the tempest subsides, the billows cease and settle down into quiet; and the bosom of the mighty deep, which but a few hours or days before was in such commotion, becomes placid. It is sometimes the case that children of the same family are very much at variance, and say hard things of one another; but the family quarrel does not destroy the relationship; for the ties of consanguinity remain, notwithstanding the trouble which they may be in; therefore the UNION is not broken; and, in due time, mutual love and friendship take the place of bickerings and espionage. The injunction of the apostle should ever be borne in mind by the children of God; for said he, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."

The one body, as the apostle elsewhere speaks of it, is the body of Christ. "Now are ye the body of Christ, and members in particular." It is plainly declared that the spiritual body, or immortality of the church, existed before the creation of natural worlds; and that body, for the sake of clearness in elucidating the difference between the earthly man and heavenly man, is denominated his mystical body; and this is the body spoken of by Paul, when he says, "Not holding the head, from which all the body," &c. And again: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body,

the fulness of him that filleth all in all." The church, then, according to these testimonies, is Christ's mystical body, the members of which consist of all the elect of God, spoken of as "the church of the first-born, which are written in heaven." As we contemplate this sublime subject, and examine the scriptures in relation to it, we find that it is not only one body, but that that body was registered in the Book of Life; therefore there is perfect symmetry in that body; for Christ, speaking by David's mouth, said, "Thine eyes did see my substance, yet being unperfect; and in thy book ALL my members were written, which in continuance were fashioned, when as yet there was none of them."

Though we have shown from scripture testimony that the life of the church (not her flesh and blood, but her spiritual life and immortality,) existed in Christ before time; and that by virtue of that life all the members that have been developed, or ever will be, do SUBSIST, we should also endeavor, so far as it may please God to enable us, to show the difference between the mystical body of our Redeemer, and the *real* one; (I use the term *real* to distinguish;) for as the vessels of mercy had fallen, in an Adamic head, under the curse of God's holy and righteous law, the Lamb of God assumed into union with himself flesh and blood, or a body, in which he could hunger, thirst, be weary, be tempted, suffer, bleed, and die—destroy death and rise again the third day. The announcement of the Angel to the Virgin was, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing, which shall be born of thee, shall be called the Son of God." Most surely the Mediator took into union with himself, in the womb of the Virgin, by the immediate power of the Highest, that body, in which he was to suffer the just for the unjust, that he might redeem his people from all iniquity; for the declaration was, "A body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." By this body prepared for him is meant, as I understand it, not only a material body, that is, the actual flesh, bones and blood, which the Lord took, but the whole of his sacred humanity, consisting of a material body and soul; for from a careful view of the scriptures, I can find nothing about the Redeemer's soul BEFORE the Word was made flesh; but when our glorious High Priest and Mediator was clad in the mantle of humanity, he had a soul which was to be (and was) poured out unto death. This body, of which I have spoken, was the body, in which, during his time-state here below, he hungered, thirsted, ate, drank, wept, sweat as it were great drops of blood in the garden, agonized upon the cross, in which he yielded up the Ghost, and which was raised from the dead, wherein he ascended to heaven. I understand it to be identically the same body that ascended up on High, that was nailed to the cross on Calvary—but infinitely glorified—at the right hand of the Majesty on high. The apostle said, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." He goes on to show,

beyond the possibility of a doubt, that Christ had risen from the dead, "and become the first fruits of them that slept."

Several passages of scripture have been named, in which the whole Body of Christ is included; but I will now refer to one, where I understand the apostle is setting forth the gifts in a visible gospel church, or a body of believers in a united capacity. (See 1st Cor., the 12th chapter entire.) In treating upon spiritual gifts, he shows that they are diversely distributed to the members of the body of Christ, of which a visible church consists. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members EVERY ONE of them in the body, as it hath pleased him." One, he says, is a foot, another an eye, another a hand, another an ear—all of which expressions imply the different gifts in the church, as organized, for the mutual comfort of the members while in this time-state.

When these various gifts are exercised in a proper manner, in the church, what love, union and strength are made manifest; and what a clear view such church will have of the doctrine of the gospel, and the order of God's house. One, he says, is an eye, another an ear, another a foot, another a hand, &c. One is an eye, having a clear discernment of spiritual things, able to discover very soon whether error, under disguise, is creeping into the church; and when a profession is made to see whether it be a work of grace, or the excitement of the animal passions, attended with human strength. The eye or sight has much to do in directing the affairs of men naturally; for by the eye we are enabled to shun much danger; by it we are enabled, in a great measure, to pursue our vocations, whatever they may be.—Now if the eye literally has so much to do with the affairs of men, how much has the spiritual eye the control of the affairs of the church; for, as has been stated already, a discerning mind discovers error when it is about to enter the church, and meets it at the very threshold, and forbids its entrance.

Another is an ear to "try words as the mouth tasteth meat." What a blessing the ear is to the children of men; for by the means of that organ, they are enabled to converse freely with one another; they also receive sounds, which are pleasing or solemn, elevating or depressing; but the ear of the church is not the natural organ; for said David, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." The spiritual ear knows the sound of the gospel, and can distinguish between the certain sound and the uncertain sound; like sheep that know the voice of the literal shepherd, so do the sheep of Christ know the voice of their heavenly shepherd. Said Jesus, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish,

neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." This spiritual ear can tell the voice of the Master, wherever it hears that glorious sound; then what a blessing the ear is to the body, the church.

(TO BE CONTINUED.)

Evansville, Ia., July, 1860.

DEAR BROTHER BEEBE:—As time rolls on, I am reminded that my subscription for the *Signs* is nearly due; and I am reminded also of the solemn fact that our time is short. One generation after another passeth away, to that country from whence no traveler ever returns. But to have the assurance of meeting our God in peace is, or should be, of the greatest moment with us. We may make a great show here, have a good name, be thought highly of by the world; but these things avail nothing with God. All people, I suppose, wish when they die to die at peace with God. But something must be done for us, or we cannot meet the Judge in peace. Paul says to the Hebrews, Follow peace with all men, and holiness, without which no man can see the Lord; and as the apostle certainly told the truth, holiness is indispensably necessary. But the question arises, How or in what way can such depraved and guilty beings as we are arise to that position in which the infinite Jehovah will recognize us as holy? As we all came into this world, we were born in sin, and destitute of any love to God, love to his people, or love to his ways, as the barren mountains of Gilboa are of fruitfulness, therefore destitute of holiness. Furthermore we were all led by a prince who has always been opposed to holiness. He is called the prince of the power of the air; the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past. In such a condition we cannot see God. In this condition was found all the church of God, led by an enemy and transgressors of the holy law of God, and under its curse. Now although God is merciful, and rich in mercy, yet his mercy cannot flow at the expense of justice. The violated law must be fulfilled and honored. Justice must be satisfied, and holiness imputed, or we cannot see God. Therefore, in the fulness of time, God sent forth his Son, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And, forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Thus poor sinners are delivered from the condition in which sin has involved them, and from which no acts of theirs could ever release them, as nothing done on their part could possibly satisfy the divine law. The great Head of the church came under the law where his bride was; sojourned on this earth thirty-three years; poured out many prayers, groans and tears; endured much persecution and contradiction of sinners against himself; was reviled as a friend of publicans and sinners, and in the garden, sweet as it were, great drops of blood falling to the ground, and finally was delivered up

for their offences, and was raised again for their justification. He laid down his life for their redemption, and on the cross of Calvary cried, It is finished—and gave up the ghost; yea, he was laid in the sepulchre, and arose on the third day—arose a mighty conqueror. Thus was the Law fulfilled, justice satisfied. Now a revelation of all this is necessary that the heirs of promise may have the assurance of their interest in this great sacrifice. I have sometimes thought that the Lord might have hidden these things from his children in time, and yet taken them to live with him forever, and still remained just. But the goodness of God is such that he makes known to his children their interest in him. And in doing this, he first shows them their sins and their condemned condition, which makes them mourn, lament, and weep, and pray. No need to tell such an one now to come to a mourner's bench to mourn and pray; for wherever he is, he cannot help mourning, crying and praying. Now he often desires to be alone, and in tears he is pleading for mercy. And although the enemy may tell him it is too late, and that the prayers of the wicked are an abomination to the Lord, and he may think in his own mind that all this is true; still he cannot help praying, Lord help me. If thou wilt thou canst make me clean. He views the law broken, and sees no way in which he can make it whole. He sees the law is holy, just and good, but himself a guilty and justly condemned sinner. Troublesome days and wearisome nights are his, and he often cries, What must I do? But, in the Lord's own time, he shows him that his sins were all laid on Jesus, and that when he groaned in Gethsemane, it was for him; and when he died on Calvary's cross, and shed his precious blood, it was for him; he fulfilled the law for him; was made sin for him, that he might be made the righteousness of God in him.

Now the poor soul can rejoice; how richly does free grace shine; he feels assured now that he will in no wise be cast out, seeing God has for Christ's sake had mercy on one so vile. Now that people in whom he saw no beauty before, seem to him the loveliest of all people, and he often seeks and desires their company. He is now favored with a view of God's everlasting love to his chosen in Christ Jesus before time; and now he is saved and called with a holy calling, not according to his works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. In this holiness, which he is made partaker of, he can and often does see God. He is a new creature, born of an incorruptible seed; not of the will of man, nor of the will of the flesh, but of God. He is a partaker of the divine nature; an heir of God, and joint heir with Christ. Now duty will manifest itself to him. His mind is impressed with the necessity of following Jesus who has done so much for him. He reads, "If ye love me, keep my commandments." "Follow me." Imitate your Lord. Follow him down into the liquid grave; come to his table, and show forth his death, and as Jesus saith, Do it in remembrance of me. Show forth to the world who you are, and who you serve. Let your works show your faith. Yield your members servants to righteousness, unto holiness. Paul says to the Co-

rinthians, "Let us cleanse ourselves from all corruption of the flesh and of the spirit, perfecting holiness in the fear of God." Again, For God hath not called us to uncleanness, but unto holiness.

My paper is nearly full, or I might enlarge on the practical part of the subject of godliness, which to me looks very needful at times. But I must close, wishing you much of the presence of him who dwelt in the bush. Praying that the good Lord may keep you faithful, and the unworthy writer, with all who are of the household of faith until death. Adieu.

THOMAS MACER.

Inquiries after Truth.

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah iv. 16.

Powhatan, Ark., Sept. 28, 1860.

DEAR BROTHER BEEBE:—It has been nearly twelve months since I subscribed for the *Signs of the Times*, and my object at the time was to sustain my position against the two-seed doctrine or Parkerism, which, by your aid, I think I have done; but now comes the Arminians on the other hand, with their do-and-live system, and declare you are opposed to the spread of the gospel, and that I am partaking of the evil by endorsing your paper. These charges I deny, and say we are opposed to the hireling system of modern times; and their money system, I fear, will be similar to Cain's offering. Brother Beebe, they persecute me and hate me, because I cannot endorse the works of men, and hold that God is Sovereign, and will save all of his elect. My trials are many. I have to wrestle with principalities and powers, and spiritual wickedness in high places; and, if so fortunate as to reach heaven at last, I shall be one that come through great tribulations.

Brother Beebe, you will find enclosed one dollar for the *Signs* another year, and when I wish it stopped, I will let you know; but so long as it advocates the Bible doctrine it now advocates, you may consider me a subscriber—and may the God of all grace ever keep you and all his dear children as the apple of his eye, is the prayer of a poor unworthy brother, if a brother at all.

WM. G. HOWARD.

P. S.—Brother Beebe, please give your views, through the *Signs*, on Mark xvi. 15, and oblige.

W. G. H.

Near Lexington, Ky., }
August 8th, 1860. }

DEAR BRO. BEEBE:—In my letter of the 29th May, published in No. 13, current vol. *Signs*, I find two errors—whether typographical or in the manuscript—and as I wish to state nothing which is not absolutely true, I desire that you shall correct them. On the 2d page, 2d column, speaking of my appointment in Lexington, Lafayette Co., the letter as printed, reads: "Preached Jesus Christ, and Him Crucified, to a very large, attentive congregation." It should read "not a very large," &c. The two Elders were by the name of Warder. Affly,

THO. P. DUDLEY.

BOWLING ALLEY.—The New York *World* states that there is a bowling alley in successful operation in Brooklyn, open only to yearly subscribers of a proper character, owned and directed by one of the principal churches of that city, and as much one of its institutions as its weekly prayer-meeting and lecture.

Circular Letters.

HAZEL CREEK ASSOCIATION.

[WRITTEN BY ISAAC BLAKELY.]

To the Churches composing the Hazel Creek Association of Regular Predestinarian Baptists, Greeting:

DEAR BRETHREN AND SISTERS IN CHRIST:—As the time has again come for us to meet in our associate capacity, you will look for something from us in the shape of a Circular Address. We will therefore call your attention to the use and design of the Gospel Ministry. And as it is a subject of much controversy, we will try to approach it with as much care as possible; and as we are confined to the limits of a Circular, we must be brief. We will say, as said the Apostle, "It is given for the perfecting of the Saints, for the edifying of the body of Christ." But the religious world says "It is the means in the hand of God of quickening or awakening dead sinners;" or in other words, of bringing sinners from a state of death to a state of life,—from sin to serve the living God. But brethren, we have not so learned Christ. Ancient Israel was figurative of the Church of Christ; her priesthood were commanded to attend to the functions of their ministry, according to the laws of God, for the comfort of Israel alone. And it is evident that no other people had part or lot in the things which pertained to the Levitical priesthood. All the gifts, and sacrifices, and offerings, were for the benefit of Israel exclusively; not to increase their numbers, but to facilitate their happiness in the enjoyment of an inheritance given to them by promise and oath of Jehovah. Thus they served a tabernacle which was made in all things according to the pattern shown in the Mount, and which tabernacle was divided among the families of Aaron; and each and every one had to bear his portion in their journey. It would have been sinful for them to have jangled about their burdens. We do not think any man could be vain enough to conclude that the priests by blowing the trumpets, or by any other service, could have initiated any other people into the blessings, or given them a right to the inheritance which God gave to Israel; yet it would be as consistent as to say that the preaching of the Gospel can initiate sinners into the favor of God, or give them a right to the privileges of the Church militant. To this privilege the children of God are born heirs, being born of the spirit of God. In John iii. Jesus said to Nicodemus, "Ye must be born again. Except a man be born again he cannot see the kingdom of God." This new birth, or being born again, is the work of the Spirit of God, not of the preacher. If it were the work of the preacher it would supercede the necessity of the operation of the Spirit of God on the hearts of sinners. Again, The Savior was far from teaching that preaching the Gospel, or any other labor of man, could quicken dead sinners, when he said, John vi. 25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Therefore, it cannot be the voice of the preacher, as many contend, but the voice of the Son of God. Again, 1 Peter, i. 3, "Blessed be the God and Father of our Lord Jesus Christ which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away." Therefore, the life-giving power is of God alone. He alone can open the blind eyes, and unstop the deaf ears, and prepare the heart to receive the preached Gospel. Now, to say that the preaching of the Gospel has any part to perform in the quickening of dead sinners, is virtually to say that God must employ some means to effect the resurrection of the dead; for the Savior continues the same subject, and

says: "For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." It is the same voice that awakens the dead sinner, that shall finally raise the dead which are in the graves. How absurd would be the idea that God should send men to preach to the sleeping dust, in order to raise them; yet such would be the legitimate conclusion, if the preaching of the Gospel was designed for anything more or less than for the feeding of the flock of God. Again, the Savior says, Math., xxviii., to his disciples: "Go teach all nations." Those who were to be taught were evidently the living, and not the dead, for the dead cannot be taught. How preposterous then is the notion that the Gospel is to be preached as a means of quickening dead sinners into spiritual life. This doctrine is closely allied to that of the Pope and his various followers, not excepting modern missionaries, in professing to evangelize the world; and truly they are doing a great work, for they compass sea and land to make proselytes; and when they are made they are no better than they were before, although many precious brethren and sisters may become entangled in their delusions, and numbered with them for the time being. Nevertheless, the use of the Gospel ministry is for the feeding of the flock of Christ. Turn to John xxi. 17., and you will find one of the last commands of the Savior to Peter was, to feed his sheep and lambs. Not a word was said about bringing dead sinners to life; but his business was to feed those who had been made partakers of the divine nature of Jesus Christ. Again, Acts xx, 28., Paul says to the Elders, "Feed the Church of God, which he has purchased with his own blood." Also, 1 Peter, v., Peter, speaking by inspiration, says: "Feed the flock of God which is among you." Now, dear brethren, these, with many other scriptures which we might quote, prove beyond a doubt that the Gospel ministry is not for making christians, as arminians contend, but it is for the perfecting of the Saints, and for the edifying of the body of Christ. And although the different gifts are all profitable for edification, no man can redeem his brother, nor offer to the Lord a ransom for his own soul. All men are alike by nature, in sin, and to be saved, all must be born again, all must be saved by grace, all must be resurrected by the power of God; the least saint is as necessary as the greatest minister, for they are all as lively stones, built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ our Lord.

Now, in conclusion, dear brethren, we would say, contend earnestly for the faith which was once delivered to the saints, and, Mark them that cause divisions among you, contrary to the doctrine which ye have received, and such as come to you, and bring not this doctrine, receive them not in your house, neither bid them God speed.

Now dear brethren and sisters, May the grace of the Lord Jesus Christ be with you all. Farewell.

ISAAC D. SIDWELL, Mod.
WILLIAM JONES, Clerk.

LEXINGTON ASSOCIATION.

The Lexington Old School Baptist Association, in session with the church in Otego, Otsego Co., N. Y., September.—To the churches of which she is composed.

[Copied from Delaware Minutes, of 1859.]

DEAR BRETHREN:—We are now enjoying another annual interview, and witnessing the truth of David's remark, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Such interviews have a happy tendency of smoothing our way through this dreary wilderness, and of strengthening our desire for that interview that will have no end. Since our last, some who were then in the dreary wilderness, have left it and gone to their everlasting rest, while we

are left to grapple with the afflictions common to God's children while here in an enemy's land; but it will not be long before we shall follow them, and mingle our songs of praise to him who hath loved us, and given himself for us, that he might redeem us from the curse with his own blood, and make us kings and priests unto God. To him be glory for ever and ever. The subject of redemption ever has and ever will be a theme of thrilling interest to the elect family of God. Job could say, I know that my Redeemer liveth; not that he will live, but that he doth live. From this we see that Christ existed as a Redeemer in Job's day; and if as a Redeemer then as a Mediator; and this we think should settle the question. Did Christ exist as the Mediator before his incarnation? The language of Job is too plain and practical to apply to mere purpose: I know that my Redeemer liveth. The language here is that of appropriation.—when he said, The Lord is my shepherd; not he is the shepherd, but my shepherd. This alone will suit the child of grace.—The poor, guilty sinner, while laboring under a sense of guilt, and sinking in despair, may feel satisfied that Christ is a Redeemer—yea that he is the Redeemer, and the only Redeemer; but this will not suffice to meet his case; nothing short of my Redeemer will suit him. A universal, conditional redemption will not answer for him; an indefinite atonement presents too vague a ground for him to rest upon. The experience of God's children leads them to require a personal interest in the blood of Christ, nothing short of which will meet their wants. Talk not to them of an indefinite atonement, a universal conditional salvation; their experience resists such sentiments as altogether inapplicable to their case. Nothing short of the sentiment so fully asserted by Isaiah will suit them. He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Let a doubt of his personal interest in Christ arise in the mind of the christian, and a full conviction of the fullness of Christ, or efficacy of his blood to save the vilest of the vile, will not remove his doubt. To do this he needs an evidence of his personal interest to be enabled to say, I know that my Redeemer liveth. But let us talk a little on the word Redeemer. This is a very important word, and presents an association of interesting ideas.

1st. It implies a property in the Redeemed. Nations have redeemed their subjects when taken prisoner by an enemy, not to make them subjects, but because they were subjects. The Israelite redeemed his embarrassed property, not to make it his, but because it was his, and he had a legal right to redeem it, because of his right in it, which right was guaranteed to him by a statute in Israel. So Christ did not redeem a people to make them his, but because they were his.—Thou shalt call his name Jesus, for he shall save his people from their sins.—Thine they were and thou gavest them me. I came not to do mine own will, but the will of him that sent me; and this is the will of the Father that sent me that of all he hath given me, I should lose nothing, but should raise it up at the last day.

Again: Relationship is implied. There is a relationship between the nation who may redeem its subjects and the redeemed; and it is in consequence of this relationship that the redemption is effected; but under the typical order there was a particular provision on this subject, the design of which was to keep real estate in the family. The law secured the right of redemption in the nearest relative. Of this we have an exemplification in the history of Boaz. Boaz had a wish to marry Ruth, who through a Moabite had married an Israelite, who at his death left his property embarrassed; and it had to be redeemed. There was a nearer relative than Boaz; but finding that according to

law if he redeemed the property he must marry the widow, relinquished his right of redemption; and Boaz being the near relative the right devolved on him of which he availed himself and married Ruth. This law, we think, had a view to Christ and the Church, and to his right of redemption from the relationship between them. We find that all the different degrees of relationship among men are employed to illustrate the relationship between Christ and the church. He that doeth the will of my Father, he is my mother, my sister, and my brother; but there is still a closer relationship between Christ and the church, than that of man and wife, the nearest relation that exists among us; for this cause shall a man leave his father and mother and cleave unto his wife, and the two shall be one flesh.—Paul, in quoting the passage says, This is a great mystery, but I speak concerning Christ and the church, evidently understanding it designed to show the close relationship between them. But Christ did not come here to establish this relationship; that existed from everlasting. The Head never existed without the body, or the husband without the wife. For thy Maker is thy husband, the Lord of hosts is his name; and thy Redeemer is the Holy One of Israel; the God of the whole earth shall be called. That Christ is here speaking, there can be no doubt; and he does not say, I intend to become thy husband at some future period; but declares himself such at that time. We do understand that Christ did not come to earth to court and marry a wife, but to redeem her from the condition into which she had fallen in consequence of her Adamic relation? Then we must conclude that it was not this redemption that secured this relationship, or the rights resulting therefrom, but to secure to her the enjoyment of these rights, the enjoyment of which she had lost by being carried captive by sin. Thus: suppose a woman be taken by savages who are willing to release her for a certain sum. The husband pays the required ransom and obtains her release. This does not make her his wife, but it does secure to her the enjoyment of those rights of which enjoyment her captivity had deprived her; and this is exactly what redemption has done for the Bride, the Lamb's wife. It is not the redemption that gives her the right to the glorious inheritance in Heaven; that results from her relationship to Christ, but it is in consequence of her redemption that she will enjoy that inheritance in all its fullness. But redemption involves an equivalent, a price. Ye are not your own, but ye are bought with a price; therefore glorify God in your bodies and in your spirits which are God's. But this price was a redemption price, and not an original purchase by which his right to them was obtained. Peter defines this price both negatively and positively: For as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb, without blemish and without spot. Peter does not attach the same importance to money in his system of salvation as men do in their plans; with them money is the main-spring in their soul-saving machinery; and this they have frequently admitted by suspending the success of their enterprise upon dollars and cents; but not so with Peter and David. "Much money," said the latter, "will not redeem a brother; for the redemption of the soul is precious, and ceaseth for ever. Could we offer all the gold of Ophir, and cattle on a thousand hills, it would not answer for one of a thousand sins; yea, should we mingle our bodies in the sacrifice it would amount to nothing. They who look for salvation from their money expended, or any other work or sacrifice, are looking for the living among the dead; but they will find that He is not there. After the negative he gives us the positive: But with the precious blood of Christ, as of a

lamb without blemish and without spot. Christ fully answered the typical sacrifice alluded to. The lamb was to be the firstling of the flock, and Jesus was the first-born of many brethren; the lamb was required to be perfect, without a blemish or a spot—the least blemish would have disqualified it for a sacrifice. Hence we find God rebuking Israel for offering the lame for sacrifice. So Jesus was without blemish or spot. Had the scrutinizing eye of the law found in him the least defect, his sacrifice would have been rejected; but such was not the case; he was holy, harmless, undefiled, and separate from sinners, and such an high-priest became us. The Apostle qualifies this blood with the qualification of Precious. This blood possessed a two-fold preciousness, an intrinsic and a circumstantial preciousness. By intrinsic we mean that peculiar virtue, rendering it competent to accomplish the object for which it was shed. By circumstantial we mean that it alone could effect this object. It is said that the bite of a certain serpent of Africa can easily be cured by the sound of music. Let us suppose this to be true, and we have the idea intended; in this case the music would have the virtue of a cure, and it alone. The blood of Christ possessed the virtue to make a full atonement for the sins of the Church. Paul defines it as an offering and sacrifice to God for a sweet-smelling savor. Not that God could be supposed to take pleasure simply in the suffering of his dear Son; but with it he was fully satisfied. The claims of justice were fully met, the demands of the law fully satisfied, and a way opened up through which poor, guilty and polluted sinners may approach God with acceptance. But the limits of a letter will not suffer us to go into a lengthy discussion of the infinite virtue of the precious blood of Christ; indeed it is a subject that eternity will not exhaust. But on its circumstantial preciousness we would say a word or two:

Neither is there salvation in any other; for there is no other name under Heaven given among men whereby we must be saved. There have been many names given under Heaven with which salvation has been associated. Many plans have been invented claiming the power of salvation; but they are all deceptions, and have led millions blindfolded to death and ruin. Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost.

You, dear brethren, in your experience, have realized this wonderful preciousness in the blood of Christ. You have seen a fulness of virtue in it to remove your load of guilt—to wash away the deep pollution of your nature, and to present you without spot or blemish to God. You have also been made sensible that nothing else could answer your need. You may have been left to try the many remedies that have been recommended by the Legalists, but you found them all to be worthless; yea worse; they augmented the disease; you found that

None but Jesus, none but Jesus,
Can do helpless sinners good.

Redemption extends further than to the spirit or soul. It embraces the whole man, soul and body. I will ransom them from the power of the grave; I will redeem them from death; O, death, I will be thy plague; O, grave, I will be thy destruction; repentance shall be hid from mine eyes.—Hosea xiii. 14. For our conversation is in Heaven, from whence, also, we look for the Savior, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able, even to subdue all things unto himself.—Phil. iii. 20, 21. Thus we see that redemption embraces the body, and will only be actually completed in the resurrection. Then shall I be satisfied when I awake with thy likeness. David, *i. e.* his faith, looked forward to the resurrection as the completion of his personal salvation.

Thus, brethren, however tempestuous our voyage through life may be, there is land ahead. Numerous and vindictive as may be our enemies, victory is evidently in view, yea, it is certain. Like sheep the wicked are laid in the grave; death shall feed upon them, and the righteous shall have dominion over them in the morning. Though cross Providences and afflictions may press upon us like the cart beneath its sheaves, a bright inheritance is in reserve for us, free from all care and anxiety; a land where the inhabitants shall not say I am sick.

Then, dear brethren, let us not look at the things that are seen, but at the things which are not seen; for the things that are seen are temporal; but the things that are not seen are eternal.

And now, dear brethren, we commend you to God and to the word of his grace, which is able to make you wise unto salvation, through faith in his name, to whom be glory, and honor, and dominion forever. Amen.

LICKING ASSOCIATION.

To the Churches composing the Licking Association of Particular Baptists, their Messengers wish grace, mercy and peace multiplied:

DEARLY BELOVED BRETHREN AND SISTERS:—It occurs to us that we could not select a more appropriate subject, (because none possesses more intrinsic merit,) for our present annual address, than the ORIGIN, NATURE, AND EFFECTS of that warfare which so painfully disturbs the peace and quiet of the children of the regeneration.

It is confidently believed, that much embarrassment and many doubts and fears with regard to their interest in a Savior's shed blood, have resulted from misconception of this important subject. How often does the troubled saint exclaim,

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never heard his name."

That the warfare, invariably follows regeneration, or being "born again," is not, we believe, controverted by any experimental christian. But whilst some of us maintain that the warfare results from a conflict of elements within; others, and perhaps the larger number contend, that, in regeneration, the man is *changed from the love of sin to the love of holiness*. We inquire, by what power the supposed change is effected? The answer is, by the spirit of God. Moses informs us, "He is the rock, his work is perfect."—Deut. xxxii. 4. Now we ask, if indeed, in regeneration, the man is *changed from the love of sin to the love of holiness*, and this change is *perfect*, does it not necessarily follow, that he will be as *wholly and entirely devoted to holiness subsequently, as he had been to sin antecedently* to regeneration? If, as is contended by many, the *enmity of the heart is slain*, in regeneration, whence arises the opposition to the dispensations of God's providence? Irreconciliation to his will? and whence the exclamation, "*O wretched man that I am! who shall deliver me from the body of this death?*"—Rom. vii. 25. That the christian is a compound being, is a truth so fully taught in his history, as given in the holy scriptures, that we wonder it should be controverted by any who have tasted "the Lord is gracious." "But though our outward man perish, yet the inward man is renewed day by day."—2d Cor. iv. 16. "For I delight in the law of God after the inward man."—Rom. vii. 22. "Knowing this, that our old man is crucified with him."—Rom. vi. 5. "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is *created in righteousness and true holiness*."—Eph. iv. 22, 23, 24. "Lie not one to another, seeing that ye have put off the old man with his deeds; and put on the new man, which is renewed in

knowledge after the image of him that created him."—Col. iii. 9, 10. "Therefore if any man be in Christ, he is a *new creature*."—2d Cor. v. 17. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*."—Gal. vi. 15. Whence these various distinctions between the old and the new man, if indeed there are not two men? If man is only *changed* in regeneration? If the language, that "*man is changed*," were appropriate, there would be but one man; his feelings and affections having been *changed*, there would be *no conflict*, and hence *no warfare*. We presume that none will contend that the old is the new man, or that the new is the old man. This would be to confound language and make it perfectly unintelligible.

We affectionately ask brethren to consider that, the matter of MAKING CHRISTIANS, is no where, in the scriptures, represented as RE-FORMATION, but as a CREATION. Hence, it is said, "But be ye glad and rejoice forever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying."—"For they are the seed of the blessed of the Lord, and their offspring with them."—Isa. lxxv. 18, 19, 23. None, we presume, will deny, that the last quotation has exclusive reference to Gal. iv. 26. "But, JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL." "But now thus saith the Lord that created thee, O, Jacob, and he that formed thee, O, Israel. Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine." "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; EVEN EVERY ONE THAT IS CALLED BY MY NAME: *For I have created him for my glory, I have formed him; yea, I have made him*."—Isa. xlii. 1, 5, 6, 7. "How long wilt thou go about, O, thou BACKSLIDING DAUGHTER? *for the Lord hath created a new thing in the earth; A woman shall compass a man*."—Jer. xxxi. 22. "For we are his workmanship, CREATED IN CHRIST JESUS unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "CREATE IN ME A CLEAN HEART, O God; and renew a right spirit within me."—Ps. li. 10. But why need we multiply proofs on the point, when they are set forth so palpably in the Scriptures, and realized in the christian experience?

The Bible furnishes the following history of the NATURAL FAMILY: "So God CREATED MAN IN HIS OWN IMAGE; in the image of God CREATED he him MALE and FEMALE CREAMED HE THEM."—Gen. i. 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."—Gen. ii. 17. "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 2. Hence, we learn, that all "living souls," were created in, and simultaneously with their natural progenitor. They all descend from him by ordinary or natural generation. They necessarily partake of his nature, and subsist upon the same elements upon which he subsisted. The breath of life communicated to man, whence he became a living soul, constituted him a *rational, intelligent, responsible being*—the subject of law and earthly enjoyments—capable of subsisting upon the products of the earth; But *incapable of other and higher enjoyments*. Deprive him of the soul, mind, or reasoning faculties, and what would distinguish him from the brute? Deprive him of life and he would be like other dead matter. In the absence of soul or body he would have been incapable of filling up his destiny upon earth. "And the Lord God took the man and put him into the garden of Eden, to

dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (The life which Adam had could be forfeited by transgression.) And the Lord God said, It is not good that man should be alone: I will make him an help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, *This is now bone of my my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man*. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."—Gen. ii. 15, 16, 17, 18, 21, 22, 23, 24.

Now, we ask, if the woman had been different in nature and disposition, if she had been incapable of earthly enjoyments—of subsisting upon earthly productions—of breathing a natural atmosphere—in a word, had her susceptibilities been entirely different from Adam's, would she have been an "help meet" for Adam? But she was *part of him*, possessed the same nature, and was, consequently, an "help meet." Here too, we see the declaration, "*male and female created he them, and blessed them, and called their name Adam*," carried out. "And unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, *thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life*. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—And Adam called his wife's name Eve, because she was the mother of all living."—Gen. iii. 17, 18, 19, 20. Did God address a rational, intelligent being, in the last quotation? and was he capable of realizing the curse pronounced? The characteristics of this family are strikingly marked in the scriptures. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his own image; and called his name Seth."—Gen. v. 3. "Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Ps. ii. 5. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Ps. lviii. 3. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. From the preceding facts and arguments, it is manifest that the family of the "first Adam" is not capable of rendering acceptable service to God. But the antagonistic nature and principles of the two families (the NATURAL and the SPIRITUAL,) out of which grows the warfare, is made still more manifest by the contrast introduced by an apostle. "And so it is written, THE FIRST MAN, ADAM, WAS MADE A LIVING SOUL; the LAST ADAM WAS MADE A QUICKENING SPIRIT. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. THE FIRST man is of the earth, earthy, the second man is the Lord from heaven. As is the earthy, such are they that are earthy: And, as is the heavenly, such are they also, that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1st Cor. xv. 45 to 50 inclusive.

Is it not evident, then, that all "living souls" were created in, and simultaneously with the "first man, Adam?" And

they all being born of him, necessarily partake of his nature "and he called their name Adam?" And that all "QUICKENED SPIRITS," were created in, and simultaneously with the "last Adam"—that they all being born of him, "Born of God," as necessarily partake of his nature! That all living souls, no more necessarily descend from the first Adam, than all quickened spirits necessarily descend from the last Adam. That the seed of the "first man Adam" DISCLOSE HIS NATURE—and the seed of the "last Adam" make manifest his nature. The children of the "first Adam" are born of the flesh, and earthly in all their feelings and affections. The children of the "last Adam," are born of the spirit, and are necessarily, heavenly, or spiritual, in their feelings and affections. The children of the first, are born FOR EARTH; of the last Adam, are born FOR HEAVEN. Those of the "first" are born of CORRUPTIBLE; those of the "last Adam," of INCORRUPTIBLE SEED. The first necessarily partake of human; the last, of the divine nature. The antagonistic principles attached to the two men, necessarily result in THE WARFARE.

If all living souls were not vitally united to the first Adam, how could they be so directly and FATALLY effected by the first transgression? How could the original act of transgression be considered THEIR ACT? "And so death passed upon ALL MEN; for that ALL HAVE SINNED." There is none righteous, no, not one."—Rom. iii. 10. If all quickened spirits were not vitally UNITED TO THE "LAST ADAM," how could his mediatorial work effect them, in their deliverance from the wrath to come? "This is his name whereby he shall be called, 'The Lord our righteousness.'"—Jer. xxiii. 6. The transgression of the "first man Adam," involved all his family in guilt and ruin. The mediatorial work of the "last Adam," met all the claims of the law, and satisfied divine justice in behalf of the chosen seed. But as the transgression of the "first man Adam," DID NOT DISQUALIFY HIS FAMILY FOR HEAVEN. Neither DID THE OBEDIENCE AND DEATH OF "THE LAST ADAM," IMPART TO HIS CHOSEN SEED, A QUALIFICATION FOR THE ENJOYMENT OF HEAVEN. The earth being the natural abode of the "first Adam's family; they are necessarily born of the flesh, in order to its enjoyment. Heaven being the ultimate abode of saints, they are, necessarily, born of the spirit, in order to its enjoyment. "Except a man be born of water and the spirit, he cannot enter into the kingdom of God."—Jno. iii. 5. Here we are presented with two distinct births of two distinct elements, which necessarily produce two distinct beings. The first, of the flesh, producing beings incapable, the second, of the spirit, producing beings capable of ENTERING INTO THE KINGDOM OF GOD. The first, producing simple; the second, compound beings. The first, having but one; the second, two natures.

Of those born of the flesh, it is said, "Because the carnal mind is enmity against God; for it is NOT SUBJECT TO THE LAW OF GOD, NEITHER INDEED CAN BE. SO THEN THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD." Of those born of the spirit, "But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."—Rom. viii. 7, 8, 9. "All men have not faith." "But without faith, it is impossible to please him." Faith is a "fruit of the spirit"—The gift of God to the "NEW CREATURE."

The development of the natural family has been progressing for near six thousand years, and yet, the last one born, like the first, gives proof, demonstrable proof, of the source whence he sprang. The spiritual family has been developing with, and since the days of Abel, and each one, "born of the spirit," gives evidence of the source whence he sprang. "I delight in the law of God after the INWARD MAN."—No contingency can prevent the entire development of each, the natural and spiritual family; and we are warranted to believe, that the last who shall be developed

of each, shall be like the FIRST of that family—WHENCE HE SPRANG.

The sturdy oak of the forest, with all its roots, its huge trunk, every limb, every twig, yea, and every leaf, which has been, is now being, and shall be developed, were once enclosed in a small acorn, whence they all sprang—are all of the same nature—each a part of the whole. Had not the acorn been providentially committed to the ground, whence it underwent decomposition, and germination, there had been no development; so with the corn of wheat.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that LOVETH HIS LIFE (his NATURAL life) SHALL LOSE IT; and he that HATETH HIS LIFE IN THIS WORLD shall keep it unto life eternal."—Jno. xii. 24, 25. Adam the first, could no more produce a spiritual being, than the thorn could produce grapes, or the thistle figs.

We learn from the Bible that the husband was composed of two WHOLE AND DISTINCT NATURES, DIVINE and HUMAN. The HUMAN composed NO PART of the DIVINE; nor yet did the DIVINE compose any part of HIS HUMAN NATURE. Now examine the figure:—if the bride is not composed of two whole and distinct natures, or if the human composes any part of the DIVINE, or the divine composes any part of the human nature, in her, can she be "AN HELP MEET" for him? Unless she partake of the same distinct natures, can she enjoy him, or he her, in this world, or in THAT WHICH IS TO COME? But we find the "TWO MEN" sustained upon radically different elements. THE EARTH, WHICH IS THE MOTHER OF THE "OLD" NOW, as formerly, feeds the "old man." The "NEW," is fed upon that "BREAD WHICH COMETH DOWN FROM HEAVEN." If any man eat of THIS BREAD, he shall LIVE FOREVER; and the BREAD THAT I WILL GIVE IS MY FLESH, which I will give for the life of the world. "EXCEPT YE EAT THE FLESH OF THE SON OF MAN, AND DRINK HIS BLOOD, YE HAVE NO LIFE IN YOU."—Jno. vi. 51, 53.

The creation and development of those destined to inhabit both the natural and spiritual world, are distinct propositions. Hence the Psalmist, personating Christ, says: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth; thine eyes did see my substance being yet unperfect, and in thy book ALL MY MEMBERS WERE WRITTEN, which in CONTINUANCE WERE FASHIONED WHEN AS YET THERE WAS NONE OF THEM."—Ps. cxxxix. 15, 16. "FOR WE ARE MEMBERS OF HIS BODY, OF HIS FLESH, AND OF HIS BONES."—Eph. v. 30. Creation was instantaneous. Formation is progressive. Though we were created simultaneously with and lay dormant with the "first Adam," for thousands of years, yet the time arrived; the purpose of God is carried out, and we were born of the flesh—elemented ALONE for a NATURAL state of being—susceptible ALONE, OF FLESHLY ENJOYMENTS—adapted to a natural world—capable ALONE of being sustained upon EARTHLY FOOD, and possessed alone of natural life; all of this family, "BEAR THE IMAGE OF THE EARTHLY ADAM." This includes Adam the first and all his natural seed. "And he called their name Adam." We should not forget that Adam the first, is said to be "the figure of him that was to come." What, then, do we learn from the figure? That the BRIDE, AND ALL THE SPIRITUAL CHILDREN WERE CREATED IN AND SIMULTANEOUSLY WITH "THE LAST ADAM." That they are of the same nature with him, and being born of the spirit, they are possessed of ETERNAL LIFE, which qualifies them for a knowledge of "the only true God, and Jesus Christ whom thou hast sent."—Jno. xvii. 3. Antecedently to this birth, and the imparting to them, THIS LIFE (which it is the province of their spiritual father to impart, Jno. xvii. 2.) they are entirely ignorant of the "true God," and Jesus Christ whom he hath sent. "The fool hath said in his heart, there is no God." "No man can say that Jesus is the Lord, but

by the Holy Ghost."—1st. Cor. xii. 3.

Although all the spiritual seed were "chosen in Christ Jesus before the foundation of the world,"—and had grace given them in Christ Jesus before the world began"—and were SANCTIFIED by God the Father, and PRESERVED in Jesus Christ," though they were hidden in their SPIRITUAL FATHER as the first Adam's children were in their natural father for a long series of years, yet the times come when they are born of the spirit—when the "hidden ones" are made known to each other. When their hearts being fashioned alike, the "Sun of righteousness" "shines in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—2d Cor. iv. 6. As the light of the sun, the great luminary of day, shines upon the sons and daughters of the NATURAL WORLD, so the "sun of righteousness" affords light to the SPIRITUAL WORLD. "I will say to the north, GIVE UP; and to the South KEEP NOT BACK, bring MY SONS from far, and MY DAUGHTERS from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him; yea I have MADE HIM."—Isa. xliii. 6, 7. Here again, we see the figure carried out. All the family of the "first Adam," created in him, ARE CALLED BY HIS NAME—"even every one that is called by my name." Here we have two distinct families, propagated by two distinct heads, each deriving the NATURE OF HIS PROGENITOR, and each looking to his appropriate elements for sustenance. The first, MORTAL beings, sustained upon CORRUPTED elements. The second, IMMORTAL, sustained upon UNCORRUPTED elements. The first, earthly; the second, heavenly beings. We ask, is not the "old man" sustained upon the same identical elements, subsequently, upon which he was fed and sustained antecedently to regeneration? Can those elements sustain the "new man?" Do we not partake of earthly food until our soul is satisfied without imparting a particle of nourishment to the "new man?" Does not the "new man," setting under the droppings of the sanctuary, feed sumptuously on the provision of the gospel, without imparting a particle of food to the "old man?" "Feed the church of God, which he hath purchased with his own blood."—Acts xx. 28. "Feed my lambs, feed my sheep." Being "born of the flesh," we are born into a natural state of consciousness, capable of investigating natural subjects, of participating in natural enjoyments, sustained upon natural elements, so long as we retain, and until we yield up that natural life, which we received in our natural head, "Adam the first." Being "born of the spirit," "born of God," we are made partakers of the divine nature, are susceptible of spiritual instruction, of investigating spiritual subjects, participating in spiritual enjoyments, sustained upon spiritual elements; nor can the being thus born cease to be. "I give unto them eternal life; and they shall never perish."—Jno. x. 20. "Because I live, ye shall live also."—Jno. xiv. 19. "When Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. iii. 4. Hence we see, that the death of the "old man" cannot destroy the life of the "new man."

The law was violated, and the curse incurred by man in the FLESH. The law was magnified and made honorable, and the curse removed from his chosen seed, (who sinned in their Adamic or natural relation) by "God manifest in the flesh." "For as much then as the children are partakers of flesh and blood, He, also, Himself, likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 14, 15, 16. The whole humanity of the Lord Jesus, both soul and body, was involved in transgression. "When thou shalt make

his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands."—Isa. liii. 10. "Now is my soul troubled." "My soul is exceeding sorrowful even unto death." "Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed."—1st Peter ii. 24. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."—1st Peter iii. 18.

We have said Christians are compound beings; by which we mean, there are "two men"—two whole and distinct natures, inhabiting the same tenement. The "old man, which is corrupt according to the deceitful lusts," whose genealogy we trace back to the "first Adam," who was made a "living soul," and who discloses the corrupt nature of the fountain from whence he sprang. Adam "begat a son in his own likeness; after his own image"—an enemy to holiness—a hater of God. The "new man" which after God is created in righteousness and true holiness," and who exemplifies the declaration, "If the root be holy, so are the branches." "And they shall call them, The Holy People, the redeemed of the Lord; and thou shalt be called, sought out; A city not forsaken."—Isa. lxii. 12. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."—1st Jno. iii. 2. Will he appear with two whole and distinct natures? If he shall so appear, shall we be like him, unless we too, have two whole and distinct natures?

Hence it is seen, that the two men derive their nature and disposition, from two distinct sources. Each has a life peculiar to himself, yet common to his species. The first, natural, the second, spiritual life. The first is a corporeal—the second, an incorporeal being. The first, an earthly—the second, an heavenly being. "As is the heavenly, such are they also that are heavenly." "As he is, so are we in this world."

Nothing pure or holy, attaches to the "old man." "But even their mind and conscience is defiled."—Titus i. 15. Nothing impure or unholy, attaches to the "new man." "Unto the pure all things are pure."—Titus i. 15. Blessed are the pure in heart, for they shall see God."—Mat. v. 8. It is contended by some, yea, many professors of religion, that the soul is regenerated. We confess we know but little about the soul. But we inquire, what is it that renders man a rational, intelligent responsible being? What is it that exercises volition for the body? "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James i. 15. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. And it repented the Lord that he had made man on the earth, and he grieved him at his heart."—Gen. vi. 5. If the soul were regenerated, would it not be as wholly devoted to God, subsequently, as it had been to sin, antecedently to regeneration? If it be the soul that exercises volition for the body, and that soul is "born of God," and consequently, "cannot sin," how are we to account for the wicked actions of David, of Peter, and thousands of other Christians, even down to the present day? But, is it contended, that the same soul exercises wicked volition for the "old" and holy volition for the "new man?" If so, is not the soul divided against itself? Others tell us, it is the mind which exercises volition for the body. We have heretofore proven that "their mind and conscience is defiled." And Paul informs us, "Because the carnal mind is enmity against God; for it is not subject to the Law of God; neither indeed can be."—Rom. viii. 7. Hence we see, that the influence of this mind, will lead

the body to rebel continually against God. Such is the practice of the "old man." It cannot be this mind which exercises volition for the "new man," because "he cannot sin." The same mind cannot influence each, the "old," and the "new man," because their works are radically different from each other; and if it influenced both, there would be no warfare.

We conclude that the "old man" is carnally minded, and thus shows that he is in a state of death. The "new man," being "spiritually minded," is possessed of "life and peace." It is quite evident that when the Apostle speaks of the "carnal mind," he refers to the mind of the "old man," which is "not subject to the law of God," and equally evident that when he says, "so then with the mind, I myself serve the law of God," he refers to the mind of the "new man." "But we have the mind of Christ."—1st Cor. ii. 16. Adam the first imparts his mind, which is carnal, to the old Adamic man; who descended from him—Christ imparts his mind to his spiritual children—and hence the conflict, the warfare. "For I delight in the law of God after the inward man." (Certainly, not after the outward man.) But I see another law in my members (are those members without an intelligent principle?) warring against the law of my mind (not the carnal mind,) and bringing me into captivity to the law of sin, which is in my members. O, wretched man that I am." (Surely sin does not render the "old man" wretched, it is his element.) Who shall deliver me from the body of this death? This "old man" whose deeds are evil—deeds of death. "For I know that in me, (that is in my flesh) dwelleth no good thing: (Is the soul deposited in the flesh?) for to will is present with me; but how to perform that which is good I find not?"—Rom. vii. 18, 22, 23, 24, 25. How are we to explain the following seeming contradiction, or paradox? "If we (Christians) say we have no sin, we deceive ourselves, and the truth is not in us."—1st Jno. i. 8. The same apostle tells us, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1st Jno. iii. 9. The "old," or "outward man," sins daily, (and the Christian most feelingly acknowledges it) and thus proves that he is not born of God. The new man is filled with holy desires—he "delights in the law of God"—complains of the "old man with his deeds"—longs to be delivered from the bondage of corruption, into the glorious liberty of the children of God," Rom. viii. 21, and cries with the Psalmist, "I shall be satisfied, when I awake, with thy likeness."—Ps. xvii. 15. Thus does he prove his birth to be heavenly.

The truth is, dear brethren, the "old man" is precisely what he has ever been, since the fall, in nature and disposition. The "strong man armed," is only bound—not killed. His heart is yet "enmity against God"—he is doomed to death; and then deliverance to the "new man," who cries, "O, Lord, I am oppressed, undertake for me" will have come. But, we are asked, what becomes of man when death shall have done his office? We answer, "the dust returns to its dust again, and the spirit to God who gave it." But, what becomes of the soul? When we shall be informed where the soul of the Lord Jesus was, between the time of his crucifixion and resurrection, we may undertake to answer this question. Of one thing, however, we are certain, that is, that neither soul nor body of the redeemed, can go to Hell, because both are purchased with the Redeemer's blood. "The Redemption of their soul is precious, and it ceaseth forever"—Ps. xlix. 8. "Waiting for the adoption, to wit: the redemption of our body." "After that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. ii. 43, 44. Mark, both soul and body are included in the purchase.

"And the very God of peace, sanctify you wholly: and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1st. Thess. v. 23. The whole "old man" is destined to undergo a mysterious and glorious change, by which he shall be assimilated into the likeness of the humanity of the Lord Jesus; and be prepared for that thrilling occasion, when the glories of eternity shall burst upon his ravished sight, and the Heavenly family shall exclaim "Come Lord Jesus, come quickly."

But we are asked, when, and how, are the "old" and the "new man" to be united; and how will they appear hereafter? We answer, "Now we see through a glass darkly," but when we shall learn how the soul and body of the "Redeemer," "Husband," "Friend," now appears; and how they are gloriously united to his divinity, then, and not till then, may we undertake to say more in regard to the future state of the soul and body, and the "new man" composing the "Bride, the Lamb's wife." It is sufficient for the present, for her to know, that when he shall appear, we shall be like him, for we shall see him as he is."—1st Jno. iii. 2. Until which event shall roll on, the wise man describes her thus, "What will you see in the Shulamite? as it were a company of two armies."—Song vi. 13.

It is vain to tell us that the flesh, independently of an intelligent principle, call it soul, mind, or what you may; will rebel against God. Some brethren conclude that the warfare is to be explained by "mind and matter." Have they forgotten that it requires both to constitute an intelligent responsible being? We have shown that "even their mind and conscience is defiled." That "the carnal mind is enmity against God." Matter would be incapable of vice or virtue, in the absence of mind. Nor are those more successful, who attempt to explain the warfare, by the different colors in the rainbow. Have they forgotten that those colors harmonize, and that it is the entire want of harmony between the old and the new man which necessarily produces the warfare? Have they forgotten the declaration, "For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father, but is of the world?"—1st Jno. ii. 16. If the "old man" is "born of God he cannot sin," and there would be no warfare. But is this true? Let the Christian experience answer. "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I"—Rom. vii. 15.

In conclusion, we submit to your serious and prayerful consideration, the foregoing pages, hoping that God may bless us, with an understanding of the truth; and dispose us to reduce it into practice—that he may "guide us by his counsel and afterwards receive us to glory," is our prayer for the Redeemer's sake—Amen.

CORRESPONDING LETTER.

The Lexington Old School Baptist Association, convened with the Church at Otego, Otsego Co., N. Y., Sept. 5th, and 6th, 1860, to Sister Associations, with whom she corresponds, sends Christian Salutation:

BELOVED BRETHREN:—Through the kindness and mercy of our God, we are again permitted to meet together as an Association, for which we desire to rejoice in the God of our salvation. We live in a day of turmoil and commotion, which agitates the nations of the earth politically, and, to some extent, those who profess to be saints of the Most High God. It is truly a time of trial, but the Scriptures teach us that it is through much tribulation we must enter the kingdom of heaven. Let us, therefore, gird on the whole armor of God, that we may be able to stand in this evil day.

Some of the churches of this Association are enjoying peace and harmony, and

during the past year the Lord has added some to their numbers, and they are built up in the faith of God's elect; but others feel discouraged, and seem ready to enquire, "Are his mercies clean gone forever? Will he be favorable no more?" While others are passing through deep trials; but still we do truly believe that the Lord God Omnipotent reigneth, and that he overruleth all things for his own glory, and for the good of his children, and that no trials can come upon them, but such as their heavenly Father wills. Let us, therefore, confide in Him, and under the shadow of His wing abide, until these calamities are overpast, being assured that all things work together for good to them that love God, to them who are the called according to his purpose.—Our only hope of salvation is in the Lord Jesus Christ, who laid down his life for his people, redeemed them with his blood calls them by his grace, quickens them by his spirit, and saves them in eternal glory.

Our present session has been one of interest and comfort to the children of God. Your messengers come to us bearing the fruits of the Spirit, causing our hearts to rejoice in God, our Savior. Dear Brethren, we desire a continuance of your correspondence. Our next session will be held, if God permits, with the Church in Schoharie, Schoharie Co., N. Y., to begin at 10 o'clock, A. M., on the first Wednesday in September, 1861, when and where we hope to meet you again.

ALMIRON ST. JOHN, Mod.

JOHN T. BOUTON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1860.

Near Moravia, Appanoose Co., Iowa, August 8, 1860.

BROTHER BEEBE—I see in the *Signs*, of July 1st, 1860, that you take some exception to the use of the term soul, when applied to Christ in his pre-existent state. I used it as a distinctive term, not that I had any preference to that term; and it would have been better, perhaps, to have used one that was clearly Scriptural. Brother Beebe, in speaking of the character and nature of Christ, you say, "To which the Church shall be conformed when we all come unto the unity," &c. Now, by noticing that connection, you will perceive that the Apostle was speaking of the gifts which the Lord gave to the Church, which was for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: *Till* (not when) we all come in (not unto) the unity, &c. It appears, brother Beebe, from some of your remarks, that you had some fears that I held a doctrine that man had no soul until he was regenerated. I have examined my letter, and I do not think that it contains that idea; at any rate, I have no such idea. The term soul, is evidently used in different senses: sometimes as a peculiar property in the body, and is the man, whether in the body or out of the body, as in Rev. vi. 9; also Cor. xii. 2, and many other similar passages. It is also used as the whole natural man; for we are told that the Lord God formed man (not a part of him) of the dust of the ground, and breathed into his nostrils the breath of life; and man (the same man that was formed) became a living soul. It does not say that man received a soul by the breath of life being breathed into his nostrils, but man became a living soul. Again, in Ezek. xviii., where the Lord is speaking of his dealings with national Israel, under the Jewish law, or old covenant, in verse 4th: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: The soul that sinneth, it shall die." If we read on to the 20th verse, there we will find him saying, "The soul that sinneth, it shall die: The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." I am aware that those who preach conditional salvation, generally run to the old covenant to try to prove conditional salvation and falling from grace. But if they would only read the 28th chapter of Deuteronomy, where the blessings pronounced in the law to Israel, and the curses therein denounced against them, are condensed, they would find that all the blessings and cursings therein are temporal, and pertain only to time. Some persons appear to be so afraid of Universalism, that they want to make every place where Hell, cursing, damnation, destruction, &c.,

&c., are mentioned, to apply to all eternity: while the truth is, there are many, very many, places where they are spoken in reference to time. If, because Hell is used figuratively, in regard to time, it proves there is no future punishment, then Heaven being used figuratively, would prove that there is no future happiness. One is just as certain from the Scriptures as the other—future misery is just as certain to the Devil and his angels, as future happiness is to the blessed of the Father of our Lord Jesus Christ. But where Hell, &c., are spoken in reference to time, let us use them where they belong, and thereby we will keep the Universalist from getting the advantage of us.

Brother Beebe, I have extended this letter to the length you see, although my object was to let you know that you need not be afraid of offending me by the privilege you took with my letter.—There are none of us so wise, but that what we know, is only in part; and in this way we can be a help to each other. Yours, in that sweetest of all bonds, Christian, JOSEPH ARMSTRONG.

BROTHER J. ARMSTRONG'S REPLY to our remarks on his letter, which appeared in our number for July 1st, are satisfactory to us. When we referred to Eph. iv. 13, our object was to merely call attention to what is there presented in regard to the *stature of Christ*, as applicable to him in his mediatorial relation as the Head of the body, the Church. In chapter i. 19–21, the mighty power of God, which he wrought in Christ in his resurrection, exaltation, &c., is brought savingly to bear upon his entire Church; for that God hath given him, Christ, to be the head over all things to his Church, which is his body, the fulness of him that filleth all in all. This body, we are told, in chapter iv. 4, is one body, animated by one spirit, even as the saints and faithful in Christ Jesus are all called in one hope of their calling. This Head and body is the perfect man of which we understand the Apostle to speak in the 13th verse; and the measure of the stature of this perfect man, requires the whole church, for the church is the fulness of him. Those who have been called by grace to a saving knowledge of Christ, have already come in the unity of the faith, and others are yet in an experimental sense to come in the unity of the faith, and till we all so come, the gifts which are for the perfecting of the saints and for the edifying of this body shall be effectual for the purpose for which Christ, the Head, received and gave them, namely, for the edifying of this body.—The measure of the stature of the fulness of Christ, or the measure of the church, which is that fulness, was as perfect when the body with its Head were set up in the counsel and purpose of God, which he purposed in himself before the world began, as it will be after all the members of that body shall have been brought into this unity. The unity of the faith is the unity of the spirit. And there is one spirit, and there is one faith, even as there is one Lord, one baptism, one hope of our calling, and one God and Father of all. We do not perceive there is any difference in our views on this subject.

We did not intend to express a suspicion that our much loved brother held that men were destitute of souls previously to being born again, for we had no such suspicion; but our allusion was to the Headship of Christ, not as a progenitor of souls, but of spiritual life—as, Adam was made a living soul, and as such was the progenitive head of all mankind, of their souls as well as of their bodies. But Christ, as the second, or anti-typical Adam, was made a quickening spirit. Or, in other words, all spiritual, holy, heavenly and eternal life was given to the body,

the Church, in Christ as the Head of the Church, and all who are brought in the unity of the faith, receive it in the one spirit which is born of God, as coming from the Eternal Father, through Jesus Christ our Lord.

With the various senses in which the words soul, souls, hell, &c., are used in the scriptures, we perfectly agree in the remarks made by brother Armstrong. These remarks are only designed to show that we are not aware of any difference between us upon these subjects.

Ordination.

Atchison Co., Kansas Ter., 1860.

At the request of Mount Zion Church, the Pleasant Grove Church, at her August meeting, took up the Ordination of brother Wm. M. Townsend, and agreed to have him set forward to the full functions of the gospel ministry, at her September meeting. At that meeting, (second Saturday in September, 1860,) the Ordination was taken up, and on motion, he was presented before the following Presbytery, to wit:

Elders S. J. Lowe, P. J. Burrows, R. M. Thomas, Ezekiel Fiddler, and Wm. F. Jones, requesting them to ordain him to the full functions of the gospel ministry. At the request of the Presbytery the matter was deferred for further examination till Monday, when the ordination was taken up, and, at the request of the Presbytery, the candidate gave his views publicly, in short, on the general features of the Gospel of God our Savior, his experience of grace, and his call to the gospel ministry, to the entire satisfaction of the Presbytery. They then proceeded to set brother Wm. M. Townsend forward to the full functions of the gospel ministry, in the following order, to wit:

1st. Ordination Prayer, by Elder R. M. Thomas, and Laying on of Hands by the Presbytery. 2d. Charge, by Elder P. J. Burrows. After which they sang a hymn, when the Presbytery gave the right hand of fellowship to the candidate. The brethren and sisters also gave him the right hand of fellowship.

Our young brother, who is thus set forward to the ministry, is in his 22d year. He joined the Pleasant Grove Church on the second Saturday in April, 1858, and was baptized the Sunday following, by Elder Wm. F. Jones. From that time, when opportunity presented, he has been trying to preach Jesus.

A. M. TOWNSEND, Clerk.

Record of Marriages.

Sept. 26—At Warwick, by Elder Wilson House, at the residence of the bride's father, Mr. Theodore R. Pelsner to Miss Elizabeth, daughter of James Ball, Esq., all of Warwick.

Oct. 27—At the house of Col. Nath. Beyea, the bride's father, at New Vernon, by Elder Gilbert Beebe, Hon. HARVEY R. CADWELL, of Otisville, in this County, to Mrs. HELEN BEYEA, of the former place.

Obituary Notices.

Painful, truly, is the task, to record another death in the devoted family of our late dear brother, Deacon George Doland. His son-in-law, Mr. LEWIS S. PERRY, one of the sick survivors at the time of the decease of Miss Sarah E. Doland, and for whose recovery strong and anxious hopes were entertained until within a few days, he died on Tuesday morning, the 23d ult., in the 39th year of his age, leaving a bereaved widow and three children, the former and two of the latter, on beds of sickness.

Mr. Perry was born in Vernon, Sussex Co., N. J., Feb. 14, 1822—married to Miss Mary Doland, Jan. 28, 1849. He was an industrious and talented man, greatly esteemed by his relatives and acquaintances generally. He had been engaged in business for some time in the State of Tennessee. He came home to visit his connections, and desiring to remove his family with him to that State; but finding the family sick, and one of his children among the number, he was unwilling to leave them in that condition, but remained with, and, to the extent of his power, ministered to their comfort, diligently watching over them by night and by day, until he was himself prostrated by the same fatal disease, Typhoid, or Typhus Fever, of which he died.

Although, we believe, he had never made a profession of religion, he seemed, before his sickness, to be deeply thoughtful upon the subject. During his sickness, owing to the nature of the disease, he was much of the time flighty in his mind; but on one occasion expressed to a sister of his, his consciousness of inability to prepare himself for the solemn change, but said that, could he have the same reliable hope which his father-in-law had, it would be enough to disarm Death of his terrors.

Thus, in a few brief weeks, the father, two lovely, youthful daughters, and a son-in-law, in rapid succession, have been hurried from the scenes of earth to the world of spirits.

May God sustain the surviving portion of this afflicted family, grant healing mercies to the sick, be a Father to the fatherless, and the God of the widows.

Mr. Perry's funeral was attended on Wednesday, the 25th, and a sermon was preached on the occasion, at our Hall in this place, by Elder G. Beebe, from Rev. xx. 11, 12.

"Death, like an overflowing stream,
Sweeps us away; our life's a dream;
An empty tale; a morning flow'r,
Cut down and wither'd in an hour."

DIED—At Otisville, on Monday, the 22d ult., Miss AMELIA REED, eldest daughter of Mr. Jonah H. and Roxey A. Reed, aged 22 years.

She had been declining for several months, but the family and her friends had indulged the most flattering hopes, for some time previous to her death, that she was rapidly recovering, and would soon be restored to perfect health. But alas! these flattering prospects have only made the disappointment the greater, and the stroke has fallen on the bereaved parents, the two surviving brothers and two sisters, with the more crushing severity. Seldom have we witnessed a bereavement so deeply felt as in this dispensation.

We are informed that Miss Reed gave evidence that she enjoyed a hope in the Redeemer, and died in the triumphs of the faith of the Son of God, earnestly exhorting her family to weep not for her.

"The spirit to glory convey'd,
My body laid low in the ground;
I wish not a tear on my grave to be shed,
But all join in praising around.
No sorrow be vented that day,
When Jesus has called me home.
But singing and shouting, let every one say,
She's gone from the evil to come."

BROTHER BEEBE—Please publish the following obituary notices in the Signs:

DIED—At her residence in Cumberland County, Illinois, on the evening of August 2d, Mrs. LAVINA STEERS, daughter of the late Elder McQueary, aged 26 years and 6 days.

Sister Steers related the reason of her hope in the Lord in the fall of 1853, and was baptized and received into the Church at Conn's Creek, Shelby Co., Ind., where her membership remained until her death. She was respected by all who knew her, and especially beloved by all Old School Baptists.

Her life was exemplary. In health, she trusted in the Lord; in sickness, she leaned more upon him, who gave her faith, and fortitude to bear all her afflictions, which were many and severe, with meekness and resignation.

She was confined to her bed for more than a year, suffering the greatest agony, yet with but little complaint. The smiles of her Redeemer seemed to be with her, and her spirit rejoiced during her bodily afflictions; and when the throes of death were upon her, a hale of glory seemed to rest upon her brow, and she seemed more the inmate of Paradise than a sufferer of death. The hour for which she long had prayed had come, and an affectionate husband and many endearing friends were left to mourn their loss.

Also—Died at the residence of Mr. Leander McQueary, Mrs. ELLEN ALLEN, daughter of the late Elder McQueary, and sister to sister Steers, aged 23 years and 2 months.

Sister Allen was received into the Conn's Creek Church by Baptism, in the year 1854, where her membership remained until her marriage. She then united, by letter, with the Shilo Church, in Hancock Co., Ind., where she remained an exemplary member until her death. Her disease was lingering; at times she suffered beyond description. She seemed, for the last three years of her life, to feel that there was,

"No tranquil joys on earth I know;
No peaceful, sheltering dome;
This world's a wilderness of woe—
This world is not my home."

She was, for a long time, truly an object of pity; but through all her afflictions she was calm and serene. The evening before her departure, while suffering the greatest agony, a smile seemed to light up her countenance, and she spoke aloud,

"Jesus can make a dying bed
Feel soft as downy pillows are."

She seemed anxious to depart this life, and be with Jesus. She died in full triumph of faith, and we who are left to mourn her loss, as well as sister Steers, mourn not as those who have no hope.

"Sisters, you were mild and lovely;
Gentle as the summer's breeze;
Pleasant as the air of evening,
When it floats among the trees."

"But 'tis God that hath bereft us;
He can all our sorrows heal."

P. K. PARR.

North Berwick, Me., Oct. 7, 1860.

BROTHER BEEBE—By request, I send the obituary of ESTHER GRANT, of Acton, Maine, who died on the 2d inst., aged 82 years, 1 month and 1 day.

Her disease was consumption, and her sufferings great, but she died without a struggle or a groan. She gave good evidence for many a year that she was a child of grace, and was well established in the doctrine contended for by the Old School Baptists, but never made a public profession of her hope. She has left children to mourn their loss. WM. QUINT.

Near Lexington, Ky., Oct. 11, 1860.

DEAR BROTHER BEEBE:—Another of your subscribers, and a devoted friend to the doctrine promulgated in the columns of the Signs, is no more.

DIED—At his residence in Fayette County, Ky., on Sunday afternoon, at 5 o'clock, October 7th, 1860, FRANCIS S. GAINES, born in Virginia on the 31st day of May, 1781, being in his eightieth year. I baptized brother Gaines and his wife, at Elizabeth, Bourbon County, thirty-five years since. I am entirely satisfied that I have never known a man who more faithfully discharged the various duties devolved upon him, as husband, father, master, neighbor, citizen, and member of the church of God, than did brother Gaines. He died of cancer on his face, from which he has been a great sufferer for very many months. I have

never seen that declaration of the Apostle Paul, "But though an outward man perish, yet the inward man is renewed day by day," more fully verified than in the case of brother Gaines. As he drew nearer the grave, the system of salvation seemed to be opened up more fully to his mind, and he delighted to dwell on the doctrine of salvation by sovereign grace—free and unfrustrable grace. He was highly esteemed by his neighbors, and I think I may say, by all who knew him and are prepared to appreciate moral worth. Many of his friends and neighbors, whose views were very different from his on the subject of religion, frequently visited him in his protracted sufferings. They frequently spoke to him of preparing for the charge that awaited him at no distant day. He would reply, with much animation, and yet with sympathy for them: "You don't know anything about that matter; if the Lord Jesus has not and does not prepare me to meet him, I shall leave the world unprepared." He, frequently, would exclaim, "I know that salvation is of the Lord; and that it is 'By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.'"

I have known him, intimately, for nearly forty years, and feel confident I have never known a better man.

He has left a devoted widow, one son and several grand children, with very many relations and friends, including the church at Elizabeth, who mourn his loss. But they "Sorrow not, even as others which have no hope." I was sent for and tried to preach from the text, Rev. xiv. 13. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." To a large assembly, who seemed to give attention to the things which were spoken.

Most truly and affectionately,
your friend and brother, in
hope of eternal life,
THO. P. DUDLEY.

Miscellaneous.

Old School Meeting.

Westkill, N. Y., Oct. 22, 1860.

DEAR BROTHER BEEBE—Please give notice, in the Signs, that the First Old School Baptist Church of Lexington, has appointed her annual Old School Meeting to be held (if the Lord will) on the 28th and 29th days of November next, commencing at 10 o'clock, A. M., on the 28th.

Brethren and sisters, and ministers of our faith and order are respectfully invited to attend.

O. L. NEWTON, Ch. Clerk.

Old School Meeting.

The Schoharie Old School Baptist Church have appointed a two days meeting to be held at their Meeting House, on the first Wednesday and Thursday in November, next, and affectionately invite the brethren and sisters in general, and brethren in the ministry to attend.

PETER MOWERS, Ch. Clerk.

N. B.—The original notice for this meeting was forwarded to us some weeks ago, and we supposed that it had been duly published, until reminded of our omission by brother Mowers. Sickness and deaths in our vicinity have so much occupied our time and engrossed our attention, that we trust our brethren will excuse the seeming neglect.—[Ed.]

Old School Meeting.

Olive, Ulster Co., N. Y., Sept. 29, 1860.

DEAR BROTHER BEEBE—Please give notice, in the Signs, that the Old School Baptist Church of Olive and Hurley has appointed her annual Old School Meeting to be held (if the Lord will) at her Meeting House, in Olive, Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, A. M., on Wednesday, the 21st day of November next, and continue until Thursday evening, the 22d. Brethren and sisters, and especially ministers of our order, and all others who love the truth, are cordially invited to attend.

Brother Beebe, we shall be glad to see a goodly number attend—and may you be one of them. By order and in behalf of the Church,
L. H. TERWILLIGER, Ch. Clerk.

HAVANNA NURSERIES!

—All who are desirous of purchasing Fruit Trees, Grape Vines, Gooseberries, Climbing Roses, first qualities and hardy kinds, Strawberries, Dahlias, Gradolies, Florabundies, Seeding Stocks for budding and grafting Apples, Pears, Cherries, Plums, &c., will be supplied on the most reasonable terms, by application, either personally or by letter, to the Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the DOCTOR APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schuyler Co., N. Y.

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GEORGIA—Wm. L. Beebe 18 75, for Banner 1, Eld. S. Jones.....	20 75
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RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians." A new and beautiful edition, containing both the above named works, has recently been published in pamphlet form, by William L. Beebe, at the office of the Southern Baptist Messenger, in Covington, Newton County, Georgia, at 30 cents per single copy; four copies for \$1, or twenty-five copies for \$5. Address Wm. L. Beebe, Covington, Newton Co., Georgia; or, if more convenient, orders with the cash enclosed may be addressed to us.

CLUB RATES OF SUBSCRIPTION.—The Banner of Liberty, a weekly paper, published at this place, by Gilbert Judson Beebe, at \$1 25 per year, we will send with the Signs of the Times, one copy each, for one year for \$2, if paid strictly in advance; or one copy each of the Signs of the Times and the Southern Baptist Messenger, published semi-monthly, at Covington, Newton County, Georgia, at \$1 per year; we will send these two papers for one year for \$1 50, if paid strictly in advance; or we will send the three papers—Signs of the Times, Banner of Liberty and Southern Baptist Messenger—for one year, for \$2 50, if paid in advance.

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THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

REFERENCES—Benj. Fitzpatrick, Ala., U. S. S.; Andrew Johnson, Tenn., U. S. S.; Hon. Alex. A. Boteler, Va.; Hon. G. W. Jones, Tenn.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., NOVEMBER 15, 1860.

NO. 22.

Correspondence.

Ulster Co., N. Y., Sept. 1860.

DEAR BROTHER BEEBE:—It has been my desire for sometime to write you of some of the dealings of the Lord with me. Well do I remember the time I was about nine years old, or nearly that, when a very gloomy feeling came over my mind, and I could not account for it. I felt impressed to go and pray, and I did so. I never had such a thought before, and it was the first time I had ever thought of praying. My mind still continued to be troubled, and I saw and felt that I was a sinner, and resolved to pray every day, and as I was so young I thought that would be enough for me. I could not see why I was so much troubled. I tried to be cheerful, and would sometimes get away from serious thoughts, but if I heard a bad word spoken, or if I disobeyed my parents, my heart would sink within me, and my troubles would return. Thus I was led, how long, I do not remember; but I became anxious to go to meeting, and to hear christian people talk. I began to retire away by myself and grieve and mourn my sins, and read the bible. I was tired of the world, and cared for none of its vanities, my young companions were company for me no more. I could no longer take pleasure with them, but I desired to be good like christians, and free from worldly amusements. But still I kept all to myself. My mother noticed a change, and spoke to me about it, and wanted me to tell her of my exercises; but she could not have hurt me worse. I do not remember what I said to her, I was so much agitated that I had no strength left, and turned away without giving her any satisfaction. Some time after this, when I had been to meeting, one of the brethren said to me, calling me by name, "You like to go to meeting, don't you?" I cannot describe how I felt; it seemed that I should fall to the floor. I desired to see the people of God, and to hear them talk, and to hear the preaching; but did not want to be seen nor heard.—The ordinance of baptism appeared to me so beautiful and glorious, nothing could be more lovely, and the desire of my soul was that I might become a worthy subject of it, but feared that it would never be my happy lot. Thus I passed along; sometimes I felt comforted in my dreams, of attending meeting. One night I dreamed that I was on my grandfather's stoop reading the bible, and the Savior took me in his arms and carried me up so high that I could scarcely see the earth, and I awoke in that frame of mind, hoping that I might in truth realize what I had there dreamed.

When I was thirteen years old, my father moved to the town of Andes, and

four weeks after we moved, my eldest brother died. He had been sick from the preceeding January, and I cannot tell nor write what were my feelings. It seemed to me that I wanted to go with him. I had never spoken to him on the subject of religion, for I was afraid to speak to any one, or give the least hint on the subject. But my mother told me that he had related a beautiful experience, and had left this world in the bright prospect of a better world above. Eld. Woolsey preached in the place once a month. Soon after the death of my brother, my father and mother were preparing to go and hear Eld. Woolsey preach, and my mother told me that either myself or my eldest sister could go with them, but one of us must stay, and we must decide between ourselves which should go. I thought my sister wanted to go, and I would stay; for I felt confident the Lord could be with me as well at home as at meeting, although I would gladly have went. After the family had left, while I was busy, the thought came to me that I must read the third chapter of John, and when my work was put aside, I took the bible and went into another room, and the reading was so beautiful that I was made to rejoice. My trouble was all gone, and could truly I say the Lord was with me at home. And when the family returned my mother told me what a good meeting she had, and my mouth was no longer closed. I told her what a good meeting I had at home, and I was no more ashamed to speak of Jesus, for my heart and soul were filled with his praises. When the time of the next church meeting arrived, my mother told me I could go, and I went; but did not think I could tell the church enough to satisfy them to receive me, but they did receive me, and on the next day, with my father and mother, and four others, I was baptized by Eld. Woolsey. On that day my mind was calm and serene, and peace and joy filled my heart. Years rolled on, with but few trials, doubts or fears; attending the meetings and hearing preaching, with the enjoyment of the society of the people of God, afforded me joy unspeakable and full of glory. After five years we moved to Liberty, and the first time I saw Elder Beebe and Elder Amos Harding, was at Deacon Carrier's, on a council, and you both preached in the evening. You commenced at seven o'clock, and preached two hours, and Eld. Harding the same length of time; it was eleven o'clock when meeting closed, and I would have willingly stayed until morning to listen to the preaching. Your text was from Hab. iii. 4. And Eld. Harding's discourse was concerning the Cherubims covering the Mercy Seat. From Liberty we removed to Wawarsing, where we had no preaching but that of the Methodists, which, to me, was no gospel preaching at all. But how

shall I tell the half of my trials? At first I began to think I was not worthy of any better preaching, or the Lord would send it; and that I must be contented with such as I could have. But, O, I paid for all my foolish thoughts. My mind was in great trouble. I had been too proud, and I intended to break off from pride and vanity, and to do better than I had done. Now the war commenced; if it were possible to tell or write, I would relate my troubles, doubts, fears, temptations and evil thoughts. I soon found I had strayed from the narrow path on to enchanted ground, which led to "Doubling Castle," where, like Bunyan's pilgrim, I was shut up in despair. When I read the Bible, or heard it read, my blood seemed to chill in my veins. I cannot doubt the existence of a hell, as some pretend to, for I felt the anguish of its unexpressible torment. I saw that I was not right; but to get back was not in my power. Some times I thought I could not live. Two of my brothers and a sister were sick with scarlet fever, and I was watching with them; and my mind being greatly distressed, I thought I would look into the *Signs of the Times*, as my father took them. I opened to where the law of faith is opposed by the law of works, and it looked clear and beautiful. I could see where I was, and hoped the Lord would deliver me, and once more give me joy and comfort. But comfort was not for me—the morning came, but I was as dark as before. I got the *Signs*, to read them to my mother,—the same words were there, but they did not appear as they did before. One day I was thinking of my trouble, and felt as though I could not live much longer, when a voice came through my mind, saying, "Yes, you will live, and gain strength." A few days after this, I was reflecting on what poor dependent creatures christians are, and a voice came to me again, saying, (I do not mean an audible sound, but as plainly enunciated to my mind as though uttered by a natural voice.)

"Lift up your head rejoicing,

And clap your joyful hands,

Lo! you're redeem'd forever

From Death's resistless bands."

A few days later my mind was again so much confused that I thought I would go to a neighbor's and try to compose my mind if possible; but after I got there, the tempter came with great force, and told me that I never was truly converted—that it was all a delusion—that I was deceived when I thought I was converted. Then again I sank in deep despair. Oh, I thought I must die, and I went out by myself and prayed to God to undeceive me; and I trust the Lord heard my prayer. I came back to the house with comfort; and I cannot say that I ever really doubted my conversion from that time.

After this we went out West and remained there four years, and I did not hear an Old School Baptist preach in that time. All was New School, and I thought then, and have since thought, that the Lord had prepared me for the conflict, for they would argue with me, and told me if I did not renounce some of my principles and join their church, I would be put down to the lowest notch. I told them that was where I desired to be. But to tell all is more than I can do. I have told but a small part; to write all would swell my letter to a book. But I can say in truth, the Lord has led me in a way which I knew not, and in paths I had not known; but, blessed be his holy name, if I am indeed a child of God, it is all of grace, and not of works; for in me, that is, in my flesh, dwells no good thing. Jesus is a full and complete Savior, and he is all my desire. All power is his, and this is what bears me up; for I have no trust in an arm of flesh. To God alone belongs all the glory; for he rules in the armies of heaven and over the children of men.

I will close this poor scrawl. Brother Beebe, may the Lord preserve and strengthen you through all the fiery trials which you have to pass, and at last make you to triumph with his triumphant church, is my prayer, for Jesus' sake. M. L.

Bristo, Va., Oct. 20, 1860.

DEAR BROTHER BEEBE:—The *Signs* being a convenient medium through which the saints can communicate with one another, and as I have had many requests from brethren, while on my late travels to the Southwest and West, that I would write to them, in order to save time, labor and postage, I have concluded to ask your indulgence, while I give through that medium a brief account of my travels of late, thereby addressing the brethren all at once. I know that such communications, necessarily local in their nature, are not of much general interest to the readers of the *Signs*, made up, as they usually are, of dry details of where the writer dined, where he slept, &c.; but, endeavoring to avoid as much as possible such particulars, I will try to invest this communication with such interest as to make it acceptable if not interesting to your readers generally.

My mind adverts with pleasing reflections to the manner in which the Lord displays his power in disseminating his gospel, as contrasted with the plans of men in propagating their systems. Without the use of schools and colleges to manufacture them, he has always supplied himself with witnesses, and without the use of missionary boards and funds, he has always managed to send them whithersoever he would have them go; and I reckon there is no class of preachers on earth that travel and preach so much as the old Bap-

tists, and if they do not receive as large an amount of the gold that perisheth as some others do, yet they are always supplied with all that is necessary; so that they can still say, as they said a great while ago, when sent out without purse or scrip, "We lacked nothing; but even the devils were subject to us through thy name." But let me proceed to my narrative.

Immediately after the Corresponding Association in Virginia, I started with yourself to attend the Pig River Association in Southwestern Virginia, not far from the North Carolina line, and neither of us ever having traveled in that section before, and being consequently unacquainted with the correct route, we had to encounter much delay and a heavy expense in getting to the Association—all the time it seemed to me at least that our way was hedged up, and Satan hindered all he could. Landlords, livery men and all seemed to take advantage of our necessities, and took tribute without conscience. I will mention one place in particular, where I would infer that they did not get a customer often, and thought it good policy to make good use of them whenever they had opportunity. This place was called the Half-Way house between Danville and Henry C. H., kept by one Dr. James, where they charged us fifty cents apiece for feeding horses on sheaf oats, cut up. Perhaps the Dr. has learned to rate oats and straw according to the price of *pukes* and *purges*. We had no hostler or servant to wait on us, no one to keep us company, were not even invited in the house, but had to lounge about and keep our own company, do our own work, and yet when the bill was presented for three dinners and four horse feeds, it was \$3 50! I would advise any of our brethren that may travel that road in the future to mark that house and avoid it. Great was our relief when we arrived safely at the house of brother E. B. Turner, an Elder in the Association who received us joyfully and entertained us bountifully. Being conveyed by him the next day to the Association, we had the pleasure of forming many new acquaintances and participating in those exercises which are common upon such occasions. We being called upon to preach each day, had but little opportunity of hearing others; but those we did hear—Elds. Eanes, J. R. Martin and McDowell—seemed to give the certain sound. While it was peculiarly gratifying to witness the many evidences of heartfelt satisfaction with which the brethren received our testimony and endorsed the doctrine we preached, yet there was one thing prevalent among them in which we could not participate and which put a damper upon my feelings. Either I lacked that lively emotion of soul and degree of zeal which seemed to animate them, or they were under the influence of a *carnal excitement*, which did not seem to me to comport well with sound doctrine. I am inclined to think that it is the latter, from the fact they seemed to work themselves into it at will, by singing animating songs. It seemed to me so much like the practice of the deluded Methodists, with which I have been for years disgusted, and against which I have been testifying for more than twenty years, that but for their hearty endorsement of sound doctrine, I could not have borne it. I am inclined to think it is a

traditionary, local custom the brethren have imbibed, and one upon which they have not reflected seriously. Upon the whole, I was much pleased with my visit, and hope to see them again. Brethren Martin and Turner gave us some encouragement that they would return our visit, and I hope they will not forget it. Returning by the Virginia and Tennessee and O. and A. Railroads, our passage home was much more expeditious and far less expensive.

The next week after my return home, I started for the Licking Association in Kentucky; and in this as in the other trip, difficulties seemed to hedge my way. Owing to an unavoidable delay in starting, and a break in the connection of trains in Washington City, I did not get to the Association until the last day, and in order to do even that much, I had to ride on horseback from Maysville to Georgetown, (a distance of sixty-two miles,) in one day. You may imagine my feeling upon arriving in Georgetown in the dead of the night, when all eyes were closed in slumber and not a flickering lamp to be seen to tell that the place was inhabited. So fatigued with my journey was I that I felt more dead than alive, and not knowing that there was a human being in the place that I had ever seen or that had ever seen me. I did not even know the name of anybody that lived in the place. This was the first time in my life that I ever saw any use (to me) for toll-gates and toll gatherers. The gate was shut, and I had to arouse the keeper in order to pay my toll and get through. From him I received information of Col. Wm. Jacobs, whose house I easily found. He gave me a cordial welcome, and every comfort I could desire. I had no sooner heard his voice than I recognized him as a son of old Elder Jacobs in Virginia. Owing to some unpleasant difficulties that took place in the church some years ago, he became separated from them, and is not now a member; but I have met with but few men in my life who gave me more cheering and substantial evidence that his *heart* was in the cause. May the Lord bless him, and restore him to the fold. Coming into the place under feelings of the deepest depression, worn down with fatigue in body and greatly dejected in spirit, and not knowing that I would be well received after all, I cannot describe with what emotions of soul I saw the next morning, with what joy the brethren hailed my arrival. They could not have been more glad to see me if I had been some great one. I had never seen Elder Thomas P. Dudley or he me, and yet when he came into the meeting-house, there was a mutual recognition, and we both started simultaneously, met and saluted each other by name without any formal introduction. Such was my reception that I at once forgot my pains and forebodings, and was lifted above the world. Getting to the Association thus late, I had no opportunity of hearing any preaching but what I did myself, or of forming much acquaintance with several of the brethren in the ministry present. I remember being introduced to Elders Walker, Knight and Nay, who soon left, and I saw them no more. Bro. Theobald (they call him Tibbles) also I saw but little of. The Association, so far as I had opportunity of judging, seemed to be perfectly joined together in the same

mind and in the same judgment, and no doubt feel quite relieved since they got rid of certain *little* men that could not be as big as they wished to be, but who nevertheless, like a woman in hoops, occupied more room than their dimensions entitled them to. After the Association, I spent some two weeks in the State, and visited and preached for the churches at Elk-Lick, Georgetown, Elizabeth, Bryants, Mount Carmel, Bald Eagle and Mount Gilead. I also preached in the Campbellite meeting-house in Mount Sterling, and the Fullerite Baptist meeting-house at Sharpsburg. I was accompanied most of the time by either brother Dudley or Johnson, and sometimes both. At Bald Eagle, the church where brother S. Jones is member and pastor, we had a three-days' meeting; brethren Johnson and Wallingford taking part in the ministerial labor. Here I had the satisfaction of witnessing the ordinance of baptism, administered by brother Jones to his son Coleman, a young lawyer. He gave a very satisfactory relation of the dealings of the Lord with him. Owing to the shortness of the notice, busy season, and sometimes rain, the congregations were generally small; but the brethren everywhere testified their approval of the doctrine preached, and gave me many earnest invitations to visit them again. I have never felt more endeared to strangers, and shall not soon forget my intercourse among them. They cared for all my temporal wants, and fully compensated me for all the expense I incurred in visiting them. They are sound, intelligent and discerning, and cannot easily be imposed upon by any clap-trap, wishy-washy gospel. God has truly given them a goodly heritage.—Blessed with perhaps the finest country on the face of the earth, a sound and able gospel ministry, and the uninterrupted privilege of worshiping God under their own vine and fig-tree, Satan may say as of old, "Doth Job serve God for naught?" Yet these brethren and churches have their trials and conflicts, as elsewhere. Combinations of men, respectable for talent and numbers, and arrayed under different denominational names, oppose themselves against the truth—yea, even of themselves have men arisen, speaking perverse things, to draw away disciples after them. They realize, moreover, that in their flesh there dwells no good-thing, so that they are in a state of continual warfare, "The flesh lusting against the Spirit and the Spirit against the flesh." This is the inevitable result of being born again, not of corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever. Where this seed abides, there are wants which no earthly abundance can supply, and a life which no earthly destitution can destroy.

Taking a boat at Maysville on Wednesday, Sept. 26, I started for home, but stopped in Guyandotte, Virginia, to visit some kindred according to the flesh. I found they had the *Methodist* very badly among them; but at their request I preached for them both evenings that I tarried among them, and then left on Saturday morning for Parkersburg, at which place I arrived Sunday morning, and with the hope of meeting some of the few Old School Baptists who live about there, I enquired for and attended the Baptist meeting. I heard a man preach by the name of Purington (not Joseph L. nor

Wm. J.) and such a compound of talent and ignorance I never heard before. I saw or heard nothing like Old School doctrine, so I retired in disgust. Taking the cars at 4½ o'clock that afternoon, I reached home on Monday night about 9 o'clock, having been absent on this latter trip nearly four weeks, and am now seated within fifteen feet of the spot on which I first drew the breath of life, nearly forty-nine years ago. I have tried the world in almost all its forms, and sought delight in almost all sorts of society, but never knew true and substantial pleasure until I found it among the followers of the Lamb; and I can say in the language of the Psalmist, "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord, and enquire in his temple."

Yours, to serve,

ROBT. C. LEACHMAN.

Wells, Maine, Oct. 16, 1860.

BROTHER BEEBE:—My last closed with an account of the effect which the Arminion preaching had made upon me. I will add, furthermore, that I could not sit quietly upon my seat and listen to this creature-exalting and God-dishonoring doctrine. At such times my mind would be running to North Berwick, Me., where I knew that a portion of God's chosen ones convened every Sabbath; and where I knew that the doctrine proclaimed accorded with the written Word of Eternal Truth; and there I longed to be. After having been absent many months I returned home. My mother soon began to enquire if there had not been a change in my mind during my absence; telling me at the same time of the joy she felt in reading a short sentence contained in one of my letters. I made no reply, for I was mute with astonishment. Can it be possible, thought I, that she thinks I am a christian? I viewed myself to be the opposite in every respect. I tried to recall to mind what I had written, but could think of nothing from which she could draw such an inference. I was aware there had been a change in my feelings, but I verily believed it was for the worse. The calmness I felt in being made willing to trust myself in the hands of God, I feared in sum and substance amounted to carelessness and indifference; and I thought it would not take long for my mother to discover this. What then, thought I, will she think of your communications? The answer came immediately: that when you wrote them, you acted the part of a base hypocrite. Thus troubled and perplexed on every side, I passed a few days, when it became my high privilege to attend meeting, where I had long desired to go, and on that day I heard as I never heard before. I have tried many times to recall to mind the text preached from on that day, but never could; and I have come to the conclusion that I never knew; for I was so absorbed by abstract thoughts, when the text was given out, that I was indifferent to all that was being spoken; for I did not expect to be benefited by anything which I might hear. I only went because I felt *drawn there*; I could not tell why. But the minister (Elder Quint) had not been speaking long before my attention was riveted upon him, for I thought he was talking to me. For he

told of sensations which I thought none but myself had ever had; therefore I concluded that *I must be the one* to whom he was directing his discourse. At first I thought some one must have been telling him of the state of my mind. A second thought, however, convinced me that I was wrong in the first, for I knew that I had never revealed my feeling to any one. I grew more and more surprised, as step by step he proceeded to relate substantially the exercises of my mind for five years past. These exercises, he said, were the effects of regeneration, or, in other words, the work of the Spirit of God in imparting new life to the soul dead in trespass and sins. Furthermore, that none but those who had been made alive ever had such exercises; therefore, such a one had every reason to bless God and take courage, for He who had begun a good work in them would certainly carry it on until the day of Jesus Christ. Well, thought I, if these are the exercises of the christian, I have certainly felt the same. A hope began to spring up in my heart that a good work had been commenced therein; which hope, though faint and trembling as it was, I would not have exchanged for all the wealth in the world. The minister proceeded much farther in his discourse to tell of the joy, the sweet comfort of the soul when brought into gospel liberty; but this I knew nothing about; I could follow him no farther than my experience went. But I was no longer in that state of despair which I had been in for months; for my feelings had been told so accurately in the first part of this discourse, that what was related in the last part I believed I was yet to experience. I began from this time to look for deliverance. But I must say it came not in a way which I expected—not in a manner which I desired, as the sequel will show. The pleasing sensations which I experienced on this day were not of long duration. Ere long I began to think if a work of grace had been begun in me, I should have been growing better; but instead I was growing worse. I searched the bible to find out the will of God concerning me, and found its sacred pages to abound with promises. Oh, how precious! But they were for the good, the pure in heart, the christian only; therefore I could not claim them as mine. I became very much interested in reading experimental communications contained in the *Signs*. The writers of each I could follow to the place where deliverance was obtained, and there they left me. The gospel was a joyful sound to me; I could not hear it proclaimed without being melted to tears, for every word seemed directed to me. But I could not yet see clearly, for how was I to be just with God? I was told that Jesus Christ came into the world to save lost sinners; but I was slow to understand how he accomplished the great work of redemption, for the time had not yet come when I should be led into this great mystery. Therefore I was just as ignorant of the Savior as though I had never heard his name. This was the state of my mind, when one day I was providentially thrown into the society of a number of christian people, among whom was Elder Wm. Quint, who, in the course of the afternoon, tried to draw me into conversation by asking me questions. At first my answers were evasive, when my mother remarked

that she thought I *could* tell them something if I *would*. Can it be possible, thought I, that, after having been so long a time with me, she is yet deceived? It appeared a duty incumbent upon me to undeceive her, just at that time, too, before the whole company, lest they, too, should be deceived by her remark. So my mouth was opened for the first time to tell my feelings, and thus I spoke: "I have long had a desire to become a christian; I love their society; I like to hear them converse, but I have no hope that I am one." This reply, I thought, would put an end to all further questioning, but, to my surprise, it only laid foundation for more. I was asked if I could understand what christians said, when telling their exercises. I replied that I could; for it seemed to me that anything being spoken that I could not understand, would fail to interest me. Elder Quint then kindly told me his experience; then asked me if ever I had had such exercises. I told him that I could not deny that I had. But this answer was given very reluctantly, for it seemed to be saying a great deal, for I felt *certain* that he was a christian; but how could I think that I was one? He then tried to comfort me by saying that wherever there was a 'lingering' and thirsting for righteousness, there was life; and a desire after holiness, for holiness' sake, was the effect of regeneration. But it was impossible for him or any one else to make me believe that I was a christian. Oh, I thought if he could only see me as I saw myself—if he could only know what a vile being I was, he would certainly *know* that I was not a christian. I looked upon christians as being pure as angels; and how could I be one when I was *all* vileness. True, I heard them tell of their inbred corruptions, but I thought these evils, with them, were all imaginary, while I was, in *reality*, just the vile miserable being I viewed myself to be, and to be saved, just as I was, seemed an impossibility.

Yours, in the bonds of Christian love,
SUSAN J. LITTLEFIELD.

Obituary Notices.

North Berwick, Me., Oct. 20, 1860.

BROTHER BEEBE—By request, I send you the obituary of Mr. HUBBARD GRANT, of Acton, Me., who died on the 15th inst., aged 54 years and 10 months.

He had never made an open profession of his faith in Christ, but gave good evidence that he was heaven-born. He was fully grounded in the belief of the doctrine which is contended for by the Old School Baptists, and was willing to die. It can truly be said, in his case, a kind husband, father and neighbor has been called away.
WM. QUINT.

Appointments.

Great Bend, Pa., Nov. 6, 1860.

DEAR BROTHER BEEBE—Will you please publish, through the *Signs of the Times*, that (Providence permitting) I will be at Waverly by the day Express, on Saturday before the fourth Sunday in December, and stay until the Wednesday following, with Chemung Church. Then go to Burdett, and stay until after the fifth Sunday. Will the brethren make such appointments as they see fit, in their respective churches? Will Deacon Harding go to Burdett with me?
JOHN DONALDSON.

"THE GOOD OLD TIMES."—We have just fallen in with a fac simile of No. 80 of the *N. England Courant*, (Dr. Franklin's first paper,) for the week "from Monday, Feb. 4 to Monday, Feb. 11, 1723." Under date Boston, Feb. 11, we find the following: "Last week the Reverend Mr. Owen, minister of the Episcopal church at Bristol, came from thence with a petition from twelve of his hearers (who are imprisoned for refusing to pay rates to the Presbyterian minister of Bristol.) to the Lieut. Governor, who with the advice of the Council, promised Mr. Owen to use his interest for their relief at the next meeting of the General Assembly, the men being imprisoned by virtue of the laws of the province."

Circular Letters.

The Okaw Association of Regular Baptists, in session with the Little Bethel Church, in Coles County, Illinois, to the several Churches of whom she is composed, sendeth Christian salutation:

DEAR BRETHREN IN THE LORD: By reference to our Minutes, you will see what we have done while in session; and as it is a custom of long standing to write epistles of love to the saints, we feel disposed to communicate a few thoughts that arise from reflecting on a declaration of the last one of the prophets, and also from a remark of the Savior:

"Then they that feared the Lord spake often one to another."

"By this shall all men know that ye are my disciples, if ye have love one to another."

At the time the prophet penned the above declaration, vision and prophecy were upon the point of being sealed up and closed: A dark time would ensue, when men would become careless and indifferent about the worship of God. No fear of God before their eyes, and the foolish and vain, would say in their hearts, *There is no God*, and act as though there was none. Yet it is emphatically declared that this would not be the case with all, that there were some that loved and feared the Lord; and truly the fear here spoken of is not a dread and slavish fear, but filial, and is said to be the beginning of wisdom, and is frequently placed as the sum total of religious worship.

The prophet here takes notice of their conversation; they conversed together, showing that they were of one mind, not that they conversed about the honors, the wealth, or the politics of the world; for they were the afflicted and the poor that should trust in the name of the Lord. They were the people in whose hearts the law was written, the circumcision that worshiped God in the Spirit, that had spiritual discernment, were born from above, the eyes of their understanding enlightened to see and know their true condition, to behold themselves as the most wretched and miserable sinners on earth. Such persons, often, for a time, resolve to keep silence; but by the workings of the Spirit, they are brought at length to cry out and hold not their peace. We have many noble confessions recorded in that book of remembrance, written before God, for them that feared the Lord and thought upon his name.

Dear brethren, we have many exceeding great and precious promises recorded in God's word. Let us imitate those ancient worthies; let us endeavor to cultivate a Christian acquaintance; let us daily endeavor in all our intercourse to converse more on the subject of religion; let us act as pilgrims below, but as citizens above, and have our conversation about heavenly and divine things, aiming at all times to give the conversation a religious turn. In order to do so, we should search the scriptures prayerfully—should become familiarly acquainted with them, and they will afford us suitable matter for conversation, as well as furnish us with weapons of defence against our enemies, and enable us to detect the errors of false teachers, and in the meantime let us consider it as the last and unalterable will of our heavenly Father, that he has submitted to death,

and the inheritance becomes legally ours, if indeed we are born again. For all the predestined heirs are in time born again, born to this heavenly inheritance, and time cannot close until the work of grace is complete; for God is not willing that any should perish, but that all should come to repentance. Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God. And now, dear brethren, as we have been made partakers of this high, holy and heavenly calling of God in Christ, let us remember his declaration, "By this shall all men know that ye are my disciples, if ye have love one to another." And the Spirit, by the apostle, enjoins this grace on the disciples, "See that ye love one another." And again, "Let brotherly love continue." This last sentence seems to imply that the grace of love, when bestowed, was somehow in our own keeping: It is the grace of faith that gives us an open, manifest being in Christ, "He that believeth on the Son hath everlasting life," is in possession of it already; and again, "He that believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Again, "He that believeth on me hath everlasting life." "I am the bread of life."

Paul says, "The life I now live in the flesh, I live by the faith of the Son of God;" and furthermore, that God deals out faith to every man by measure, and that it is a gift and fruit of the Spirit, and its birth is of God, and that it works by love.

From the above, it seems that faith is that principle by which God is pleased to manifest his children, and that the working principle is love. Hence we are told he that loveth him that begat loveth him that is begotten of him, and he that loves God loves his brother also. This eternal love of God in Christ to them is the cement of union which shall never be dissolved. Now, it is the working of that principle that draws each individual sinner to Christ. He fashions their hearts alike; he gives them to see alike, to feel alike, to talk alike, on all foundation principles. As we have faith in each other, as the children of Christ, we love them for Christ's sake, and as brethren one of another.

The works of faith are to us evidences of christian character, and in this way we are keepers of each other's love. As we are enabled to believe and practice according to the word of God, if we act disorderly our faith, the christian faith, is weakened in us and their love fails.

If this is so, and we think it will not be denied, how careful should we be to keep as a precious jewel the love of our brethren. One who had drank deep in brotherly love said, "Behold how good and how pleasant it is for brethren to dwell in unity, and admonishes us to keep the unity of the spirit in the bonds of peace."

We have long been surrounded with fashionable divinity, so called with written discourses on popular subjects, and yet not one of our members so far as we are informed, has at any time been ensnared thereby. It would seem that we have realized the Savior's blessing; you shall know the truth, and the truth shall make you free.

We are content with old fashioned divinity, and claim to be Old School Baptists. We wish to learn in the school of Christ, and to be taught by his Spirit, to have our understandings opened—to understand the scriptures, to take it as our chart, and labor to be cast into a gospel mould.

O brethren, in view of these blessings so richly bestowed on us through Christ, how thankful ought we to be—how careful to obey—how diligent to stir up one another to love and good works.

We are charged as being stand-still Baptists. In point of justification and acceptance with God we plead "guilty" to the charge, and will add that we object not to the terms "sit still" and "lie still" as applied to us. It was the declaration of the prophet of God to his people, "Stand still and see the salvation of God."

Again it is said, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." And again,

"He maketh me to lie down in green pastures, he leadeth me beside the still waters."

And Jesus says, "I will give you rest." And Paul says, "They that believe do enter unto rest." Salvation is not by works of righteousness which we have done, but it is by the work, worth, and merit of Christ that we hope to be saved. The elect are created in Christ Jesus unto good works, and in Him they are enabled to do so, not to procure Heaven, but to express their thankfulness to God, to glorify the riches of his grace, to live holy lives to the honor and glory of God, to live as the light of the world, and in love to serve one another as the members of Christ, in love to Christ, acts of kindness to the poor, in imitation of Christ.

Good works are those things which God has ordained. Where there is no command, there can be no good works in the sight of God.

The works and services in the patriarchal age were different from the works in the Jewish age, and many things enjoined on the Jews are not acceptable now. This is what many professed christians seem not to understand, and, like their ancient fathers, are yet trying to marry Moses and Christ. And in making disciples, the whole Pedo Baptist world seem to be on that ground, and claim to be under the same covenant that the Jews were. The Jews had an endless round of ceremonies, services, bathings, washings, &c., to undergo, and amongst the rest they had their feet washings; and some Baptists have thought that because Christ, under the Jewish dispensation previous to his death, once washed the twelve disciples' feet, that he intended it as a church ordinance, coupled with the communion.

Now as we are writing to christians, to save room, we will not cite chapter and verse, but remark that, when the Lord appeared to Abraham in the plains of Mamre, three men came to him, and when he received them he hastened to get water and washed their feet. Two angels went to Lot and he took water to wash their feet. When Abraham's servant went for Rebekah, when he and his men were received, they brought water to wash their feet. When Joseph received his brethren, water was brought to wash their feet. When David sent to take Abigail to

wife, she offered to wash the feet of David's servants.

The Jews had their traditions about feet washing; and how much the basin should hold in which they washed their feet; and it was a work usually performed by servants. It is a clear mistake to suppose it was at the passover supper that Jesus washed his disciples' feet, for Matthew, Mark and Luke speak of the Lord's Supper, and that the devil entered into Judas before the Supper, while John says nothing of the Lord's Supper, but remarks that, after supper and feet washing, the devil entered into Judas. And this was before the organization of the gospel church. Christ promised the apostles and the disciples, the Spirit to lead them unto all truth, and teach them all things which they should do and teach.

Not one word in the Acts of the Apostles about feet washing, yet Baptism and the Lord's Supper are frequently mentioned. The history of the true church is silent on the subject, while Catholics practice it and other Jewish institutions. But Protestants, so far as we are informed, in all ages have affirmed that the ordinances of the church are two: Baptism and the Lord's Supper. If feet washing be added there would be three. After supper they sung a hymn and went out—not washed feet and went out.

Some think it a command of Christ, yet it is not in the form of a command, but as a recommendation. Besides, not all that Christ did, or commanded, is binding on us. Many things which he commanded his disciples to do are not to be attempted at this day. When he said, Heal the sick, cleanse the lepers, raise the dead, with the command he also gave the power, and they went forth and did as they were commanded. But what would you think of the man who would attempt at this day to perform those things? Even should he seem to perform them, you would esteem him rather as a magician than a servant of Christ.

Dear brethren, these things we have written to you that we abstain from things of doubtful disputation—that we may follow after peace and things that will edify one another—that ministers seek not to be great, but to excel in edifying the church. Let all things be done to edifying one another. We rejoice, brethren, that you keep the ordinances as they are delivered to you in the Word of God.—Farewell.

THOS. THRELKELD, Mod'r.
Attest: J. M. TRUE, Clerk.

The Licking Association of Particular Baptists, now in session with the Church at Georgetown, Scott County, Ky., to the Churches of which she is composed, sendeth Christian salutation.

BELOVED BRETHREN AND SISTERS:—The Father of Lights with whom there is no variableness nor shadow of turning, in his kind and unerring providence, has permitted us to meet in our associate capacity, and to hear from you through the medium of your letters and messengers, and to avail ourselves of the opportunity of addressing you briefly on the three following propositions, viz: *First*, That Christ and his church are one. *Secondly*, That their oneness is vital and spiritual. *Thirdly*, That it is eternal.

That they are one, is proven by the testimony of Paul, 1 Cor. xii. 12, "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is

Christ." Here the oneness is so complete that the body or church is called Christ. *So also is Christ*; that is, Christ the Head, and the church, his body, are one. Verse 27, "Now ye are the body of Christ, and members in particular."

That this union is vital, we think is clearly proved by the fact that the Spirit of Christ, which testified through the holy scriptures, in setting this doctrine forth, has used the strongest figures known, viz: Head, Husband, Vine, Shepherd, &c. But the limits of a circular will not permit us to particularly notice more than one of these at present. We therefore pass to Rom. v. 14, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Now, we ask, was not the reign of death considered by the apostle as a consequence of vital oneness with the first Adam? And if he was not a figure of Christ in relation to this oneness, why did Paul allude to that subject? In the figure, as a unit, we behold the substance of all the seed in Adam. But how came it there? Not by being born of the flesh; not by being quickened; but by the creative act of God. Gen. i. 26, "So God created man in his own image; in the image of God created he him; male and female created he them." This vital relationship to the first Adam preceded, and is the foundation of every ordinary birth into this natural world. But how shall we apply this? Shall we say that all the seed of Christ are one with him by virtue of the creative act of God? Will not some one charge us with teaching that the blessed Redeemer is a created being? Paul said, Eph. ii. 10, "For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." And, Eph. i. 4, "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And now we are saved and called, "according to his own purpose and grace which was given us in Christ Jesus before the world began."—2 Tim. i. 9. And in view of our becoming partakers of flesh and blood, God, that cannot lie, promised us, in Christ, eternal life, before the world began.—Titus i. 2. All of which leads us to the conclusion that it is our creation in Christ that gives us vital oneness with him, as his seed, and hence we are born again—born of an incorruptible seed—born of God. But, in order that you may more fully understand us, we will premise that the nature in which the church stands, and has stood from before the foundation of the world related to Christ, is not his Godhead; but his manhood, in which, according to Prov. viii. 22, 23, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." He was constituted Mediatorial "Head over all things to the church which is his body, the fulness of him that filleth all in all." "Who is the image of the invisible God; the first-born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him, and for him, and he is before all things, and by him all things consist; and he is the Head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father, that in him should all fulness dwell. That is, as we believe, in the Man Christ Jesus. As to his Godhead, he was never brought forth, never set up, never made Head over all things,—never was the first-born of every creature, but is uncreated, underived, unbegotten Deity. "For there is one God, and one Mediator between God and men; the Man Christ Jesus, who gave himself a ransom for all to be testified in due time."—1 Tim. ii. 5.

Now a Mediator is not a Mediator of one, but God is One. Just as ancient then as is the date of Christ's Mediatorial Headship, is his manhood. But you are not to suppose that what the scriptures denominate *The Man Christ Jesus*, he who is the Mediator between God and men, existed in flesh blood and bones, before the world began, (as has been charged against us.) Nor yet that his incarnation constituted him the Mediator. "And so it is written, the first man Adam was made a living soul. The last Adam was made a quickening spirit. Howbeit, That was not first which is spiritual, but natural, afterwards that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven."—1 Cor. xv. 45-47. The first man Adam was first only in development. And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven.—John iii. 13. God dwells in this Man, and he is God. John xiv. 10, 11—"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me he doeth the works. Believe me, that I am in the Father, and the Father in me, or else believe me for the very work's sake." In view of the foregoing are we not justified in believing that the oneness of the first Adam with his seed was figurative of Christ and all his spiritual seed? But again, Adam is not only a figure as a unit, but after the development of his bride, he recognizes her union with him. Genesis ii. 23, 24—"And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Compare this with Eph. v. 23-32: "For the husband is the head of the wife even as Christ is head of the Church, and he is the Savior of the body—for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Here is an indissoluble bond, a vital relationship which is as old as the constitution of man. We regard our mother Eve as representing figuratively the same that the apostle represents Sarah, the wife of Abraham, viz: "Jerusalem which is above and is free, which is the mother of us all." Thus God is, through Christ the Everlasting Father of his people, while Jerusalem, which is above, and is free, is their mother. But, according to the decree of predestination, these children were regarded as partaking of flesh and blood. Hence the two-fold character of the church. The one earthly, the other heavenly; in her earthly relation she was liable to, and did become corrupt, but she did not thereby sever the bond which united her to Christ. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14. Here we are taught that the flesh and blood relation that the Savior assumed in his incarnation was not to make them children, but because they were children. If what we have said in reference to the spiritual vital nature of the oneness, be true, it follows of course, that it is eternal. We see already that it has led to the incarnation of the Son of God. He is now, in all things made like unto his brethren, and in an attitude to meet the claims of law and justice. The Father looks justly to him as the Head, Husband, Shepherd and Surety. The iniquities of them all are laid on him, and heaven's own voice sounds the battle-cry, "Awake, O Sword, against my Shepherd, against the Man that is my fellow, saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered, and I will turn my hand up on the little ones." He cries, "It is finished."

ished!" and gave up the ghost. Yes,

"He paid whate'er his people owed,
And canceled all their debt."

He finished transgression, made an end of sin, and brought in everlasting righteousness. Much more might be said upon this subject, dear brethren, but lest we weary you, we will close for the present, in the beautiful language of Psalms xl 5-8, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." "By the which will," (said Paul,) "we are sanctified, through the offering of the body of Jesus Christ, once for all"

May grace, mercy and peace, from God the Father, and from our Lord Jesus Christ, be with you all, Amen.

Done by order of the Association,

THOS. P. DUDLEY, Moderator.
H. RANKINS, Clerk.

To the Churches composing the Salisbury Old School Baptist Association:—
Greeting:

DEAR BRETHREN: The untiring wheels of time have brought about the period once more for our anniversary meeting, which has, for a number of years been a feast of fat things, for which we ought to be thankful to the great giver of every good and perfect gift; more especially while the various departments of anti-christ are suspicious of each other, and hateful and hating one another, we see the sons and daughters of Zion come together from the east, west, north and south, and sit down together in the kingdom of their Father; and her watchmen come to her in the fulness of the blessing of the gospel, seeing eye to eye; lifting up the voice, together with the voice.

It being the custom of this Association to accompany our Minutes with a circular letter founded on some subject relative to our faith and practice, we therefore propose to make THE FAITH OF GOD'S ELECT, the theme of our annual epistle of love. Perhaps it may be proper first to offer a few remarks respecting God's Elect. To those who love God the doctrine of election is replete with joy unspeakable, and full of glory. They cannot, with the will-worshippers say they have first chosen God, and that for and in consideration of their choice and obedience, God will bless and save them. No; for, We have not chosen him; but he has chosen his people, and ordained them unto eternal life, and this choice was in his Son before the foundation of the world. He hath saved them and called them with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. Just as the natural Adam's bride was created in him, so the church of Christ was created in Christ Jesus unto good works, which God hath ordained that they shall walk in them. The very expression, *God's elect*, glows with love and mercy. Because he has loved his people with an everlasting love, therefore, with loving kindness he has drawn them. The Lord's portion is his people, and Jacob is the lot of his inheritance. He found him in a waste howling wilderness,

he led him about and instructed him, and kept him as the apple of his eye. The terms *love* and *election* are synonymous, therefore the Lord said of Jacob and Esau, before they were born, or had done either good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth, "The elder shall serve the younger," as it is written, "Jacob have I loved, and Esau have I hated." How different is this from the views of the mass of those who profess religion! When they talk about election, they tell us that God foresaw who would be good and faithful, and as such elected them to salvation. That wicked and perverse idea saps the foundation of the christian hope. Such doctrine causes a bleating among the sheep and lambs of the dear Redeemer. And with propriety may they weep and say, "They have taken away my Lord, and I know not where they have laid him." If they cannot regard him as the first and the last, in their salvation, they are, of all men, most miserable. For it is declared in the sacred volume, that "The Lord looked down from heaven upon the children of men, to see if there were any that did understand or seek God, and declared that all had gone out of the way. They are together become unprofitable; there is none that doeth good; no, not one." Our sins have alienated us from God; but have not alienated him from us. His people, his children, have to be reconciled to him, not he to them. They love him because he first loved them. Yes, He loved them when they were dead in sins; he did not hate them because they were sinners, lost and ruined; for he is of one mind and none can turn him. Therefore, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." "What shall we say to these things? If God be for us, who can be against us?" Oh, the boundless love of God, which he manifested in sparing not his own Son, but delivered him up for us all. How shall he not with him also freely give us all things? Then, "Who shall lay anything to the charge of God's elect? for it is God that justifieth." Had the Lord waited for us to become good before justification and salvation could reach us, we should have been where hope and mercy could never reach our case. But, thanks be to his holy name, when there was no arm to save, nor eye to pity, he saw and pitied his people in their low estate, and with his own arm, brought salvation. Once more, God's elect are his peculiar treasure. For which cause he was manifested in the flesh, that he might redeem and purify unto himself a peculiar people, zealous of good works. He who knew no sin, was made sin for them, that they might be made the "righteousness of God in him." Again: It became him by whom and for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. Therefore, in gathering his elect from the four winds under heaven, he says to the north, Give up: and to the south, Keep not back. Bring my sons from afar, and my daughters

from the ends of the earth." All these sons and daughters form but the one body or church of which Christ is the Head. The Savior prayed that they all may be one, even as he and his Father are one. God's people are, therefore, his elect, *not elects*, as if he had a plurality of brides or bodies; for he says, "My dove, my undefiled is but one."

Dear brethren, if we are children of God, we are heirs, and, as Isaac was, are the children of the promise, which are counted for the seed, and we know of no seminal head in the heavenly family but Christ. A seed shall serve him, and it shall be counted to him for a generation. And the Lord declares, He shall see of the travail of his soul, and be satisfied; he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. We think the foregoing are a few of the glorious things which are spoken of thee, O Zion.

We will now pass to notice the second proposition in our subject, namely: The faith of God's elect. Now, for us to talk about faith, separate from the love of God, is all in vain. Faith is one of the fruits of the Spirit. For God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth. Fruit must partake of the nature of the tree that bears it, and streams of the nature of the fountains from whence they flow. God is Love, therefore the great apostle of the Gentiles said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal." There is, most assuredly, a vast difference between the faith of God's elect and the faith of men and devils. Hence, an inspired writer says, "Thou believest there is one God; thou doest well; the devils also believe and tremble." It does not require grace to believe that this world has a Creator, and that the first great cause can remove mountains, and dash to atoms this and all other worlds of which the human mind can conceive. Although human benevolence is good in its place, and may induce men to give their goods to feed the hungry and to clothe the naked, and they may sacrifice their lives under the influence of their natural zeal for the Lord; yet without charity, or the love of God, and so far as grace and its results are concerned, it is nothing.

The faith of God's elect is not the result of conclusions drawn from what our eyes have seen or our ears have heard, or what our hearts have imagined. For the Holy Ghost has declared, "Eye hath not seen, ear hath not heard, neither have entered the heart of man, the things which God hath prepared for them that love him; but he hath revealed them unto us by his spirit. Again: "The kingdom of heaven cometh not by observation." "Except a man be born again, he cannot see the kingdom of God." Hence, the faith of God's elect does not stand in the wisdom of men, but in the power of God. His elect recognize Christ, as the Author and the Finisher of their faith. By this faith they stand fast in the liberty where-with Christ has made them free. Not giving heed to seducing spirits and doctrines of devils. It shields them from the fiery darts of their enemies; it quenches the violence of fire, locks the jaws of lions, opens prison doors; but it works by love,

and purifies the heart, elevates the affections, and fastens them on things which are above, where Christ sitteth on the right hand of God. This faith develops the elect, as a chosen generation, a royal priesthood, a holy nation, a peculiar people, destined to show forth the praises of him who hath called them out of darkness into his marvelous light. But it is impossible for any to show forth the praise of God, without faith. All attempts to worship God, without this vital principle, is only mockery; for "Without faith it is impossible to please God. In the eleventh chapter to the Hebrews, there are twenty two examples of the power of the faith of God's elect exhibited; still, these are but a few of the vast number, who by it, received a good report; but these received not the promise; God having provided some better things for us, that they without us should not be made perfect. Not that the promise did not comfort and sustain the people of God under the former dispensations. The faith that exercised them assured them that God is not slack concerning his promises, as some men count slackness. That is, because some men cannot see all the promises fulfilled, in their own time and way, and are ready to conclude they never will be fulfilled at all. The meaning of the apostle, in saying that these faithful men were not receiving the promise, may be illustrated in the case of Abraham: The Lord made promise to him that his seed should possess the land of Canaan; but he did not live to receive the fulfillment of that promise. Joseph, in the concluding acts of his life, said, Brethren, I die, but God will surely visit you, and bring you into the land which he swore to give unto our fathers. Our Savior said to the Jews, Your Father Abraham, rejoiced to see my day, and he saw it, and was glad. Again, he said to his disciples, Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. All the types and shadows under the former dispensations were designed to brighten and encourage that faith which is the substance of things hoped for and the evidence of things not seen. This faith, from Abel to the present day, looks to him who is the Hope of Israel. And the Psalmist expressed the desire of all Old Testament saints thus: Oh, that the salvation of Israel were come out of Zion! By this precious faith, Job could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." In view of the fulfillment of promises, desires and declarations like these, the morning stars sang together, and all the sons of God shouted for joy. All the prophets of the Lord spake in faith, as they were moved by the Holy Ghost, and the perfection of prophesy is its fulfillment. One man may plow and seed a field to wheat, and die before the harvest, and others may reap and enjoy the fruits of his labors. Hence, Christ said to his disciples, "And herein is this saying true: one man soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." Therefore, although *by faith* the

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1860.

Oak Level, Henry Co., Va., Oct. 15, 1860.

DEAR BROTHER BEEBE—I reckon you scarcely remember my face; but I remember yours well. I had no idea of ever seeing you in the flesh, and when I met you and brother Leachman at the Pig River Association, I anticipated that I should hear something good from you; and I thank the Lord, I was not disappointed. You had come so far, and had contended for the same faith which was once delivered to the saints. And, "Did not my heart burn within me," and I could not refrain from shedding tears, when you and brother Leachman were unfolding the richfulness of the gospel. It was a feast of fat things. I was so feasted that I thought surely I should not hunger again soon. I firmly believe it was the gospel in its purity. It grieved me that I could not become personally acquainted with you. I have frequently felt, since that time, that I would write to you; but I feel that I am weak and incompetent. Brother Beebe, we little folks hate to expose our ignorance. But I hope we have been taught by the same Spirit.

If you will bear with me, and it will not be intruding, I wish to ask a few questions: First. I would like to have your views on the dying with Christ, lying in the grave with him, arising and ascending with him to glory, as there seems to be some contention on those points. See the number of the *Signs* for July 1, 1855—Your reply to brother Howard, in which, some brethren seem to think you glory as much in the death of the sinner as in the death of the saint. I understand you, that in the purpose and will of God, Christ is as much glorified in the one as in the other; if I am wrong, please correct me. Second. Your views also, whether Christ is a created being. I believe you are able to give your views satisfactorily. Please do so. Contention and strife among brethren, I abhor. We have been taking your paper several years, and I admit there are some things which are mysterious to me; but according to my weak judgment, your editorials are as sound, and unshaken, and firm, in accordance with the testimony of the scriptures, as ever come from the lips of man. You always admit that you are liable to err, and you seem to evince the spirit of meekness, and a willingness to forgive. "If any man have not the spirit of Christ, he is none of his." "Let brotherly love continue." I desire that you may keep nothing back that is profitable to the saints. May the Lord be with you and bless your labors, grant you all the comforts of this life, support you in death, and finally receive you up to glory, is the sincere prayer of your FRIEND.

P. S.—I will send you a few extracts, copied from the *Signs of the Times*, by a brother Dyer, and sent to another brother, requesting his views on the subject. We have the fourth number for 1856, but have not the other two. I take the liberty of sending the copy to you, and hope you will pardon me, for I do it in friendship. I thought as I was writing, and it is concerning the questions I have asked you, I would send it. There seems to be some contention among brethren about it. My way is, if a brother or sister expresses anything which I cannot see through, to go to them, not to some one else for an explanation. I fear some brethren are trying to take unfair grounds with your doctrine. As the brethren did not authorize me to send this to you, I hope you will not use my name. Brother Beebe, I believe there are many who would rejoice at your downfall. I am sorry to so inform you; but it is truth. May you long stand as a Watchman on the walls of Zion, ever ready to obey your Master's will.

A WELL WISHER.

"In the 17th volume of the *Signs*, for 1849, No. 11, and page 87, he says: 'Christ, as the life and seminal head of his own Church or body, dwelt in the bosom of the Father; was the begotten and the only begotten of the Father; and the begetting and setting up of the body of the head, was the begetting and setting of the body of which he is the head and life. And when that head was put to death in the flesh, the life of the body or church was taken away, and all her members were dead, so long as he lay in the grave; but when he was raised up, together with his dead body, did all his members arise from death and were quickened together with him.'"

"In the same year and in the same volume, No. 16, page 121, he says: 'Though they have dealt so summarily with that portion of God's word, I will in candor answer the questions they put to me.—The first is, whether the quickening and life-giving spirit of God is a created existence. I answer, decidedly, Yes.'"

"In the 4th No. for the year 1856, he says: 'We

elders received a good report, yet without us, or the setting up the church and kingdom of our Lord Jesus Christ, they could not be perfect. Now those who are under the light and glory of the gospel are exercised by the same faith that the elders were exercised by. To illustrate: In a river that ebbs and flows, the same water that ebbs flows back again. So the faith of God's elect in Abel, Abraham, Isaac and Jacob, ran down to the time of the advent of the Lamb of God, who should expiate and bear away their sins; and the same faith in us who live under the gospel dispensation, flows back to him who bare our sins in his own body on the cross. By this faith Paul could say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." The gospel which is proclaimed by the servants of God, is the word of faith, and will not profit unless it be mixed with faith in those who hear it. When Paul preached the gospel at Antioch, he showed that the elect of God is composed of both Jews and Gentiles, and that salvation extends to the earth's remotest bounds. When the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed. Unto all people whose hearts have been opened for the reception of the gospel, it is glad tidings of great joy. Therefore, the apostle says, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God. Therefore, to believers the gospel is a savor of life unto life. On this ground the ministers of Christ are not ashamed of the gospel, for they know that it is the power of God unto salvation to every one that believeth. Moreover, John, in his record of the Son of God, says, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name." And he also gives us the reason of this reception and faith, namely, that they "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Thus the children of God are saved by grace, through faith, and that not of themselves; it is the gift of God; and they are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. "Unto you, therefore, which believe, he is precious." As before observed, the great base of this precious faith is the love of God, which is shed abroad in the heart of his people. But let us not lose sight of the test by which our faith is to be tried. It requires no faith or patience to qualify us to rejoice in prosperity, but when the sable curtains of affliction are thrown around us, then is the time that grace enables us to walk by faith and not by sight. If all the He-

brews had possessed faith, they would not have murmured when straitened at the Red Sea. But alas! they were as Moses said of them, Children in whom there was no faith. But as soon as the sea was opened, they rejoiced. Like thousands who profess, at this time, to be children of God, they can only trust as far as their natural wisdom can see. So the Jews could admire the miracles which were wrought by our Savior; they could sit down to eat, and rise up to play; but when he spake of the Bread of Eternal Life which cometh from heaven, which Bread he himself is, they could not hear it. For, he said, Except ye eat my flesh and drink my blood, ye have no life in you. As the mouth of man receives and masticates his food, so the faith of God's elect receives the flesh and blood of our Lord Jesus Christ. For the new man which after God is created in righteousness and true holiness, lives by faith upon the Son of God. When the Savior spake of that spiritual food, the multitude were offended, and all left him but the twelve: verifying what he had said—"No man can come unto me except the Father, which hath sent me, draw him." The following interrogation and reply are of great importance to us. "Will ye also go away?" "To whom shall we go, for thou hast the words of eternal life?" Why did they not go? Because they were founded on the Rock against which the gates of hell cannot prevail. God will have a tried people, and their trials are for their good and his glory. This test when applied, separates the precious from the vile, places his sheep on the right hand, and the goats on the left; it thoroughly purges the floor, and gathers the wheat into the garner, and burns up the chaff, consumes the dross, and brings forth the pure gold. In regard to the power and duration of this faith of God's elect, Satan and all his adherents have been disappointed. Against it they have brought to bear all the cruelties and lies that could be invented in earth or hell; yet, like a rock in the ocean, it remains unshaken. It shall ultimately be said of all of God's dear people, "These are they which came up out of great tribulation." "Many are the trials and afflictions of the righteous, but the Lord delivereth him out of them all." "These light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory." It is faith that assures us that "All things work together for good to them that love God," and it is faith that enables us in the midst of our trials to say with Job, "Though he slay me, yet will I trust in him." The trial of our faith is much more precious than that of silver and gold, though it be tried in the fire.

Therefore, dear brethren, let us not be engaged in vain janglings, about endless genealogies, and abstract questions which engender strife, contrary to the doctrine which we have received; but let us strive together for the unity of the spirit in the bonds of peace. Contending earnestly for the faith which was once delivered to the saints; and, perhaps, the most efficient manner for us to contend for the faith is to take heed to the exhortation of the apostle Peter: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

THOMAS WATTERS, Moderator.
W. WOOLFORD, Clerk.

do not believe that the Son of God is a created being, nor have we ever expressed an idea implying such belief."

REPLY TO A WELL WISHER.—Among the hundreds of dear brethren and sisters, whom we had the pleasure of meeting for the first time, at the Pig River Association, in August last, it would not be expected that we could distinctly recollect but few, but this one thing we shall not soon forget, that we were most affectionately greeted in love and christian fellowship by the whole assembly of the saints who all appeared to be truly of one heart and one spirit, joyfully mingling in the worship of our God and Savior. Of the multitude assembled, there was not a face that we had ever before to our knowledge seen, except that of brother Leachman, who accompanied us in our journey to visit them. Our preaching, imperfect as it certainly was, seemed to be warmly received, and heartily endorsed by all the brethren and sisters, without one dissenting voice, and the preaching of the brethren of that vicinity was as cordially received and endorsed by us.

But we were admonished by faithful brethren, that the enemy was close upon our heels—to scatter arrows, fire-brands and death, insinuating that we were abolitionists, arians, non-regenerationists, non-resurrectionists, and almost anything but what we profess to be. Being thus advised we were the more explicit in avowing our sentiments on all subjects on which we were assailed, and were happy to learn that our views on every point were in perfect harmony with the doctrine constantly proclaimed by the brethren of that section of the country, as well as in harmony with what has always distinguished the Old School Baptists from the days of John the Baptist.

Soon after our return, we were informed by a beloved brother, and highly esteemed minister of the Pig River Association, that we had been assailed by one of Zion's adversaries, and a rehearsal of the stereotyped slanders which had been so frequently made by our enemy, met, denied, and refuted by us, for years past, were reiterated and as boldly reaffirmed, as though they had never been contradicted by us, and garbled sentences collected from the files of the *Signs*, to fasten the base slanders upon us. Although we have so frequently replied to substantially the same questions many times within the last few years, we cheerfully re-assert our views on the subjects embraced in the enquiries of our correspondent, in the order in which they are stated:—

First. "On the dying with Christ, lying in the grave with him, arising and ascending with him to glory." Or in other words, our views of the vital, or life union of Christ as the spiritual Head, and his church as the mystical body of our Redeemer. That such was the identity of spiritual, immortal and eternal life of the Head and body, that when the members of the body of Christ had in their earthly nature transgressed the law of God, under which we were created in the earthly Adam, and the law of God demanded that we should die. Christ, who is the second Adam, and the Lord from heaven, came into this world, and took on him the seed of Abraham; was made of a woman—made under the law that he

might redeem them that were under the law, that we might receive the adoption of sons, and in his own person laid down that life which the law required for our transgressions, suffered the very death which was due to his people, "was delivered up to death for our offences, and raised from the dead for our justification. And thus were all his people "buried with him, by baptism into death;" including as many and all who were baptized into Jesus Christ—they were baptized into his death." Rom. vi, 3-4; also Col. ii, 11-14. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried WITH HIM in baptism, wherein ye are risen WITH HIM, through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened TOGETHER WITH HIM, having forgiven you all trespasses; blotting out the handwriting of ordinances," &c. "For the love of God constraineth us; because we thus judge, that if one died for all, then we all dead," 2 Cor. v. 14. "But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus." Eph. ii. 4-6. "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1.—These passages embrace all that we know, all that we believe, and all that we contend for, upon the subject of the first question proposed by our correspondent. If this amounts to heresy, we cannot see how the apostles of the Lamb can escape the charge, or what defence the Old Baptists can make for singing,

"One in the tomb, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
While seraphs sung all hell's defeat."

If there ever was a period in time or eternity when Christ was not the Life of his church—when the church was not one with him, even as he is one with the Father, we desire that some one more enlightened than we, should tell us when and where it was. We have thought it safe to believe just what the bible says on the subject. But if Paul must be denounced as an heretic for what he was inspired by the Holy Ghost to write, it will not be the first time he has been so charged. See Acts xxiv. 14.

SECOND. The second point suggested, is an article written by us on the doctrine of predestination, in answer to questions proposed by a brother Howard. We have reviewed the article, and can see nothing in it to recall. We certainly now believe, as we did in 1855, that the power, government and decrees of God extend to all beings, all things, and all events; and think we should feel quite miserable, were we compelled to believe otherwise. If to believe that God worketh all things after the counsel of his own will, be heresy—then Paul, as well as the humble editor of this paper, must lie under the imputation, for Paul has asserted it Eph. i. 11. And with all our heart we do believe it.

THIRD. We are called on to say wheth-

er we believe that Christ is a created being. We answer, as we have often answered the same interrogatory before, most emphatically, We do not. We never have either believed or asserted any such thing. We have often made the same protestation; but still there are some who persist in charging us with that belief, and without paying the least regard to our disavowal, have labored with indefatigable zeal to garble something from the past volumes of the *Signs* to prove either that they know better than we do what we believe, or that we are insincere and false in our protestations. We envy not the disposition of those who can make it their business from year to year to vainly endeavor to elevate themselves by scandalizing those who can find better business.

FOURTH. Next comes the extracts, said to be copied from the past files of the *Signs*. The design of which seems to be to show that we have both affirmed and denied that we hold that Christ is a created being. Take the extracts as we wrote and published them, (and not as they have garbled and misquoted them,) and take them in their connection with the articles, in which they are found, and we still endorse each of those which are copied from our own writings. But the one which charges us with saying in No. 16 of Vol. 17, and page 121, that "*the life giving spirit of God is a created existence*."—We positively deny that we ever wrote, published, or endorsed that sentence, as our own. The words are contained in an article written by Eld. Trott, in the volume, number and page referred to, and were written by him, in a controversy upon the precise meaning of the word *made* as applied to the "last Adam being *made a quickening spirit*." It was not said by brother Trott that Christ was a created existence, for brother Trott has always contended, if we have understood him, that Christ is the self-existent God, one with the eternal Father. But in these passages, in which it is said, he is of God made unto us wisdom, righteousness, sanctification and redemption, that the last Adam *was made* a quickening spirit, that as such he is the beginning of the creation of God, and first born among many brethren; whether the words *created* and *made* are in those and other passages synonymous was the point in controversy, as we understood it. But we have no recollection that we have ever even expressed an opinion in the affirmative; but upon mature deliberation we have repeatedly said in our published articles on the subject that we do not believe the term *created* is admissible in that place, especially if by creation we mean the origination of something that did not before exist, as in the creation of the world.

Is it not strange that the brother, in searching the old files of the *Signs*, should entirely overlook, should find but one disclaimer, and then put the words of another writer into our mouth, in order to give it the appearance of a contradiction of ours? In all the other extracts he copies from us, (but not correctly in the first,) and then, in the second extract, writes, "*He says, I will in all candor answer the question they put to me; the first is, whether the life-giving spirit of God is a created existence? I answer decidedly, Yes.*" Did not the brother who copied these extracts know that in his use of the pronoun

He, in "He says," that the writer of the other extracts would, according to the rules of our language, be the antecedent, and implicated as saying what *he* never said? Was this done through ignorance of the rules of our language, or was it done to convey the idea that the editor, who is charged with saying the other things, also said what is contained in that extract? Whatever caused him to make the misrepresentation, it is no less a misrepresentation and an untruth, for we never said it; we never thought it, and we have not been slow to disclaim it from time to time.

The extract purporting to be from vol. 17, page 87, should read, if copied correctly, "Christ as the Life and seminal Head of his own church or body, dwelt in the bosom of the Father, was the begotten, and the only begotten of the Father; and the begetting and setting up of that Head was the begetting and setting up of the body of which he is the Head and Life." Is there anything wrong in this? If he is not the seminal Head of his church, how are they his seed? Psa. xxii. 30; Isa. liii. 10; Gal. iii. 29, and 1 Cor. xv. 45-49. Does he not dwell in the bosom of the Father? Read John i. 18. Was he the begotten and only begotten of the Father? See John i. 14. Was the Head and body both born of God? Read Heb. ii. 11. Or is it more scriptural to believe that the Head was set up without the body? When Christ died for his members, were they buried with him by baptism into death? if not, when were they so baptized? Were they, his members, quickened together with Christ, and raised up together, and made to sit together in the heavenly places, or not? If they were, what is wrong in the extract? And if they were not, why did the inspired Paul say they were? Eph. ii. 6, and Col. iii. 1?—But we will copy the rest of the extract—"And when that Head was put to death in the flesh, the life of the body or church was taken away." We hope this is not heresy, seeing that it is bible doctrine. "For the love of Christ constraineth us, because we thus judge, that if Christ died for all, then were all dead."—2 Cor. v. 14. "And all her members were dead, so long as he remained in the grave; but when he was raised up, together with his dead body did they arise from death, and were quickened together with him."

Now we have given the whole of the first extract; it is nearly all of it in bible language, and all that is not in the very words of scripture may be wrong, as it is only the view entertained by one who is, to say the least, quite as likely to err in his judgment as any of his brethren are. Of course we do not intend to be understood that the children of God were literally dead while Christ was in the grave; for many of them were not born, but all who were redeemed by his blood were legally dead; the death to which they were sentenced was met and cancelled; and when he arose from the dead, he raised up his church from sin and death and hell, so as to justify the express declaration, that God hath us raised up with him.

In conclusion, we hope our brethren will examine our views, and take what we have written as we have written it, and not run over the volume of the *Signs* for twenty-eight years, to garble and detach passages, and by unfair, uncandied and un-

christian constructions of our words, labor to make us an offender for a word, or even without a word by us uttered to justify them.

We have been hunted like a partridge in the wilderness, for years, and we have been charged with the most awful heresies; but when our volumes are searched for years, we are glad that so little can be found to justify the charges, and we submit to our brethren, whether anything has been found that, when fairly construed, can be refuted by the scriptures.

POWHATAN, Ala., Sept. 28, 1860.

BROTHER BEEBE—Please give your views through the *Signs* on Mark xvi. 15—"And he said unto them, Go ye into the world and preach the gospel to every creature"—and oblige

WM. G. HOWARD.

REPLY.—We have often expressed through the *Signs* our understanding of this text; but as our brother Howard has not been a subscriber long, we will offer a few remarks on the subject for his consideration.

It is clearly the exclusive province of our Lord Jesus Christ to call, qualify, commission and send forth whomsoever he pleases to preach his gospel, and also to appoint to them the field of their labor, and to sustain them in their work. Before his crucifixion, while with his people under the law, he sent forth many of his disciples into the cities of Judea, where he himself designed to go, commissioned to announce his advent, and that the kingdom of heaven was at hand, and would soon be delivered from the dominion and curse of the law, and set up according to the prediction of the prophet (Daniel ii. 44;) but he charged them to go not in the way of the Gentiles, nor even into any of the cities of the Samaritans, for the time had not yet come for the organization of his church among the Gentiles. But now, after his death and resurrection, having redeemed his people from under the law, broken down the wall of partition, and being now invested with all power in heaven and in earth, that restriction to the cities of Judea was no longer necessary; for he has redeemed his subjects out of every kindred and nation under heaven, and signifies his purpose to send the glad tidings abroad from the rivers to the ends of the earth. "This gospel of the kingdom, he had before informed them, should be preached in all the world, for a witness unto all nations; but the preaching of it must begin at Jerusalem." Now that he was about to ascend up personally into heaven, he gave the commission under consideration to the apostles; but ordered them to tarry in Jerusalem until they should be endowed with power from on high, which endowment they received when the day of Pentecost had fully come.—Acts ii. 1-4. The commission bid them, Go ye—not send somebody else; for to give them that liberty would have been a surrender to them, the right which belongs to him exclusively of sending whomsoever he would. Not even the apostles themselves were invested with power to make ministers, or to choose, call or qualify them for the work, as none but him who had led captivity captive, and ascended up on high, had received gifts for men, consequently none other could give gifts unto men, and distribute the gifts as it hath pleased him, giving some prophets and apostles, and some

evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ. They were not then at liberty to tarry at home, form mission boards, to raise funds, build seminaries, educate men, or to send substitutes. But the imperative command was, "Go ye."—Where? Not now merely to the cities of Judea, but wherever the creatures of God (that is, human beings, of course,) are found, into all the world. And what are they commissioned to do? Is it to organize Sabbath schools, preach missionary or educational sermons? Was it to regenerate and evangelize the world?—to make Christians, save souls, &c.? Not a word of the kind is found in the commission, nor can anything like it be inferred from the commission. Their work is clearly stated—it is simply to *preach the gospel*—not *read* the gospel, nor preach a gospel, but the gospel—this gospel of the kingdom. To preach is to proclaim it, to publish it by Divine authority. He who gave them the commission to preach, retained in his own hands the power to give ears to hear and hearts to understand it. Preach the gospel to every creature. They had nothing else to preach, either to Jew or Gentile—to bond or free. This preaching is to proclaim the finished and complete work of Christ—his full, free and everlasting salvation, all of grace, from first to last, from beginning to end, and all of the Lord.

While the commissioned servants of our Lord faithfully obey the orders of their King, they have nothing but the gospel to preach to any, and that they are to preach in all places and to everybody, where a door is opened in Providence. They have no power to apply their preaching to the edification of any. The same God who gives ability to preach, can give the hearing ear and the understanding heart to receive it, and make it profitable, edifying and comforting to the hearers. They unto whom it is preached cannot be profited by the preaching, except it be mixed with faith in them that hear; for without faith it is impossible to please God, and whatsoever is not of faith is sin; and faith is the gift of God, not the gift of the preacher. Presenting the demands of the law, or describing the horrors of the damned, or commanding sinners to save themselves is not preaching the gospel; for there is no gospel in any such preaching. The gospel is *good news—glad tidings*—inasmuch as it proclaims salvation in the name of the Lord, and preaches a full and perfect Savior, who saves unto the uttermost all who come unto God by him; and that includes all that the Father has given to the Son; for he says, "All that the Father giveth me shall come unto me, and him that cometh I will in no wise cast out;" and "No man can come to me except my Father which sent me draw him; and I will raise him up again at the last day." The preaching cannot give life to the dead; but it is for a witness to all nations, and as a faithful witness it will demonstrate who are and who are not ordained to eternal life. "As many as were ordained unto eternal life believed." And "He that believeth and is baptized shall be saved: he that believeth not shall be damned." It will feed the church of God which he hath purchased with his own blood; but it will not suit the carnal and depraved appetite of the natural man.

CORRESPONDING LETTERS.

The Salisbury Baptist Association, to the several Associations and Corresponding Meetings, with which we correspond, send love in the Lord:

VERY DEAR BRETHREN:—Through the tender mercy of our God, we are spared to meet again in our associated capacity to see each other face to face and to enjoy each other's company, and, above all, to hear the glorious gospel of the Son of God, proclaiming that Salvation is of the Lord. Although there are many in the world who are preaching the ability of men *to will and to do*, we have not so learned Christ. For truly he formed us in a dark and dreary land, in the waste howling wilderness, and led us about and instructed us, and, as we trust, has brought us to the banqueting house, and his banner over us is love. Our churches, so far as we can learn, are walking in the truth of the gospel, and some of them have been greatly refreshed since our last annual meeting. The Lord's goodness and power have been manifested in constraining some to willingly take up their cross and follow the meek and lowly Savior; and we are encouraged to hope that the winter is over and gone, and the time of the singing of birds has come. Notwithstanding the opposition which we meet, the Lord's people will not yield to the prophets of Belial; for God hath said, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, till he make Jerusalem a praise in the earth.

We are greatly refreshed by the coming of your messengers, with your Minutes and letters of love, and by the doctrine which your messengers have preached among us; for we always rejoice to hear that gospel which abases man and places the crown upon the head of our glorious Redeemer. We desire a continuance of your correspondence, and hope to be able to reciprocate it.

Our next annual meeting will be held with the church at Mesongoe, Accomac County, Va., where we hope again to welcome your messengers.

THO. WATTERS, *Moderator.*

W. WOOLFORD, *Clerk.*

The Licking Association of Particular Baptists, now in session with our sister Church at Georgetown, Scott county, Kentucky, to the Associations with which she corresponds.

VERY DEAR BRETHREN: God, who is rich in mercy, has granted unto us another opportunity to meet in our associate capacity. We have received your letters of correspondence, and although we have to regret the failure of the messengers appointed, by some of you, to reach the place of our meeting, we feel thankful to our God for the comfort afforded us in hearing through them of your order and the steadfastness of your faith in Christ. You will see from our minutes that applications from three other associations have been made for correspondence with us, which is a source of sincere gratification to us in these times of error and delusion, seeing that however widely scattered abroad over the land, the power of God's regenerating grace fashioneth the hearts of his people alike. We have not the pleasure of communicating to you the pleasing intelligence of the ingathering of many of the children of God within our bounds; but have abundant cause of thanksgiving

to God that the churches composing our body are enjoying a season of peace and harmony among themselves, and that they, as we humbly trust, are contending earnestly for the faith once delivered to the saints. We have with us several ministering brethren from sister associations, whose preaching has been truly refreshing. Salvation by sovereign grace through Christ has been the theme. All of which induces us to desire the continuance of your correspondence with us.

Our next session will be held with our sister church at Bryan's, Fayette county, Kentucky, on the 2d Saturday and two succeeding days in September, 1861, where we hope to receive your letters and meet your messengers.

Done by order of the Association, on Monday, 10th day of September, 1860.

THOS. P. DUDLEY, *Moderator.*

Attest, H. RANKINS, *Clerk.*

Record of Marriages.

At the residence of the bride's father, Dorchester Co., Md., by Elder Geo. W. Slater, Mr. WALTER SHEPHERD, of Louisville, Ky., to Miss MAGGIE HOLLAND, of the former place.

Oct. 24—In Lexington, Greene Co., N. Y., by Elder Harvey Alling, Mr. ANDREW J. PETTIT to Miss MARY R. HOGABOOM, daughter of Jacob Hogaboom, all of Lexington.

Oct. 27—At Warwick, by Elder Wilson Housel, Mr. HENRY KIRK to Miss MARY BABCOCK, all of Warwick.

Nov. 1—At the residence of the bride's father, in Pleasant Valley, by the same, Mr. ALBERT F. STEPHENS, of Sugar Loaf, to Miss MARY L., daughter of Jacob Mabey, Esq.

Nov. 3—At Hopewell, N. J., by Elder P. Hartwell, Mr. JACOB STOUT to Miss REBECCA SKILLMAN, all of Hopewell.

Nov. 5—By Elder Harvey Alling, Mr. ABRAHAM S. MILLER, of Schockack, to Miss MARTHA A. VAN VALKENBURGH, of Lexington, N. Y.

Nov. 14—Near Circleville, by Elder Gilbert Beebe, Mr. HENRY R. HORTON to Miss ELIZABETH M. KERR, all of Walkkill.

Nov. 15—Near Mt. Salem, N. J., by the same, Mr. GABRIEL WISNER, of Unionville, to Miss HARRIET, daughter of Deacon Asa Elston.

Nov. 20—Near Van Burenville, by the same, Mr. THEODORE W. DECKER, of New Prospect, Ulster Co., N. Y., to Miss ABIE C. DERBY, daughter of Daniel Derby, Esq.

Nov. 21—At the house of Wm. Carpenter, Esq., by the same, Mr. VERDINE E. HORTON to Miss ABIE M. GODFREY, both of Walkkill, N. Y.

Receipts for Subscriptions.

NEW YORK—Elder C. B. Fuller 4, Mrs. Rhoda Horton 2, Elder J. Winchel 8, Mrs. Ira Horton 3 50, Gabriel Hallock 1, J. P. Uptegrove 2 67, Elder Thomas Hill 3, Miss Betsey Casey 1, Isaac Shoot 1, Victor Baird 1, C. Matby 1.....	\$28 17
MAINE—Elder Wm. Quint.....	5 00
MASSACHUSETTS—Elder L. Cox, Jr.....	1 00
NEW JERSEY—Moses Rogers Esq. 2, Asa B. Elston 1, Elder P. Hartwell 2.....	5 00
PENNSYLVANIA—Wm. H. Crawford.....	15 00
MARYLAND—Salisbury Association 13 50, Elder G. W. Slater 1 50.....	15 00
VIRGINIA—Elder E. B. Turner 7, John Widgely 1, Elder Thomas Watters 1, Elder W. T. Craft 6, Mrs. Virginia Hutchinson 2.....	16 00
NORTH CAROLINA—E. G. Clark, Esq.....	12 90
GEORGIA—B. Dollar 1, J. H. Hatcher, Esq. 1, John B. Butler 3, Geo. W. Wright 5 50, John M. Amos 1.....	11 50
TEXAS—Elder J. G. Neal 8, Elder A. Hefner 16 50, Temple Spiry 1, Elder H. L. Power 1.....	26 50
OREGON—Marion Phillips 1, John T. Crooks 11 50.....	12 50
ARKANSAS—John Poplin.....	1 00
MISSISSIPPI—Joseph Pruitt 1 50, Elder J. L. Pennington 1.....	2 00
IOWA—Eld. Isaac Donham 5, John Parkhurst 3 24.....	8 24
MISSOURI—Stanfield Porter 1, Lewis Lay 1, Gilbert Peyton 5.....	7 00
ILLINOIS—Craig White 3 08, John Downey 1, Elder D. Bartley 2, E. Perry 1.....	7 08
INDIANA—W. H. Beck 2, Hon. John Hargrove 1, Mrs. Hannah Shields 1, John Varnes 1.....	5 00
OHIO—Elder Lewis Seitz 10, H. Hazleton and J. Larrow (on Signs to Dec. 15, 1860, and on Banner to Nov. 15, 1861) 5, D. Whitset 1, L. B. Hanover, Esq. 5.....	21 00
KENTUCKY—James Brown 1, Elder T. P. Dudley 1, F. T. Owen 1 00.....	3 00
Total.....	\$202 05

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

REFERENCES—Benj. Fitzpatrick, Ala., U. S. S.; Andrew Johnson, Tenn., U. S. S.; Hon. Alex. A. Boteler, Va.; Hon. G. W. Jones, Tenn.

Miscellaneous.

Old School Meeting.

Westkill, N. Y., Oct. 22, 1860.

DEAR BROTHER BEEBE—Please give notice, in the *Signs*, that the First Old School Baptist Church of Lexington, has appointed her annual Old School Meeting to be held (if the Lord will) on the 28th and 29th days of November next, commencing at 10 o'clock, A. M., on the 28th.

Brethren and sisters, and ministers of our faith and order are respectfully invited to attend.

O. L. NEWTON, Ch. Clerk.

Books, Pamphlets, &c.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 7,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single copies, \$1 00; six copies for \$5 00, or twelve copies for \$9. Blue binding, with gilt edges, single copies, \$1 25; six copies for \$6, or twelve copies for \$11. Imitation of Turkey morocco, elegant style, single copies, \$1 50; six copies for \$8, or twelve copies for \$15. Best quality of morocco, single copies, \$2; six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by rail, to the post office address of those who forward the cash with their orders, or by express, to such destinations on public railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians." A new and beautiful edition, containing both the above named works, has recently been published in pamphlet form, by William L. Beebe, at the office of the *Southern Baptist Messenger*, in Covington, Newton County, Georgia, at 30 cents per single copy; four copies for \$1, or twenty-five copies for \$5. Address Wm. L. Beebe, Covington, Newton Co., Georgia; or, if more convenient, orders with the cash enclosed may be addressed to us.

CLUB RATES OF SUBSCRIPTION.—The *Banner of Liberty*, a weekly paper, published at this place, by Gilbert Judson Beebe, at \$1 25 per year, we will send with the *Signs of the Times*, one copy each, for one year for \$2, if paid strictly in advance; or one copy each of the *Signs of the Times* and the *Southern Baptist Messenger*, published semi-monthly, at Covington, Newton County, Georgia, at \$1 per year; we will send these two papers for one year for \$1 50, if paid strictly in advance; or we will send the three papers—*Signs of the Times*, *Banner of Liberty* and *Southern Baptist Messenger*—for one year, for \$2 50, if paid in advance.

H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country. He is supplied with complete sets of surgical instruments and splints, and will carefully attend to all cases entrusted to his care, either in surgery, the practice of medicine, or obstetrics.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, and directed, Middletown, Orange County, New York. Terms—\$1 50 per year, or, if paid in advance, \$1 \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

HAVANNA NURSERIES!—All who are desirous of purchasing Fruit Trees, Grape Vines, Gooseberries, Climbing Roses,—first qualities and hardy kinds,—Strawberries, Dahlias, Gradolias, Florabundias, Seeding Stocks for budding and grafting Apples, Pears, Cherries, Plums, &c., will be supplied on the most reasonable terms, by application, either personally or by letter, to the Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the *DOCTOR APPLE OF MILO*, *FRENCH SNOW APPLE*, *ROYAL GEORGE*, *WAGNER*, *TOMPKINS CO. KING*, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schuylers Co., N. Y.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 28.

MIDDLETOWN, N. Y., DECEMBER 1, 1860.

NO. 23.

Correspondence.

Alexandria, Va., Nov. 2, 1860.

DEAR BROTHER BEEBE: If you can excuse one so unworthy of taking the privilege of writing a few lines, and trying to tell what I hope the Lord has done for me, I will venture to go on with my scribble. I last had the privilege of being permitted to hear you preach and enjoy your company for a little while at one of the brethren's house, in our town, on your return from the Corresponding Association at Upper Broad Run. Your text was, "See that you refuse not him that speaketh," and you seemed particular, in after remarks while in conversation with you, to enjoin on me the words of the text, which still seem to sound to my dull ears with as much force and power as if you were now preaching from them, for it has not been many months since you were here with us. I hope the blessed Lord did speak to me in such a voice as I never heard before; for the word I could testify was true, for my feelings within did acknowledge the same, though I could hardly believe it could apply to such a poor, unworthy worm of the dust as I felt myself to be; for I had come to the conclusion that Christ had suffered death, fulfilled the law, and paid the debt of transgression for others; for I had been an eye-witness of their exercise and experience in and before the church, and heard them praise God for what they hoped he had done for their poor souls; and also, by their walk and obedience I saw that their desire was to obey their Lord and Master in all his divine commands, by following him into the watery grave. But as for poor me, it seemed as if I was in a strait between two paths. I knew not what to do, or whither to go. For one thing, I could not see how God could be just, to pardon such a vile creature as I felt myself to be; and another was, how it could be possible that such a creature as I could have a hope of being pardoned. Why, I should be afraid to go before the church, for fear of deceiving them and myself also. So sometimes I would think, Well, if I can just banish these thoughts from my mind, (for its all a delusion of mine, anyhow,) and give up and go after the world, and drown these feelings in some of the pleasures of the earth, my mind will be as it was in former days. But ah, such resolves, or thoughts, were made only to be broken, for I could find no pleasure in the world; it all seemed as vanity to me; and here I was as a cast off, a seemingly despised outcast. So God's ways were not my ways; for before I could think of what I was doing, I would in my heart be crying, God be merciful to me a sinner; and, O God, if it can be possible that such a vile, sinful crea-

ture can be pardoned, Lord, have pity; and, My God, why hast thou forsaken me? Then I would say, not my God, but, Lord, why hast thou forsaken me? (for I felt as though I could not say my God,) and if it be possible, let some sweet promise be given me within myself, that there is some hope for such a poor, sick soul as I feel myself to be.

Now, brother Beebe, if you will allow such a poor creature as I feel that I am to call you brother, these are some of the feelings and heart-sorrowings I have passed through for nearly a year, till at last I hope it pleased the blessed Lord to reveal himself to me; and the words were, We know we have passed from death unto life, because we love the brethren—John, 3d chapter. Why, said I to myself, that is true, for they are the only people I do love; for I know, now, that I have made many excuses to my friends, and even to my wife, that I might go among those people, and hear them talk about their Jesus, and his love and his power. So a thousand different thoughts passed through my mind, seemingly at once, for I felt cheered up. My heart felt as if there were hope against hope, and I could hardly account for it. My fears and doubts seemed somewhat removed, and I felt like one that had been bound and set free, for I could hardly realize such feelings. Well, I began thinking to myself, why, here is something not of my own making, for I was not thinking about any such things as these, and I could not tell from whence such bright prospects flowed. It seemed as if I could hardly believe, yet it was true. Well, I thought to myself, I must examine this matter, though it looks like a little thing, yet all my heart and soul seems fixed in it. So said I to myself, these cannot be the works of Satan, because they are not of his kind; well, I thought again, if this revelation is for my case, it is just what I want, and long desired; so when I go home to-night, I'll get the book and see if these are the same words as recorded there, so I took the book and, eager to find them, I looked and searched from page to page, to find the passage of Scriptures, and as well as I recollect, it was about three days before I did find them for it seemed certain I had seen such words somewhere; but I couldn't tell where. But at last I found them in the third chapter of John, and they were just the same as were revealed to me in my mind, and I was made to feel and say, I believed them true, for it seemed to me that I had the witness within me. Then, Brother Beebe, these words would occur to me—"See that you refuse not him that speaketh," and I felt as if I wished to tell God's people all about it. Then, again I feared I was deceived. But I couldn't keep it, for it was only a day or

so after, I was sitting at dinner, and the conversation was on religious matters, and, somehow or other, I had to express my feelings, and say I had a hope; then I felt as if I had better have said nothing. But it was too late; I had spoken. So I said no more about it that time. It was not more than a week or so after that, until it was regular meeting day at Washington; and of course I must be there, for there was my heart that day; and when I got there, and went to the river to witness the baptism, I felt as if I wanted to be in the midst of them, for it seemed that I forgot all about everything save what they were doing, and it seemed hard work to keep from speaking out; for I felt as if I wanted to tell what I hoped the Lord had done for me, and go with them into the water; but I kept it back, with the greatest difficulty. I went from thence to the place of meeting, where Elder Wm. J. Purington preached the truth as it is in Jesus, and at times, through his sermon, I felt I could keep it in no longer, for I seemed full ready to burst out. But I kept back until preaching was over, and brother Purington, being well acquainted with me, remarked that he expected he got after some of them, (meaning the legalists.) My reply was, "I feel like getting after you." He took the hint quite easily, and said he would call the members early, and I would have then an opportunity to come before the church. So the time came, and I got up and said something, for I hardly know what I did say, for I felt filled up. At all events, I was received by the church, and as I lived in Alexandria, and expected to unite with the church there, it seemed expedient that I should come before that church also, which I had the privilege to do, and was received by them also, as a candidate for baptism. I expressed a desire to be baptised at Washington, with sister Sallie Simpson, as it seemed the Lord had ordered it so, for she came before the church the same evening that I did, and was received as a candidate also for baptism, I having no idea there was another there like myself in feelings. So the church complied with my request, and on the 14th day of October last, I was blessed with the privilege of following my Lord and Master in his divine command, which was administered by our beloved brother Purington.

Now, my dear brother, I have given you a short history of what has transpired with me since I last saw you at our place, but I have many doubts and fears, whether or not I am one of those chosen ones, for I see myself so vile a creature, subject to all the vanities and wiles of the flesh. I am often made to say, as Paul said, that the things that I would not them I do, and those I would, them I do not. So you see I'm a poor creature, anyhow,

make the best of me; and my prayer is, may the Lord keep me from going astray, and do with me as seemeth good unto him, and I shall be satisfied. And may He enable and strengthen you, my dear brother, with heavenly knowledge, to earnestly contend for the faith once delivered to the saints, putting no confidence in the flesh, is the prayer of your unworthy brother, if one at all.

Yours in the bonds of love.

JOSEPH BRODERS.

Madison, March 1, 1860.

DEAR BRETHREN AND SISTERS: I have concluded to write a few lines to you that you may know I have had the privilege of reading your communications these fourteen years; and can truly say I have been comforted and edified in perusing them, and do not feel willing to do without them, for I have not lived in the bounds of a Baptist church in more than 20 years, and have not heard more than three or four sermons preached within the time until last summer. And be assured it has been a comfort and consolation to me, here alone these many years, to know you believe and love and are willing to contend for the doctrine of God's sovereign, eternal and unchangeable love; and that the church is embraced in this love, chosen in Christ from before the foundation of the world, saved and called with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ before the world began. And with the poet—

'T was with an everlasting love
God did his own elect embrace,
Before he made the worlds above,
Or earth on her huge columns placed.

Long ere the sun's refulgent ray
Primeval shades of darkness drove,
They on his sacred bosom lay,
Lov'd, with an everlasting love.

There in his love and his decrees,
Christ and his bride appeared, as one;
Her sin by imputation his,
Whilst she in spotless splendor shone.

When reading your experiences, I often feel we are traveling the same road, that the same joys and comforts, the same conflicts and trials, attend us on our journey; and were it not that I am such a poor creature, I would claim we were near kindred and heirs to the same unfading inheritance.

I have known the enjoyment of church privileges, and esteemed them highly; I considered it one of the greatest blessings wherewith I could be blessed, to meet with the church and hear them relate the dealings of the Lord with them, and have not to reflect in my lone hours, that I did not attend all the meetings of the church, unless Providence prevented. And to those who are thus favored, and are enjoying the good things of the kingdom, and have bread enough and to spare, let me say, you have my prayer (though weak) that your blessings may be continued, and your cup of joy may be full to overflowing.

And forget not that the kindness
Of him who reigns on high,
Like parents for their children,
Does all your wants supply.

And when on the mount, and it is well with you, remember that we weak and lone ones, hungry, faint and poor, often feel we are sinners, above all others, and in us dwells no good thing. But, dear brethren and sisters, may we feel and know that it is well with us, although we are far from those with whom we have so often met and taken sweet counsel. Still we will not complain. Though ever so much secluded, we have a Friend who cares for us, and one in whom we may ever confide. He has assured us that in his Father's house are many mansions, and that he goes to prepare a place for his children, and will come again and receive them to himself, that where he is there they may be also. And if we are of the number for whom those mansions were prepared, may we not say, It is well with us, and say with the poet—

It shall be well, let Zion know,
With those who love the Lord;
His saints have always found it so,
When resting on his word.

I am writing more than I intended, and more than brother Beebe will find room for; but the theme of God's everlasting love is ever new, and the Fountain ever full, and the more we taste and drink and know, the more we love and wonder and admire. Before I close, I would like to say a word or two in memory of him whom I have so many times heard proclaim a Savior's dying love. Since receiving intelligence of his death, my mind has been led back to my first experience; and sometimes I think of looking it up and seeing whether the brethren and sisters can fellowship it. Elder Burritt was pastor of the church I united with at that time, and many texts, and much of the sermons he preached twenty-five and thirty years ago, are still fresh in memory, and will be while memory lasts. It was twenty-nine years the ninth day of last January since I was baptized. He preached on the occasion from Luke xiv. 22—"And the servant said, Lord, it is done as thou hast commanded, and yet there is room." I could repeat much of the sermon, but do not suppose it is best; and I will only add that I look upon those seasons as some of the happiest of my life. I remember him as a beloved father and pastor in Christ, and believe,

A father in Israel is gone,
The spirit has taken its flight,
To dwell with Jesus on high
In realms of eternal delight.

March 24.—Having to-day received the *Signs* containing brother Clement West's letter, and read it, I would like to say a few words more, as he has expressed his sympathy for such poor creatures as we are. I think I may say we are thankful that we are not forgotten by our brethren, but that they find it in their hearts to write a word of consolation, from time to time, as the Spirit directs. And we wish you to continue to do so. For it is a comfort to us in our lone hours to read your epistles of love; and I would that some of the brethren would call on us as they pass by, or look after us a little, and bring us a bunch of figs, a cluster of grapes, or a few messes of good, sound corn—we will not be particular, if it is but the kind—something that will nourish and strengthen us, that we may grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.

Your remark, brother West, that the lone ones give a stronger and better evidence of their adoption into the family of God than those do who are enjoying church privileges, reminds me of a comparison I heard Elder Burritt make many years ago. He compared Christians to brands of fire; separate them, and they seemingly go out; but put them together, and they would kindle up and make a pretty good fire. I have thought of it many times here alone. I had no home, no brethren or sisters I could call my own, none to watch over, or care for me, and my hope clean gone, for anything that I could see, and, I think, for all any one could see. But my doubts and fears have been removed, and I feel to say, that my only hope for salvation is in Christ the Lord, and here in my lone hours he has manifested himself to me as the One altogether lovely and the chief among ten thousand. He has shown me the beauty of his covenant, and the greatness and glory of his kingdom, until I have been lost in wonder and admiration, and could say with the Psalmist, Glorious things are spoken of thee, O city of God! Brother Trott, will you give such views as you have on Job xix. 26, 27, and oblige an unworthy sister? We live about one and three-quarter miles north of Madison Depot, Lake county, Ohio. Generally a good road. Enquire for Lee Norton, or Chester Smith. You pass by us, brother Beebe, if you take the Lake Shore road from Buffalo to Cleveland. Will it be wasting time and paper for me to say, brother Beebe, or some other brother, do call on us poor creatures? For though we are sinners above all others, we love to hear the gospel's joyful sound. From your unworthy sister in Christ,

ALMIRA G. SMITH.

DEAR BROTHER BEEBE: When I had written my scribble in the spring, I learned you were crowded with communications. So I laid mine aside, and at this late hour I send it, as it is my sister's request. And for the information of my friends who read the *Signs*, and the church I have loved these thirty years as myself, let me say, I was attacked last April with a cough, chills, fever and night-sweats, all pretty much at once. And they still cling to me. My physician says I will regain my former health, (which was not very good,) but I do not think so. It has appeared to me, from the commencement that it is my last sickness. And my friends and neighbors are of the like opinion. I think I am slowly but surely passing away. How soon I shall arrive at the end of my journey I do not know; but should I go home to-night, or to-morrow, or any moment, do not think I go unexpectedly, or a minute too soon. I feel to fall at the feet of sovereign mercy, and exclaim,

My heavenly Father's love is sure,
And, therefore, all is well.

Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. A. G. SMITH.

Fairfax C. H., Va., Nov. 13, 1860.

DEAR BROTHER BEEBE—The communication of mine on Gen. iii. 22, published in the 2d No. of present volume of the *Signs*, has given dissatisfaction to some of our brethren; two have written me lengthy

letters on the subject, and both have intimated that I might have them published; but I declined sending them on to the *Signs*, because they were calculated to produce a lengthy discussion on a subject (the Trinity) which has been so often discussed in the *Signs*; I therefore preferred answering them privately. But their letters have led me to reflect on one expression of mine contained in that communication, and led me to the conclusion that it is liable to be understood differently from what I intended, and from what I think is correct. The passage reads: "Thus the scriptures support our views of a trinity of persons in the Mediator." This expression, *A trinity of persons in the Mediator*, is liable to be construed differently from what I intended; for the term *trinity of persons in the Godhead* is understood by trinitarians to mean three distinct persons existing in the Godhead, having not only distinct personal relations, but also distinct personal concerns, if not interests; for they are spoken of as the *great contracting parties in the covenant of grace*. I did not design conveying any such idea in relation to the Mediator; but the idea was that he comprised in his Mediatorial person what would have been three distinct persons if existing separately. This idea is, I think, abundantly taught in the scriptures. In the first place, he is the Word, (John i. 14,) and the Word is God, (John i. 1,) and therefore a distinct person. In the second place, he is the life of his people, and as such was hid in God, (Col. iii. 3, 4;) as such he is the *light of men*, (John i. 4,) and the light is clearly spoken of as a person, John i. 5-12, as showed in the communication I have referred to. Indeed, as the life of his people, and therefore the Head of their spiritual life, as Adam was the head of their natural life, he must have possessed a personal distinction. See 1 Cor. xv. 45-49, and Rom. v. 14. In the third place, the child Jesus, as he grew up to manhood, possessed all the qualities of a distinct human person. This, I presume, will not be questioned, for in being made of a woman, he was made under the law.—Gal. iv. 4. Here then is the trinity of persons referred to, having distinct relations in the Mediatorial office and work, yet not acting as distinct persons in the office, but as combined in the *one person* of the *one Mediator*. My object in speaking of this trinity of persons comprised in the one Mediator, was to show, contrary to the idea entertained by many, that whilst his distinct person as Mediator embraced the fulness of the Godhead as the Word, yet that his distinct personality as Mediator did not exist in the Godhead, but in his peculiar complex person, which enabled him to act as Mediator between God and men. If the text, 1 Tim. ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus," does not clearly convey the idea, that the person of the one Mediator is as distinct from the one God as the one Mediator is, I confess myself ignorant of the import of the language used. I would like for some of those brethren who so earnestly contend for the idea that the person of the Mediator must be a personal existence in the Godhead, or in other words, that his personality consists wholly in his being God, to show how he can in that case be a Mediator between God and men,

unless he is a God distinct from the one God.

In reference to the Godhead, I have objected and do object to the idea as held by the trinitarians of three distinct persons existing in God, each existing by a distinct mode of existence, for this clearly implies a compound God. Yet I admit that God exists in a trinity of persons; he exists as Father, as Word and as Holy Ghost, and each in his distinct relation is God, and therefore a person, and is so spoken of in the scriptures. Yet the THREE are ONE. Hence God is declared as *one and one only* in the law, in the Psalms, in the prophets and in the New Testament, which, to me, forbids the idea of a compound God, or of a family of Gods.

Brother Beebe, I am more and more convinced that God is incomprehensible, and that great is the mystery of *godliness, God manifested in the flesh*. Hence the less we say on these points, beyond what is plainly declared in the scriptures, the better. We are very apt to be misunderstood when we undertake to express our ideas on these points, in our own language, even in reference to what is revealed. In looking over what I have now written, I apprehend that some may infer from it that I intended to convey the idea that Christ's flesh was an essential constituent of his Mediatorial person. I did not intend that: I was speaking of his person as he now occupies the Mediatorial throne. I believe he existed in person as Mediator before he was made of a woman. It was necessary that he should take manhood into personal union with himself to accomplish the work of redemption, and thus carry out his office work as Mediator.

I do not know that what I have now written will be any more satisfactory than what I wrote before; but I have done the best I could to have my views on those points rightly understood, and here I will leave off. Yours, in love,

S. TROTT.

[WRITTEN BY ELDER WM. J. PURINGTON.]

Continued from page 163.

The hand is a very useful member of the body; for it enables men to perform much manual labor and deeds which are truly wonderful. By it the husbandman is enabled to till the soil; the mechanic is enabled to construct the different parts of the complex machine; the historian to record events; the warrior to wield the sword; and the sculptor to carve out the image. Now if the hand is so useful a member of the human body, of how much more sublime use is it to the spiritual body? The hand, that once was used, perhaps, to inflict punishment upon the dear children of God, on account of the hatred of the natural heart to God's method of salvation, when the stronger man has bound the strong man, and taken away ALL his armor wherein he trusted, is made subservient to the administering to the temporal wants of the lambs of the Redeemer; for Divine Life having been implanted, the course of the person's conduct is entirely changed; and the people he once hated, he now loves with a pure heart, and with fervency.

But we must view this hand in a more sublime sense; for John says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our

hands have handled, of the word of life," &c.

If it required that the priests, who were set apart anciently to the service of the Tabernacle and Altar, should be consecrated, so that the vessels of the Lord should be handled with *clean* hands, they, who handle the word of the Lord spiritually, must have clean hands. To handle anything literally, is to hold or grasp in such a manner as to dispose of it, or use it to accomplish some purpose; therefore I understand the term hand, as applied spiritually to the church, to have direct reference to the handling of the Word of God, in the various branches of truth, which pertain to the body in this time-state; and, perhaps, a more direct reference may be had by the *hand* to the ministry; but, be that as it may, the figure is sublime; for Paul says, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God *deceitfully*; but, by manifestation of the truth, commending ourselves to every man's conscience in the sights of God." That the apostle does not mean the natural members of the human or corporeal body is very evident from his declaration in another place; for he says, "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

How often it is the case, in natural affairs, that the eye beholds, and the hand grasps the object or objects; and were it not for the hand, the eye might behold in vain, so far as the attaining of the object is concerned; but the hand is used to take the object and dispose of it; and how true it is concerning the children of God, in a church capacity or body; for while some members have the eye of discernment, they have not the power to *handle* it; or, to be more explicit, they cannot express, in words, what they understand; but when it is handled they quickly discover whether a proper disposal is made of the subject. They, whom God enables to handle the word, are to do it *faithfully*, seeking not the applause of men, nor fearing their frowns; for "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully—what is the chaff to the wheat? saith the Lord."

Another member is a foot to cheerfully toil and drudge (thus to speak) for the church; and although from its position is one of the least and lowest members of the church, yet it is a very useful one. How useful to a man are his feet; for while the eye may see, and the hand can grasp, the object may not be within reach, but by having free use of the feet, the person, being directed by the eye, soon is brought within reach of the desired object. Now if the foot is of so great use to the human body, is it not of greater use to the spiritual body, the church? As has been remarked already, one member is an eye, or has the power of discernment, and another is a hand; yet these two stand in need of and are dependent upon the foot in many respects; for as one has

the power of discernment, and another the power of handling the word of God; another may stand in the relation of a foot, or a support by bearing great burdens, and traveling far and deeply into the truth; therefore these members, though differing so widely from one another in place and occupation, are component parts of one and the same body.

We may view the foot or feet in another sense as being of great use to the church in supporting her, as represented by the humble, yet faithful, members, who ever desire to be found *walking*, in the commands, pertaining to the Lord's house, blameless, having an earnest wish to bear their share of the burden of the church, as much as in them lies; and, when the infirmities of any of the members are manifested, they desire to be patient, and bear with the offending members, and use all proper and scriptural means to convince them of their faults, and that nothing shall be done hastily, fearing that haste will only have a tendency to wrong doing. May we not view such humble members as being a great support to the church, and occupying a very useful place in the body; and that they are a great support to the body, from the fact of their being so low and humble, and yet sustain so great a burden?

All the members of the body have equal union with Christ, their living Head; each is set by divine appointment, and by divine power, in its peculiar and proper place, to do the work that God has intended, and that as no other member could do. The apostle continues the lesson concerning these, by declaring: "Now ye are the body of Christ, and members in particular. And God hath set some in the church; firstly, apostles; secondly, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues."

And one Spirit. There is one spirit in this body, which penetrates and permeates every member, as much as animal life does every member of the human family. This one Spirit is the Spirit of Christ, by whom all the members of the body are at first awakened from their sleep of death, quickened into spiritual life by divine power, and thus made alive to God.—Every grace and gift which the members of Christ's mystical body possess, they receive from this one Spirit, who thus baptizes them into one body, as the apostle speaks: "For by one Spirit are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." In the church, composed of lively stones, the one Spirit most surely is Christ; for "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

The same Spirit was in the patriarchs and prophets, as was in the apostles; for when Abel offered the lamb, the Spirit of Christ caused him to see by faith the great sacrifice that would be offered for the sins of Israel. This one Spirit leads the children of God to acknowledge the same truth in its various branches; and this Spirit is none other than the Holy Spirit; and when this Spirit shows them the condition of man in his natural state, they will not shun to declare the truth as it is. This one Spirit is not a *lying* spirit, such as was the mouth of Ahab's prophets,

which caused them to say to him, Go up to Ramoth-gilead and prosper; but it is the same Spirit that caused Micah to pronounce the just sentence of God against that wicked king, and which took place exactly according to divine prediction. The Spirit of truth the world never has received, and never will, BECAUSE the natural heart has no place for the word of God; for said Jesus, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." This Spirit causes the children to strive for peace amongst all the members of the family, or church; for they have a strong desire "to keep the unity of the Spirit in the bond of peace." Jesus said, "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."

The one Spirit, which exercises the children of God, is not only the Spirit of truth, but it is the Spirit of love; "for God is love;" and, such is the love that the language of an apostle was: "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." This Spirit not only causes them to love the scriptures, but to love the Author of them; and the origin of this love is given by John; for says he, "We love him, because he first loved us." This love, which is the fruit of the Spirit, is one of the strong evidences to the child of God, of his interest in the blessed Redeemer; for "We know that we have passed from death unto life, because we love the brethren."

Though the children of God differ so widely in gifts and attainments, have very different measures of grace, yet they are all made to repent, and have godly sorrow for their sins, by the same Spirit; they are enabled to believe in the Lord Jesus Christ as the Son of the living God; they are all taught to pray by one Spirit, who, as the Spirit of grace and supplication, enables them to pour out their wants before the throne, to seek the face of the Lord, and to call upon his Holy Name, and to offer up those spiritual sacrifices, which are acceptable to God by Jesus Christ. Yea, he himself, as their Intercessor, helpeth their infirmities, (not depravity) as declared by Paul: "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." No bond can be so strong as a spiritual union. Change and mutability are stamped upon all earthly ties, however near and dear they may be unto us, and however strong; but a spiritual union will endure forever. May the loved ones of our God ever bear in mind that it is "one Spirit" that knits together in this spiritual union all the members of Christ's body, who have received life from their covenant Head. There are not two or three spirits in the real church of God, as it regards the spiritual life of the members—a spirit of love and a spirit of hatred; a spirit of union and a spirit of disunion; a spirit of affection and a spirit of distrust; a spirit of peace and a spirit of war; a spirit of

humility and a spirit of pride; but it is one Spirit; and although they find a fleshly spirit left in the flesh that cannot dissolve the spiritual union existing between them and Jesus Christ. Though there are the diversities of gifts already referred to, yet it is the self-same Spirit that worketh ALL in ALL. (See 1 Cor., twelfth chapter entire.)

How strong, then, is this spiritual union, and how substantial the foundation on which it rests; and how full of life and blessedness the Fountain, whence it takes its rise, and by which it is unceasingly fed. Well might the apostle *defy* all the enemies of God's loved ones to break the union, a record of which is to be found in Romans viii. 28-39.

[TO BE CONTINUED.]

Patoka, Gibson Co., Indiana,
November 1, 1860.

DEAR BROTHER BEEBE: Having to write to you on business, I have thought proper to venture to give you for the readers of the *Signs of the Times* some of my views upon the subject of baptism. It is a subject which has long been under investigation; and I believe it is generally conceded among Baptists that it requires three things, or component parts, to constitute a legal gospel baptism, viz: 1st, a regenerated believer in Christ as the subject. 2d, an immersing or burial in water, as the gospel mode, or act. 3d, a legally authorized administrator to perform the act, such an one as has been ordained and set apart by the gospel church to administer all the ordinances in the church, and that no other church is the gospel church of Christ militant, but the old-fashioned Regular Predestinarian Baptist church, holding herself aloof from the works of all other churches, sects or denominations claiming to be such; consequently a baptism performed by an administrator set apart by any other church than the above would be by them considered illegal and invalid. Here is a denomination of professed Christians in this part of the country called General Baptists, who are notorious Arminians in point of doctrine; indeed, they are but little else than Methodists in faith and practice, (their baptism excepted,) among whom are many members that became such immediately after receiving their hope without proper reflection, who are not now fully satisfied with their homes, on account of the Arminian proclivities of that church, that would feel more at home among the Primitive Regular Baptists, provided they could get there with their baptism, which they are not willing to renounce; and for the purpose of obtaining numbers, as well as to accommodate the feelings of those who desire to make the change, and are thus tenacious of their baptism, a few members of the Regular Baptist church seem willing to admit them with their baptism, notwithstanding the heterodoxy maintained by them as a people. This has led me to think more seriously upon the subject than probably I otherwise should have done. I am opposed to the church of Christ mixing up with the works of any other people, believing as I do that there is but one true gospel church of Christ on earth, and the Old Regular Baptists are that church.

Your answer to some enquiries made to you in the *Signs* a short time ago, was very much to my mind. Baptism is an ordinance from heaven, and a command by

the Great Head of the Church. I do not believe that it is a meritorious, saving, cleansing thing of itself, but a shadow, a figurative thing, pointing to something else that is substantial. The death to sin, in the resurrection of the body to that incorruptible life of immortality which awaits the saints in the reuniting of the soul and body together, is vividly set forth and represented in the ordinance of baptism, while the faith of God's elect in all these things is set forth, which centres in Christ as the Resurrection and Life of his people, both soul and body. But this living faith evidenced in the act of baptism, is not the faith of this dead body, which we see buried with Christ in baptism, but it is the faith of the soul wrought there by the Holy Spirit. The soul being the greatest and most noble part of man, it is certainly the right and duty of the soul, as enjoined by its God, to govern the body and keep it in subjection. Thus by the command of the King of Zion it becomes the duty of the living soul to bring the dead body, (dead to the things of God,) to baptism as the shadow that points to the resurrection of this body to life eternal. Even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our bodies. It takes the soul and body to constitute the one man, and the act of the soul in bringing the body to baptism, as a shadow pointing to what is secured for that body in Christ, which will complete the living union between the two parts of the man, is that duty which is required of the soul as evidence of its being made alive from the dead, with faith in Christ Jesus, and power and will to keep the body in subjection. Therefore, baptism stands so immediately connected with that saving faith in Christ, that it is the first-fruits or evidence required of the living soul. These facts, while viewing baptism as a shadow, pointing to something so noble, and evidence of the death of the soul to sin and resurrection to newness of life, with faith in Christ as the resurrection and life of both soul and body, clearly show why baptism was by the apostles so immediately urged upon the believers in Christ, as the external evidence of the internal work of grace in the soul, externally manifesting the legal heirs of gospel rights, and to whom the gifts and graces of the Divine Spirit rightfully belong. We may now understand something of what the King of Zion intended in the institution of the ordinance of baptism, and why it should be held so sacred by the church, and strictly attended to by every believer in Christ, in order to show forth their faith and their right and inheritance in the church of Christ. The apostle Peter tells us what baptism is like, what it is, and what it is not. Noah's ark, in saving him, is the like figure of baptism in saving us. The ark was not the meritorious cause of Noah's salvation, but Noah, being righteous in his generations, was the meritorious cause, and the ark the product of that cause. So baptism is not the meritorious cause of our salvation, but the saints, being of the seed and righteous generation of Christ, are the meritorious cause, and baptism the product of that cause; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. Here the conscience of the renewed soul, (not of the body,) is

saved from guilt and darkness, consequent to a neglect of duty, to the peace and joy of mind or soul, in the discharge of this great duty, and to the gospel inheritance amongst those that are sanctified, while he makes an open profession of his faith in the death and resurrection of Jesus Christ; and his baptism declares his own death to sin and his resurrection to walk in newness of life, proving his faith and hope in the resurrection of this sinful body, subjected to the watery grave and raised again, bound to be subject to the laws of Zion in the gospel church, as a member of Christ's body on earth, as its life and resurrection are Christ in God.

I have been more lengthy than I intended in the outset; so do as you please with it, and all will be right with me.

Yours, in gospel bonds,
JOHN HARGROVE.

New Castle, Henry Co., Ky., }
Oct. 12, 1860. }

BROTHER BEEBE:—I take my pen fully conscious that I cannot write anything for the edification of the children of God, unless the Lord enables me. My own experience teaches me that I have no power over the Spirit to retain it; but we are as dependent for that as for every other blessing. My brethren and sisters often ask me, why do you not write? My answer is, Of myself I can do nothing; but when I feel the spirit to write, I must give God all the praise. When he fills the mouth, it is as impossible to refrain, as it was for the blind men of whom we read, to hold their peace when they cried, Jesus, thou son of David, have mercy on us. And it is the case with every awakened sinner, when brought to see his lost condition, he is constrained to pray and to cry mightily to God, without power to restrain his supplications. How often has the poor sick soul concluded it was vain for him to pray any more to God; but the greater his despair, the more fervent are his cries, "Lord save, or I perish!" We are equally dependent, my dear brethren and sisters, on almighty power for faith, in the Lord Jesus. We can no more act of ourselves, than we can make a world. Faith is the gift of God. No one can call Jesus Lord, but by the Holy Ghost.

My dear brethren and sisters, there is something on my mind that I wish to say to you all. I find among ourselves there is a diversity of opinion. Do not censure one another for things which are indifferent, and separate ourselves from each other, and call one another *heretics* and *disorderly*, for I firmly believe we are all the same people, and if one of the members of the body suffers, we all suffer with it. We may often be too rash in our judgment of those who differ with us. Some of us believe in eternal vital union, and others in a time union. Now for my part I believe in eternal union; but still I love my *time-union* brethren with a pure heart. I cannot count them enemies. To my mind there is something comforting and soothing for the children of God in the union, or relationship which existed between Christ and his church before time began. The way was prepared for redeeming his bride before man was made, for we read that he was as a lamb slain from the foundation of the world. There cannot be a bride without a husband. The church was the bride of Christ, even when lost, he came to seek and save his bride;

and the relationship is, Bone of his bone, and flesh of his flesh. This is comforting and heart-cheering to me. Some may ask is that all the evidence of union to God, before he reveals himself to us in time. I think not; for it is said, Because ye are sons, God sent forth the spirit in your hearts, crying Abba Father. Although while we were under the rudiments of the world, we differed nothing from servants, though lord, or heirs, of all, but in the fullness of time—yes, dear reader, God has set a time in which he sets his children free, and brings them out of the house of bondage, in which they were shut up unto the faith that should be afterwards revealed to them.

Brother Beebe, I was much disappointed that you did not come to Georgetown, Ky., with brother Leachman, from Virginia. I have had a great desire to hear you preach for many years, but God, who is all-wise, in his providence has ordered it otherwise, therefore we ought to bow our heads in humble submission to his holy will, believing that he worketh all things for our good. We had a pleasant time; there were many visiting brethren present from several States. Brother Nay, from Indiana, with whose preaching I was much pleased, brother Knight, from Missouri, who appears sound in the faith; brethren Walker and Johnson, and a number of others whose names I have forgotten, all able preachers, beside our venerable brother T. P. Dudley, whose whole life has been spent in his Master's cause, all ably contending for the faith once delivered to the saints. Truly, he has fought a good fight, and nearly finished his course; and it would have done you good to have seen the delight expressed in his countenance while brother Leachman was preaching; it was indeed an able discourse. His text was, "Shake thyself from the dust, arise and sit down; O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion."—Isa. lii. 2. A glorious theme, a complete and full redemption. I regret that I have not the whole sermon in print, that I might read it, and re-read it at pleasure.

My sheet is full—do as you please with what I have written.

CORDELIA FOREE.

Cameron, Milam Co., Texas, }
Sept. 25, 1860. }

BROTHER BEEBE:—I have been reading the correspondence of brother Lovell, in which he spoke of his having tried to walk with Missionary Baptists, but could not feel at home with them. I sympathise with him, for I have also tried to walk with them, but cannot; and I have tried to feed under their preaching, but if they touch upon the doctrine of grace, it is so mixed up with other ingredients, that instead of being food to hungry souls, it is poison; but the doctrine of grace is seldom touched upon by them. Elections and God's fore-knowledge are in their estimation too antiquated for this age of light and knowledge. We have nearly all sorts of preaching here, except that of the Old School Baptists. We are a small handful, like sparrows upon the house-tops, we chatter, for we cannot sing. We know what that means, "How shall they preach except they be sent?" I have prayed long that our heavenly Father would send us a preacher who shall feed

his sheep and lambs, and bring out of the treasury, things new and old. But I sometimes feel assured that our God has not forgotten to be gracious; for although we have not the preached gospel, blessed be his holy name, he sometimes condescends to cheer us with manifestations of his love. He opens our understanding, and gives us to see in his word what is his will concerning us, and although we feel that in ourselves there is no good thing, yet through the blood and righteousness of Christ we are accepted.

MARGARET STOVAL.

Henry Co., Indiana, Oct. 10, 1860.

BROTHER BEEBE:—For some months past I have thought of penning some of my thoughts and reflections for the columns of the *Signs of the Times*; and, as an opportunity appears to be presented, I feel a desire to submit the following lines to such as may feel disposed to read them:

Through the interposition of kind Providence during the past summer, I have been blessed with the happy privilege of meeting with many of the dear brethren and sisters in the Lord; and, if not much mistaken, I have received much comfort and consolation, from an interchange of the views of the ministers and brethren and sisters composing the different branches of the Zion of God. And I sometimes trust, as unworthy as I am, that I love to mingle with the saints, and to have the opportunity of participating with them at their social and solemn feasts, and to hear of the welfare and prosperity of the people of our God. During my visit among the brethren of the different localities, I received many very pressing invitations to return, and also to visit other sections of our wide spread country. But, as it is out of the question, much as I would desire it, to respond to all the solicitations, I have thought probably that it would not be amiss to address them through the *Signs of the Times*. And may the Lord upon whom I am entirely dependent, enable me to write in meekness and humility, in a truly christian spirit, and with a desire for the comfort and consolation of his believing children. About the tenth of June last, my companion and myself, set out for the State of Kentucky, where we arrived in safety. During a visit of about three weeks in that State, we were blessed with the happy opportunity of attending three Yearly Meetings of the Old School Baptists of that locality, and mingling in the society of very many dear brethren and sisters, among whom were our parents, and much esteemed brother, T. P. Dudley. We also met with several other brethren in the ministry, whom we very highly esteem for the truth's sake. This made the fourth visit among the brethren of that locality, within the three last years, and we can truly say, that they have been refreshing seasons to us. The Kentuckians are naturally renowned for their courtesy and hospitality, but this is particularly the case among the Baptists of that State, as far as my acquaintance extended. The utmost harmony and unanimity of sentiment appears to prevail amongst them. Since our return from Kentucky, I have had the pleasure of attending four Associations. First, the White Water, which has stood as an Association probably for upwards of fifty years. There, unfortunately, appears to

be some difference of opinion existing amongst the brethren, with reference to the new birth. But at this meeting, as well as at our own, (the Lebanon Association) I was gratified to witness the spirit of forbearance that seemed to prevail among the brethren in general. I took up the subject on Saturday, and was much gratified to witness the happy effects on the minds of the brethren, (for prejudice had been at work there.) Many of them expressed themselves well satisfied, and appeared to be even astonished that an objection should be raised against such sentiments, and that if that was the worst, they could heartily concur in it. Next came the Lebanon Association, which passed off harmoniously. On Sunday we had a very large and attentive congregation, and the Gospel was—as I thought—ably administered, and the Lord's people comforted. Then the Greenville, which was held in Butler Co., Ohio. Here the utmost harmony and unanimity of sentiment appeared to prevail among the brethren in the ministry; and on Sunday I think I never beheld a more orderly and attentive audience of the same size in my life. Here I formed an acquaintance with Elders Flint, of Iowa, and Brady, of Indiana. Lastly came the Conn's Creek, which passed off quite pleasantly, until just at the close, when an occurrence took place that was truly painful to us. In the closing part of our remarks we took occasion—knowing that an effort had been made in that locality to prejudice the minds of the brethren against certain ministers of the Old School Baptist Order—to refer to a certain letter—an extract from which appeared in the *Signs* recently, over the signature of Noah Gifford, who was present at the time—when our highly esteemed and venerable brother, W. Thompson, thought we alluded to him, which was entirely foreign to our design or intention, and we told him afterwards that we did not intend by any means to implicate him. We are truly sorry that he should have so understood us; for we would wish at all times to express ourself in such a way as not to give offence, if brethren are reasonable. We think, however, that brethren have much misunderstood or misconstrued our meaning with reference to the New Birth, and the effects which follow.

Now, dear brethren, while I would exhort you to bear with one another, and to strive to keep the unity of the spirit in the bond of peace, I propose to invite your attention to a few plain considerations, and my desire is to speak in strict accordance with the truth. Let us try, then, to lay aside all prejudice, envy, hatred, and evil speaking, which gender strife, and with becoming Christian humility and brotherly love, repair to the Scriptures, which are able to make us wise unto salvation. For we conclude that whatsoever was written aforetime, was written for our learning and instruction; and that the record which an All-Wise Providence has given us, fully corresponds with the Christian's experience.

1st. Do we not read in the Scriptures of an *old* and a *new* man?

2d. Do we not find that these two characteristics are peculiar to Christians and to them only?

3d. Do not all Christians feel the workings of these two principles?

With regard to the first proposition, it appears to me that it is so clearly taught throughout the scriptures, that no Old School Baptist will attempt or wish to deny it. In fact, we are not aware of any who do deny the christian warfare. But the difference of opinion that prevails, is with reference to what constitutes the parties in this warfare. Every christian knows, that prior to the new birth, he or she experienced nothing of this warfare; but that it invariably follows regeneration. For, when the great system of salvation through Jesus Christ was revealed to you, and you were led to hope that Jesus bore your sins, and put them away by the sacrifice of himself, so great was your transport and joy, that you for a time appeared to forget that you still carried about you a body of sin and death. But alas! soon doubts and fears began to arise. You still felt that you were prone to sin, and that the old man is corrupt according to his deceitful lusts; and from that day to this, you have realized the effects of the warfare. Well, why is it? Christ said to the ruler of the Jews, "Except a man be born again, he cannot see the kingdom of God." And now the question is propounded to us, "What *part* of the man is born again?" We have been perfectly astounded when we have heard brethren make such expressions, when, beginning with Genesis, and reading to the end of Revelation, we find nothing of the kind intimated. But it is urged that the word "*again*" necessarily implies that something that was *once* born must be born over again. But notice the position, brethren: The text declares, "Except a *MAN* be born again," not *part* of a man. Consequently, taking that position, it of necessity drives us to the conclusion that the entire old man must be born again of the spirit, and consequently made spiritual. But this no Christian believes. In the first place, we are born of an earthly parentage, a natural race, which prepares us for the enjoyment of the things of nature, but not for the enjoyment of spiritual things. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." But the question recurs, What is it that is born of the spirit? Is it the carnal mind? Paul says "The carnal mind is enmity against God, not subject to the law of God, neither indeed can be." What, then, is it? We answer, It is *spirit*. For Christ says, "That which is born of the flesh is *flesh*, and that which is born of the spirit is *spirit*."

The first man is of the earth earthy; and the second man is the Lord from heaven; and as is the earthy, such also are they that are earthy; and as is the heavenly, such are they also that are heavenly. In the *new* birth there is a development of the *new* man; which, after God, is *created in righteousness and true holiness*. Hence the language of John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." Therefore the desires of the new man are holy, heavenly and divine; desiring spiritual food, and living in the enjoyment of spiritual things.

Again, the Apostle Peter says, "Being born again, not of corruptible seed,

but of incorruptible, by the word of God which liveth and abideth forever."

But we come now to the second proposition; and surely the experience of all God's people will fully confirm this proposition. For we can all endorse the doctrine of the total depravity of the human family by nature. There was a time when we were in a state of total darkness, without hope, and without God in the world. We were ignorant of God's righteousness, and going about to establish a righteousness of our own, and had not submitted ourselves to the righteousness of God—enemies to God by wicked works, and under the reigning power and dominion of sin.

But now we come to speak of the evidences and happy effects which follow the new birth—not because a new man is made of the old, or some part of the old, but because the old man is made a servant, and those members which before were only the instruments of unrighteousness, are now also the instruments of righteousness. But it is said that we deny that there is any *change* in the old man; but mark you, the first important change is a conviction of sin—a discovery of the corruptions of the human heart; so that we are made to cry, "God, be merciful to me, a sinner." We are led to a discovery of the deep stain of guilt that is attached to us. We mourn on account of our sins. Penitential tears begin to course their way down our cheeks. Remorse, repentance and a godly sorrow for sin prevail, until Christ is revealed to us, as the Way, the Truth and the Life. We look upward and are filled with transport and delight. A thrill of joy seems to pass through us, and again these natural eyes begin to weep tears of humble gratitude; and amid our transport and joy we seem to forget for a time that we are still carnal; but, dear brethren, it is only the old man overpowered; he is not destroyed or made new.

We come now to notice the last proposition. Surely, all christians will acknowledge that they can adopt the language of the Apostle when he says, "The good that I would, I do not; but the evil that I would not, that I do." This language presents a profound mystery to the arminian world. And why? Because they know nothing concerning the operations of the Spirit. All the religion they know anything about, consists in re-molding the natural man; whereas, it is expressly declared, "If any man have not the Spirit of Christ, he is none of his." "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobated."—"For I delight in the law of God after the *inward* man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall decline me from the body of this death!"—Rom. vii. 22, 23, 24.

But it is unnecessary to multiply proofs upon this point, when the whole tenor of the scriptures, as well as the experience of all the Lord's people, go to prove that every Christian is in possession of these two natures. And finally, dear brethren and sisters, do you not realize the warfare every day of your lives? If always under the influence of proper desires, why do we

so often find ourselves murmuring at the dispensations of a kind Providence? We know, according to our better judgment, that the Judge of all the earth will do right; yet we complain, we mourn over our short comings; we *would* walk in all the commandments of our heavenly Father; but even in the midst of our devotion, wicked thoughts come crowding upon us. Hence we are often made to exclaim, "O, my leanness!—my unworthiness!" Surely, they that serve God do not go so far astray, and have not such a mass of corruption to contend with, and consequently we are ready to acknowledge if saved, it is an act of sovereign mercy abounding to the chief of sinners.

Brother Beebe, I have written more than I anticipated when I commenced. What I have written is submitted to your judgment. Do with it as you think best. It is seldom that I attempt to write for the *Signs*, seeing that you have so many able correspondents.

Your brother, in tribulation,
J. A. JOHNSON.

Circular Letters.

The brethren assembled with the Bowdoinham (Me.) Old School Baptist Church, in a meeting of Correspondence, Sept. 14th and 15th, 1860, to the Churches, Associations and brethren corresponding with us, grace, mercy, love and peace be multiplied.

DEAR BRETHREN:—In accordance with our usual practice we present for your consideration this important doctrine, Faith. And, Jesus answering, said unto them, have faith in God. Mark xi. 11.—There has been much said and written on the subject of faith. The circumstances in connection with the above words were simply this. Jesus with his disciples passing by a fig tree and finding no fruit on it, pronounced a curse upon it. The next day passing it again his disciples were very much astonished on beholding how soon the tree was withered up. Then Jesus taught them this glorious truth, any person having faith in God should receive things of God that he asked for. For verily I say unto you, That whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith. There is a vast difference between that faith which exercises God's dear children, and that kind of faith which carnal professors exercise. Jesus is the author and finisher of the faith of his people, consequently this faith is a living faith, the opposite is a dead faith. What is faith? Now faith is the substance of things hoped for, the evidence of things not seen; for by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, &c. Heb. xi. Many of God's dear children are very much confused in their minds respecting the origin and nature of faith, and how a soul comes in possession of faith. And why? Because there is so many false prophets, and false teachers, and they stopping to confer with flesh and blood. A person's belief is based upon his faith; his faith is based upon the testimony that is presented to his understand-

ing. Says the dear Lamb of Christ, I feel anxious to know whether I am a child of God or not; is my faith genuine or not. I desire these mountains of sin that enclose me might be removed. I ask God to deliver me from trials and temptations to remove clouds of darkness from my mind, and give me comfort. How are you seeking it? by the deeds of the law, or by the righteousness of faith? Let us examine the scriptures. Paul, in his epistle to the Romans, tenth chapter, describes the difference between the righteousness which is of the law, and the righteousness of faith. Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But righteousness which is of faith, speaketh on this wise, say not in thy heart who shall ascend into heaven, that is, to bring Christ down from above, or who shall descend into the deep, that is, to bring up Christ again from the dead. But what saith it? the word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach.—That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God raised him from the dead, thou shalt be saved. Law or working characters must look to the law for righteousness. Gospel characters are justified by the righteousness of faith, to them Christ is the end of the law for righteousness. But if the conditional plan be true he (Christ) is at the end of the law for righteousness; that is, this righteousness would not be imputed in consequence of their faith, but in consideration of their keeping the law it would be debt. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; for Christ is the end of the law for righteousness to every one that believeth. Christ by his life, sufferings and death, has magnified the law, and made it honorable. Divine justice has been satisfied, Christ suffered the penalty due the sins of his people, having borne their sins in his own body.—Therefore his people are a saved people—not only a saved people, but heirs to an inheritance that is incorruptible, undefiled, that fadeth not away, reserved in heaven for his children. Who believes this doctrine? Gospel characters. How do they believe? Easy enough; only have faith says the false teacher and carnal professor; say they, take God at his word, he that calls on the Lord in earnest and holds out faithful to the end will be saved. But "Faith cometh by hearing, and hearing by the word of God." These deceivers say a person must seek his own soul's salvation; he must read, watch, and pray. If the gospel or word is preached to the people so that they can hear, then they can exercise faith, they will know how to believe and who to call upon. If they hear and call upon God they will be saved. We may see at once that if this doctrine be true how important it is that the gospel should be preached in all lands, that the word should be sent to the heathen. Great exertions have been made to spread the gospel. If this doctrine be true, christians should redouble their exertion, people should contribute freely of their money for the power of this kind of religion is according to the amount of money

raised. Say they, the bible is the word of God. Dear brethren, is your hope founded on such a gospel? Does it supply you with gospel food; is it clothing; does it afford comfort and consolation to you? The great apostle made no mistake when he said, For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? &c. So then, faith cometh by hearing, and hearing by the word of God. Rom. x. Causes produces effects. According to the text the word precedes the hearing, and the hearing, faith. Dead people cannot hear, they cannot exercise faith, and they cannot call upon God, &c. There is no created power that can give life to the dead, sight to the blind, ears to the deaf, and feet to the lame. Say some, if the bible is not the word, what is? The scriptures are a record of the word. In the beginning was the Word, and the Word with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us. John xiv. Christ is the Word—Christ is the way and the truth, and the life. He is the head of the church, and his people were chosen in him. Naturally they are of the posterity of Adam, fallen creatures under the law and its curse. Paul says, Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin. How are they justified? The apostle says again: Being justified freely by his grace, through the redemption that is in Christ Jesus. Again, Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God. Rom. v. 1. Now God's chosen people, while in a state of rebellion, in nature's darkness, and enemies to God, can not have any conception of the import of the above glorious truths. But in the fullness of time these chosen vessels are regenerated, born of God. They hear the life-giving voice of the Son of God,—Laz- come forth! They hear the word, they are spiritually alive, they have a view of their ruined state and helpless situation, for they are justly condemned by God's holy law. They die to all creaturely hopes. Their only plea is, God be merciful to me, a sinner. The first presents Jesus to their view as the only Savior, their deliverer, the chiefest among ten thousand and the one altogether lovely. They hear the word faith cometh by hearing. The Spirit preaches to their hearts, they by faith believe in God, for they have heard him.—By faith they call upon God, consequently they are saved. It appears that faith is a most prominent feature in the experience of God's, dear children, and of their salvation even from day to day. By faith we believe in God, and rejoice in the hope of the glory of God. If faith can be called into exercise at will or wish of the christian, why do they not always exercise it, and not be troubled with doubts and fears, with their mountains of sins? Why do they endure trials of afflictions and temptations?

Faith is the gift of God. Trials and temptations are necessary, for the trial of our faith.

The apostle has admonished us to try

ourselves by the word. Let us for a moment look at Noah, Abraham, Isaac, Jacob, Joseph, Moses, and a host of others. They were tried and tempted, yet God was pleased to deliver them from time to time, and the great apostle tells us it was through faith.

Dear brethren, the limits of a circular admonish us, that if we had the ability it is not proper to follow out the subject in all of its branches. Therefore, let us ask you to search the record, to look into your own hearts, review your own experiences and exercises; call to mind the many times, God, in great mercy has delivered you, and you have rejoiced in his great goodness. Says the weak lamb, I feel as though I was deceived; I am afraid my hope is not genuine. Let us ask was there not a time when you was in the same situation that the Israelites were when their enemies behind them, mountains on either side, the Red Sea before them, or in other words was there not a time when you felt yourself to be in a helpless situation? to go back was death, mountains of sin on either hand; in looking forward you could see no way possible whereby God could save you and be just. Could you do anything? No. And Moses said unto the people, Fear ye not, stand still and hear the salvation of the Lord, which he will show to you to-day, for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. Moses stretched forth his rod over the Sea, the waters were divided, the people went through, &c. God, in his great goodness delivered you; by faith you had a view of the plan of salvation, of the sufferings of Christ, &c. By faith you were enabled to believe that Christ died that you might live. You were made to rejoice in a crucified and a risen Savior. Dear brethren, many of you, no doubt, can look back thirty, twenty, ten or five years, and call to mind your low estate, your scattered situation, and it appeared to you that God never would be gracious to you again, and you grieved in your hearts that there seemed to be none that preached the gospel fully. Error and delusion were rushing in with frightful velocity, like a mighty flood threatening to swallow up every vestige of truth, and them that loved truth, and contended earnestly for the faith which was once delivered to the saints. Your desire was that God would revive his work in your hearts, and that you could hear the gospel preached in its purity. When God was pleased to revive you, he gathered in his chosen people, giving them an experimental knowledge of his truth, &c., and raised up faithful and able ministers of the New Testament, and they have preached the word unto you in the power and demonstration of the spirit, and in much assurance you have felt to say, with good old Simeon, Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.

The great apostle said, And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not

charity, it profiteth me nothing. Love is the fulfilling of the law; God is love; they that are born of God love God, love his truth, love their brethren in Christ.

May the grace and love of God dwell richly in our hearts. Now our Lord Jesus Christ, himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work.

J. A. BADGER, Moderator.

BENJ. BAILEY, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1860.

Our next number will close the Volume for the current year, and we are making arrangements for improvement in our mode of registering and mailing our subsequent issues. We have at an expense of several hundred dollars procured the apparatus and patent for directing our paper with printed labels in a manner that will with each name display the precise statement of his account for subscription; showing to what date his or her subscription is paid. This will be mutually convenient and useful to publisher and patrons, and supercede the necessity of writing and responding to many letters; beside it will enable us to mail our papers with much greater facility and to avoid many mistakes and omissions to which we have hitherto been liable.

We have, owing to unavoidable circumstances, fallen behind our date; but hope now to be able in a few days to issue the last number for this year, and to present the first number of Volume XXIX. on or before the first day of January. We hope our patrons, who are satisfied with our publication, will exert themselves not only to forward their orders and remittances for their own subscriptions; but also endeavor to extend our circulation. The confused state of our country, and the financial crisis incidental to the prevalent excitement, will have a depressing and embarrassing effect upon our patronage. Those who are desirous of the continuance of the publication, will do well to use their influence to promote its extension.

Our terms for the next Volume will be the same as formerly, viz: \$1.50 for 1 year; or, if paid in advance, \$1.00 per year, or six copies for one year for \$5.00. Our club rates with the *Banner of Liberty* and the *Southern Baptist Messenger* the same as advertised in another part of this paper.

Cambridgeport, Mass., }
Oct. 29, 1860. }

DEAR BROTHER BEEBE: As the subject of the vital union between Christ and his people seems to interest the minds of many brethren, and I have received many letters upon the subject, I have concluded to send you a few lines for publication. I do not do this with the idea that I am wiser than brethren, but merely to answer some enquiries.

I understand the scriptures to teach, that the elect family, the mystical body of Christ, existed before the world was. At Isa. lxx. 17, we read: "I create new heavens and a new earth; he glad and re-

joice forever in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy. Again, Isa. xlii. 21: "This people have I formed for myself; they shall show forth my praise." Eph. ii. 10, declares, "We are his workmanship created in Christ Jesus, unto good works, which God before ordained that we should walk in them." Rom. ix. 23 speaks of the vessels of mercy which he had afore prepared unto glory. At Eph. iv. 24, we read of the new man which after God is created in righteousness and true holiness; and again at Col. iii. 10, of the new man, renewed in knowledge after the image of him that created him.

That this creation does not take place at regeneration, will appear from 2 Tim. i. 9, where Paul speaks of our being saved before we are called; also, of grace which was given us in Christ Jesus before the world began. Jer. xxxi. 3, declares we are loved with an everlasting love. Gal. iv. 6, attributes our regeneration to the fact that we are sons; and Heb. ii. 10 declares that the object of Christ's sufferings was to bring God's sons to glory. At Rom. viii. 20, I understand the apostle to say that the object of the creation of the world, and the introduction of sin and death, was the development of God's predetermined purpose of mercy concerning his elect. That all the members of Christ's body were thus reckoned in Him before the foundations of the earth were laid, all the promises of the gospel and the experience of faith, no less than the whole analogy of Scripture, go to show. Whatever objection can be brought against this view, lies equally against God's electing love and all the arrangements of the covenant of grace.

Should it be objected that we are not conscious of such existence, it may be replied, neither were we conscious of existence in Adam; but who will deny that the child exists before birth? and what child of God does not more mourn over his participancy in the original transgression than over any of his actual sins? What child of grace does not realize his actual interest in the transactions of Gethsemane and Calvary, although they took place before he was born? If, then, we existed so that when Adam sinned we fell under the curse, or when Jesus died he bare our guilt, what difficulty is there in believing that all the members of Christ's mystical body existed in Him by a Divine creation before the world began, by reason of which they are blessed with all spiritual blessings and heavenly places in Him, according to the Divine choice, and the eternal purpose of Him who worketh all things after the counsel of his own will.

Indeed, all the facts of redemption are based upon this very idea, since it was his people Jesus came to redeem; he came to seek and to save that which was lost. If his people were not created in Him he could not be their Redeemer; they must once have been his, or he could have recovered them or bought them back. If this view of the spiritual existence of all the elect be not correct, then they can have no spiritual existence in Him at all. No subsequent event in their history is called a creation; regeneration is a birth or development. And even were a creation in time possible, it would not give them a real and personal interest in the blessings of the New Covenant or the work of Christ. He

could not have been bruised for our transgressions, for we had, by this hypothesis, no existence in Him. Faith in Him as our Redeemer is impossible, for we had no personal participation in his work of redemption.

It has sometimes been urged that this view is inconsistent with the Divine nature of Christ. The reasoning appears to be that as our natural creation in Adam implies Adam's creation. The analogy must hold good with regard to Christ. But to pass the essential difference between a natural and a spiritual relation, it does not follow because the elect were created in Christ, therefore, he must then have been created, any more than it follows because eighteen hundred years ago he assumed our nature, he did not exist before. As God he was before all things, and by him all things consist. I am perfectly ready to concede that there was a period when Christ, as the Redeemer of his people, became the head of his church; when they were created in Him, given to Him, and chosen in Him to salvation; but this is said to be from the beginning, from everlasting or even the earth was. To fathom all its mysteries we cannot, and am content to leave it among the secret things which belong to God. But the fact itself, as a matter of revelation belongs to us; and that we cannot explain all its glorious mystery, as we cannot, that of the incarnation, or even our own natural existence, we are content to receive it as the word of God.

We conceive it, then, to be most clearly evident that all the children of God were created in Christ before the world was, and that as such grace was given in Him, they became the objects of the divine choice and love; also that their place in his visible body was assigned, and all the circumstances of their condition in this world arranged before God created man upon the earth. Their development in Adam was necessary for the accomplishment of God's purpose concerning them. In their human or Adamic nature they are the children of wrath even as others; but when in regeneration they are brought to know their vital union to Christ, they receive the evidence of their sonship and heirship, and though their bodies are destined to the grave, they rejoice in hope of a better resurrection, and that eternal life, which God, who cannot lie, promised before the world. Were it necessary, we might show that the design of the creation of this world was the development of God's purpose concerning his elect; and when this is accomplished, this world, like the staging of a building, when the building is complete, shall be taken down, these heavens be rolled together as a scroll, and earth, and sin, and sorrow shall be no more.

LEONARD COX, JR.

Green Castle, Nov. 4, 1860.

ELDER BEEBE—DEAR BROTHER:—Sickness prevented me from sending the money to you for the *Signs of the Times* when I should. The cares of the world have hindered since. With a frail, feeble and sinful nature, in my sixty-first year, my mind and body are weak; but I still feel to contend earnestly for the faith once delivered to the saints, having no confidence in the flesh, and believing if the Son shall make us free, we shall be free indeed. The Predestinarian Baptists, as the Church of Christ is called in this country, are at peace, and love abounds amongst us, though we are few and scattered far apart.

The Gates of Hell, which are the churches of Anti-christ, never have nor never will prevail against her. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Behold! he that keepeth Israel shall not slumber nor sleep. Their rock is not as our Rock, even our enemies themselves being judges. Let the inhabitants of the Rock sing; let them shout from the top of the mountain. While confusion and wickedness of every cast covers our once free and happy land, I wish to say my soul is even as a weaned child. By faith I think I can say for myself, and not for another, the Lord God Omnipotent reigneth; he watcheth over his church, and, if persecution assails her, he is her shield and hiding-place. The Baptists are well apprised where persecution will fall. Her God will not suffer her to wear the mark of the beast. Please send the *Signs*.

Your sister in the tribulation, as
I hope, of Christ's kingdom,
HANNAH SHIELDS.

The Western Association of Regular Predestinarian Baptists, now in session with the Sheran Church, Guthery Co., Iowa, to the Old School Baptist Corresponding Meeting, of California, sendeth Christian salutation:

VERY DEAR BRETHREN IN THE LORD—It is with pleasure and thanksgiving to God the author of every good and perfect gift that we have the privilege of answering your letter of love, requesting a correspondence with us through the *Signs of the Times*. We being perfectly satisfied that you are indeed our brethren, even the children of God, we do agree to open a friendly correspondence with you, according to your request, and therefore send you this our epistle of love, in token of our fellowship and Christian regard for you, hoping that God will bless you, and make you as a city set on a hill, whose light cannot be hid.

Our next meeting will be held, by Divine permission, with our sister church, called Boons-Borough, Story Co., Iowa, commencing on Saturday before the second Sunday in September, 1861, when and where, as we hope, to hear from you again.

And now may the God of all Grace and Head of the Church, bless you with all the redeemed of the Lord, with every needful grace and qualification of the Spirit, whereby we may be enabled to adorn the doctrine of God our Savior with an orderly walk and godly conversation, is the prayer of your brethren in the Lord.

Done by order of the Association, and signed in her behalf, this 10th day of September, 1860.

D. S. TANNEHILL, Moderator.
WILLIAM BIRCH, Clerk.

The Okaw Regular Baptist Association, now in session with the Little Bethel Church at Mattoon, Coles County, Illinois, Sept. 21-23, 1860, to sister Associations with whom we correspond, sendeth Christian salutation:

DEARLY BELOVED IN THE LORD: Through the tender mercy of our kind and covenant God, we are spared through another year, and now enjoy the blessed privilege of meeting together in our associate capacity. We have heard from all our churches, by letter and messengers, by which we learn that there have been some few additions since our last annual meeting. Although there is a general complaint of coldness, they are still living in peace and harmony among themselves, and contending earnestly for the faith which was once delivered to the saints. Your messengers have come to us with the preparation of the gospel

of peace, proclaiming to us salvation by grace alone, through our Lord and Savior Jesus Christ.

Dear brethren, we solicit a continuance of your correspondence. Our next Associational meeting will be held with the Big Spring church, in Cumberland county, Illinois, commencing on Friday before the fourth Lord's day, in September, 1861, when and where we hope to meet you again by your messengers and letters.

THOMAS THRELKELD, Mod'r.
Attest: J. M. TRUE, Clerk.

From the New York Observer.

"TAKE HEART OF GRACE."

Oh thou! who tossing on life's troubled ocean,
Mourning the hidings of thy Father's face,
And comfortless amid the wild commotion,
Seekest in vain some quiet resting place;
Thou weary, fainting soul! "take heart of grace!"

Look up! when storms of woe are round thee
sweeping;
Learn thou, in all, thy Savior's hand to trace;
Above the storm, behind the dark clouds, keep-
ing

Ceaseless watch o'er thee, beams my loving
face;
Therefore, thou faithless one! "take heart of
grace!"

Not all the fiercest tempests round thee blow-
ing,

Can drive thee far from heaven's sweet rest-
ing-place;

Not all the floods thy sorrowing soul o'erflow-
ing,
Can long avail to hide from thee my face;
Therefore, O downcast soul! "take heart of
grace!"

O waste no more thy breath in weak complain-
ing!

Doubts throw aside! No longer thus disgrace
My faithful love that leading, guiding, training,
Perfects thee thus for my own dwelling-place.
O thou rebellious soul! "take heart of grace!"

Hast thou not seen how, for some precious trea-
sure,

Men beat, of purest gold, a goodly case?
Or cut for fragrant odors, at their pleasure,
Out of rough stone, a rare and polished vase?
O thou short-sighted one! "take heart of
grace!"

Like them; when for myself I am preparing
Out of the soul, a fit abiding place;
I hew thee, beat thee, till I see thee bearing
My image; and my perfect likeness trace;
Therefore, thou chosen one! "take heart of
grace!"

Oh then, be of good courage! for I love thee;
Gladly and cheerfully each cross-embrace,
And bear it manfully; for soon above thee,
Light from my throne each cloud away shall
chase;
Therefore, afflicted one! "take heart of
grace!"

And soon life's sorest trials passed forever,
Faultless before thy and my Father's face,
I will present thee joyfully; and never
Need to say to thee, in that resting-place?
O weary, fainting soul! "take heart of grace!"

For every hour of that blest life immortal,
Thou shalt be glad my guiding hand to trace,
That made thee meet, by trials, through the por-
tal

To enter in, and rest in my embrace;
Therefore, look upward! and "take heart of
grace!" H.

Mediteranean Sea, Aug., 1860.

Obituary Notices.

Mattoon, Coles Co., Ill., Nov. 1850.

DEAR BROTHER BEEBE—Please insert in the *Signs of the Times* the death of brother JOHN TRUE. He was born in Spotsylvania Co., Va., February 5th, 1778; moved to Kentucky in the year 1803; was baptized in the fall of 1811, and received a membership of the Great Crossing Church; he was ordained a Deacon in the Church at Elizabeth in 1828; moved to Illinois in the fall of 1834, and joined the Church at Little Bethel, and was immediately called to the office of Deacon by the Church, and continued to faithfully discharge the duty of his office until his death, which occurred on the 25th of October last, at the residence of his son, F. G. True, in Mattoon, Coles Co., Ill.

He has been a faithful soldier of the Cross of Christ for forty-nine years, and an uncompromising Old School Baptist. He often, during his illness, earnestly desired his discharge, and to be with Christ. He frequently remarked to his friends that he "soon would see Jesus;" that he was "going to rest." He, on Sunday night before he died, asked his children to sing the hymn:

"Oh, when shall I see Jesus,
And reign with Him above?"

He was, in a great measure, deprived of his speech, but would, by monosyllables and signs, communicate his wishes to his friends. His disease (if he had any) was diarrhea. He seemed to suffer not much pain, and went to sleep in the arms of Jesus without a struggle.

He has left seven children, (all Old School Baptists,) and many grand and great-grandchildren, together with the Church at Little Bethel, and the

brethren of his acquaintance, to mourn their loss, though we are sure our loss is his gain.
I tried to preach, the day of his burial, from Rev. vii. 16, 17—"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water: and God shall wipe away all tears from their eyes"—to a large and solemn congregation.

You will also please insert the death of sister CYNTHIA A. TRUE, wife of Deacon F. G. True, who died October 29th, at the residence of her husband, in the town of Mattoon—just four days after her father-in-law.

Sister True was born in Bourbon Co., Ky., Dec. 22d, 1811; was granddaughter of the late Elder Lewis Corbin. Her disease was Typhoid Pneumonia; her sickness was of short duration, only eight days, but her father-in-law being sick during the time, the family were not alarmed about her condition until two or three days before her death. I left her on Saturday to attend meetings in Effingham County, and on my return on Monday I saw that she was sinking fast, but my wife's health being poor I hurried home. That night I dreamed that I had to preach her funeral at 2 o'clock next day at Mattoon. And so it was; next morning I heard she was dead, and was sent for to go to Mattoon and preach on the occasion, at 2 o'clock, p. m. I saw the father, four days before, laid in his coffin under the pulpit, and now the daughter-in-law.

Sister True gave the strongest evidence of a bright future, from the time of her attack, giving constant manifestations of the Savior's kindness. She was constantly praising His name, and exhorting her family to look to a crucified Savior's blood. She said, a few moments before the breath left her body, that it was her's to do her Master's will, and a few moments before 9 o'clock she requested her friends to be still, and let her go to sleep, when she turned herself and breathed a few breaths, and closed her eyes on all earthly things—fell a sleep as all the saints of God do.

I tried to preach on the occasion from 1 Thessalonians iv. 13, 14—"But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

May the Lord, for Jesus' sake, have mercy upon the dear, bereaved husband and family, and give them grace to bear their bereavement.

Here are some lines, written by some of the friends—please insert them.

THOMAS THRELKELD.

Lines upon the Death of CYNTHIA ANNA TRUE, Consort of F. G. True, who departed this life October 29th, 1860, aged 48 years, 10 months and 5 days.

Mourn not for her, she sleeps in peace;
Her clay is here—her spirit's flown—
Her goal is gained, the world's release,
And heaven's eternal joys are known.

Death call'd; she shrank not from the call,
Whose presence makes the fearful quail;
For Christ, her guide, her light, her all,
Cheered her through that gloomy vale.

As friends around her, weeping, stand,
To see her called so soon above,
Through faith she viewed that holy land,
Where all is peace—where all is love.

No earthly tie can equal this;
The love of friends or children dear
Must all recede, as nothingness,
As God's eternal joys draw near.

Then mourn her not—though loss to you,
To her the gain's beyond compare;
A few short years to struggle through,
And you'll be called to meet her there. P.

Halcottville, N. Y., Nov. 10, 1860.

DEAR BROTHER BEEBE—By publishing the following obituary notices, you will confer a favor on the friends and relatives of the deceased, many of whom are residents of distant parts of the country, and, being Old School Baptists, are supposed to be readers of the *Signs of the Times*:

DIED—At Roxbury, Dec. 3d, 1859, NATHAN JENKINS, at the age of 82 years, 2 months and 10 days. Although not a member of any Church, he thought he obtained a hope in Christ at an early period of his life. He was a firm believer in the doctrine of salvation by grace, and a constant attendant on Old School Baptist meetings, as long as his strength permitted him to get about; and after being confined to his room, he had preaching at his own house as often as he could.

He suffered much pain from a complication of diseases incident to old age, which he bore with a wonderful degree of fortitude and patience. His mind was calm and clear, as long as he could speak.

A few evenings before his death the writer of this notice was with him. He spoke of his hope, and of his departure as being near at hand. "My body," he said, "must soon go down to the dust; and I shall be glad when I shall be where sin and sorrowing are no more." Here his strength failed; at its return he said, with much emphasis, "Christ says, I am the Good Shepherd."
His funeral sermon was preached By Elder Isaac Hewitt.

ALSO—Of LYDIA JENKINS, his wife, who departed this life Feb. 11th, 1858, aged 78 years, 3 mos. and 19 days. Her disease was probably quick consumption.

She experienced religion about the same time that her husband did, and was baptized by Elder William Warren, Feb. 11th, 1864, while the First Church at Roxbury was yet in its infancy, and continued in fellowship till the time of her death; and it is not recollected that any charge was ever brought against her.

She lived beloved by the Church, and died la-

mented by a large family of children, numerous relatives, and by all her neighbors.
Yours, in bonds,
H. MORSE.

Lumberton, Ohio, 1860.

DEPARTED THIS LIFE—Of consumption, at the residence of his father, Mr. JOHN MILLER, aged 25 years.

He was a member of the Baptist Church, having united with the Mercer's Run Church two years ago, where he continued a faithful member until his death. He was a kind brother, affectionate son, and devoted Christian, truly beloved by all his friends. In his last sickness he manifested a strong and unshaken confidence in God, and a well grounded hope in Christ, of a glorious immortality beyond the grave. We feel assured that he has gone to rest from all the cares, toils and trials of this mortal state.

He has left a father, mother, brothers and sisters, with a large circle of friends, to mourn their loss, which is undoubtedly his eternal gain.

Yes, brother has gone from our band;
A follower, faithful and true,
Has soared to that heavenly land,
But gave us no farewell adieu.

A brother in Israel has gone;
His spirit has taken its flight,
To dwell with his Savior, on high,
In realms of eternal delight.

He's left the church militant here,
To reign with his Savior above;
A crown of bright glory to wear,
While singing God's praises above.

ANN E. MILLER.

Tiskilwa, Bureau Co., Ill., Oct. 18, 1860.

DIED—At Weathersfield, Henry Co., Ill., Oct. 7th, 1860, of congestion of the lungs, Deacon DAVID POTTER. He was taken on Thursday morning; his sufferings were very severe, which were born with Christian fortitude, until Sunday, 4 o'clock, p. m.

The loss is keenly felt by his children, who had the satisfaction to be with him; but more sad is this dispensation of Providence on the youngest daughter, and his two maiden sisters. May He who never sleeps nor slumbers, keep them all; and that their life may be that of the righteous, and their last end be like his.

Our beloved and highly esteemed brother was born in Nov., 1799; was baptized in Ohio by Eld. Hare, about 30 years ago. He emigrated, in the fall of 1838, from Knox Co., Ohio, to Henry Co., Ill. Upwards of twenty years since, he and his companion joined the Bureau Church; subsequently was dismissed, with others, for the purpose of forming a separate organization, which is known as the Spoon River Church, Stark Co., Ill. He was chosen Deacon in the former, and held the office in the latter until called home.

He was highly esteemed, for his able defence of truth, and for the order observed as a disciplinarian. He was deservedly esteemed for his amiable disposition, and his untiring effort to do good. In visiting the sick, whether a brother, an acquaintance, or a stranger, it was sufficient for him to be apprised of sickness or distress in the vicinity, and he would visit them; and when aid was needed, he cheerfully contributed, and used his influence with others to do likewise.

The stranger, and those belonging to different societies, will long remember his acts of benevolence and kindness.

The Church of which he was a member will deeply feel their loss, as his seat was always filled, except when providentially hindered, although distant from the Church 13 miles.
He remarked, at the late Church meeting: "Brethren, this may be my last interview with you; I am reminded daily of mortality. As it respects my future prospects, how can I doubt, when enabled to look back to the time when the Lord pardoned my sins; but I regret much my imperfections." A lady at the funeral remarked to me that "he died at his post." On Monday, to a large and very solemn assembly, I spoke on Matt. xxv. 34.
Your brother,
JAMES B. CHENOWITH.

BROTHER BEEBE—Please publish the following notice:

DIED—Nov. 11th, 1860, sister SARAH MOSELEY, aged 80 years and 5 months.

She was a consistent, upright Old School Baptist. Had been, for many years, a member of the Fryingpan Church. Her residence was in Loudon Co., Va., but she died in Fairfax County, at her son-in-law's, Mr. Tyler Davis, of dropsy. Her mind had pretty much failed, but the last I conversed with her, her hope was still firm in Christ. She has no doubt gone to rest. Why, then, should we mourn her departure?
S. TROTT.

Appointments.

Great Bend, Pa., Nov. 6, 1860.

DEAR BROTHER BEEBE—Will you please publish, through the *Signs of the Times*, that (Providence permitting) I will be at Waverly by the day Express, on Saturday before the fourth Sunday in December, and stay until the Wednesday following, with Chemung Church. Then go to Bardett, and stay until after the fifth Sunday. Will the brethren make such appointments as they see fit, in their respective churches? Will Deacon Harding go to Bardett with me?
JOHN DONALDSON.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

REFERENCES—Benj. Fitzpatrick, Ala., U. S. S.; Andrew Johnson, Tenn., U. S. S.; Hon. Alex. A. Butler, Va.; Hon. G. W. Jones, Tenn.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Benj. Lloyd, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Tho. Dodson, CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

CALIFORNIA—Elder Thomas H. Owen. DALAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cubbage, John McCrone.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Partridge, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Levees, Thomas Livingston.

INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Robertson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.

ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, De Witt Slawson, Cornelius Lane.

IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price, James Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.

KENTUCKY—Elders Thomas P. Dudley, Samuel Jones, Jordan H. Walker, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fulmore, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and Charles Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Charles Ware, Daniel S. Bradley, H. Cox, James Brown, Gabriel Williams, B. D. Kennedy, Joseph E. Settle.

LOUISIANA—Elders James Taylor, Zechariah Thomas, T. J. McAdams, and Wm. M. Perkins, Esq.

MAINE—Elders William Quint, John A. Badger, Daniel Whitehouse, Deacons Joseph Perkins, Ezekiah Partridge and Reuben Townsend.

MASSACHUSETTS—Elders Leonard Cox, John Vincent and Amasa Pray.

MARYLAND—Eld. George W. Slater, and Wm. Grafton, James Lownds, Esq., Baltimore City, Herod Choate, Lewis R. Cole, Joseph G. Dance, Whitfield Woolford, Alex. Mackintosh, James Jenkins.

MISSISSIPPI—Elders E. A. Meader, J. L. Pennington, Rowland Wilkinson, and James Shows, E. T. Horn.

MISSOURI—Elders David Lennox, Elmore G. Terry, William Davis, John Knight, B. O. Allen, John W. West, James Fewells, Benjamin Davis, John Martin, G. B. Thorp, James Duval, Paul P. Chamberlain, Thomas J. Wright, P. J. Burruss, Fielden Jenkins, and brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, Wm. F. Kercheval, I. N. Bradford, J. W. Hawkins, Leonard Dodson, Abraham F. Dudley, Richard M. Thomas, Beebe & Horton, Macon City.

NORTH-CAROLINA—Eld. C. B. Hassell, Robert D. Hart, John H. Daniel, Aaron Davis, J. S. Brinson, James Wilson, and brethren Benjamin Martin, I. R. Croom, J. K. Green, E. G. Clark, Dr. A. E. Ricks.

NEW YORK CITY—John Gilmore, 92 Sixth Avenue, and Thomas Graves, 80 Hudson st.

NEW YORK STATE—Elders Thomas Hill, N. D. Rector, Charles Merritt, James Birknell, Isaac Hewitt, William W. Brown, Jacob Winchel, Jairus P. Smith, Kinner Hollister, Almiron St. John, Loren P. Cole, Harvey Alling, William Choate, Cyrus B. Fuller, Wilson Housel, John Donaldson, James Flandraw, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Relyea, James N. Harding, James T. Streeter, S. Kellogg, J. George Bender, L. Gass, John T. Bouton.

NEBRASKA TER.—M. Barnes, P. M., C. W. Harding.

MICHIGAN—Elder James P. Howell, Thomas Swortout, A. Y. Murray, Ebenezer West.

NEW HAMPSHIRE—Aaron Nichols, Wm. Hall, N. P. Horn, Daniel Fernal.

NEW JERSEY—Elders Gabriel Conklin, Philander Hartwell, Dea. George Doland, Wm. H. Johnson, S. H. Stout, Cyrus Risler, Mahlon Ford.

OHIO—Elders Lewis Seitz, James Janeway, Julius C. Beeman, John H. Biggs, William Rogers, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morton, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., Mark Uncles, B. D. DuBois, Jacob Hershberger, E. Miller, Wm. Newton, D. S. Ford, John Messmore.

OREGON—Elders John Stipp, Isom Cranfill, and John T. Crookes, J. Howell.

PENNSYLVANIA—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, Wm. H. Crawford, 521 North Seventh st., Philadelphia, Abner Morris.

SOUTH-CAROLINA—Osmund Woodward.

TENNESSEE—Elders Peter Culp, Sion Bass, Henry Gossett, Jesse Cox, Joseph Peyton, James Hendrix, Pleasant Whitwell, James Nolin, William Carlisle, Geo. Turner, and Edward Moreland, Amasa Ezell, John Phillips.

TEXAS—Elders Jacob Herring, Alfred Hefner, Samuel Wheat, Reuben Manning, Wm. H. Hickson, J. E. Deatherage, Jefferson Stringer, B. Garlington, E. T. Echols, J. G. Neal, Hallaway L. Power, and Alfred Lyons, D. H. Sisk.

VIRGINIA—Eld. Samuel Trott, Robert C. Leachman, Joseph G. Woodfin, Thomas Watters, John R. Martin, Joshua S. Corder, E. B. Turner, R. Rorer, James Jefferson, Zechariah Angel, Wm. Car-

Agents for the Signs of the Times.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

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MIDDLETOWN, N. Y., DECEMBER 15, 1860.

NO. 24.

Correspondence.

Fairfax C. H., Va., Nov. 26, 1860.

DEAR BROTHER BEEBE:—It is now something more than a year since my remarks on Zech. iv. 12, in answer to sister Varnes, were published in the *Signs*, and as two or three reviews of those remarks have been published, I presume I need not wait for any more. I therefore hope the brethren who have written will kindly indulge me in reviewing their reviews. I have no fault to find with the spirit of those reviews, but esteem them as manifesting a brotherly regard. I will commence with brother Stipp's review, published in the *Signs* for May 1st, 1860.

Brother Stipp commences with noticing the postscript to my communication concerning my views as to the *gospel ministry as being new*, and he evidently entirely misunderstood my import in reference to that point, supposing that I had reference to my making the two olive trees to represent the ministers of the gospel as witnesses. He hence undertakes to correct me on that point as will be seen by his communication. I will, for the present, pass over what I referred to in the postscript, and attend to what he advanced as correction, according to his understanding of it. In his objection to my views, he admits the correctness of my position that the two olive trees, and the two witnesses of Rev. xvii. 3, 4, are the same. His first objection to my representing the ministers of the gospel as the two witnesses, is founded upon what is said, Rev. xi. 6, concerning the two witnesses, that *they have power to shut heaven, that it rain not, &c.* It is to be remembered, that John, in saying, Rev. xi. 4, "These are the two olive trees and two candlesticks," &c., clearly represents the two olive trees and two candlesticks as being the two witnesses. And if brother Stipp will look at my communication on the second column, he will find that I insist on that view of the subject, that they *must be united in the testimony*. Brother Stipp says he agrees with my view that the golden candlestick is the church, and I know not how he can deny it, considering what is said, Rev. i. 20. Now, if the two witnesses embrace or intend the churches as well as the ministers, or rather, according to his admission, if the church is one of the witnesses, then the church has the power to shut heaven, &c., if the ministers have not. Hence, according to his representation, the church is the *man of sin* spoken of in 2 Thess. ii. 4. I have no idea that the church as composed of men and women, and the ministers with them, by any power of their own, can either shut heaven, or open it so as to bring down rain or the dews of grace. I think that brother Stipp has taken a mistaken view

of the subject. If I correctly understand the Scriptures, wherever the church is spoken of in figure, or as the church of Christ, she is spoken of as in union with him, he in her, and he her head. If I know what it is to be a minister of the gospel, his strength to minister the gospel is altogether in Christ who is *head over all things to the church which is his body*. In Isa. xli. 14, it is said, Fear not, thou worm Jacob; and among other things it is said to this *worm* thou shalt thresh the mountains, &c.—verse 15. Here the church, under the name of Jacob, is brought to view as a *worm*, yet doing great things. The strength of a worm lies in its head, and in the head has surprising strength, to bore into the hardest wood, and, it is said, even into marble. So the church in her head has strength to thresh mountains and to shut heaven. And she is so one with him, that what he does she does in him, and what she does spiritually it is Christ that does it. Having this view of the subject, brother Stipp's first objection appears without weight to me.

Brother Stipp's second objection, that as the golden candlestick is the church, and the ministers are members of the church, they belong to the candlestick, and therefore cannot be represented by the olive trees. It is true that gospel ministers have their place in the gospel church, as the candle is to be set on the candlestick; but does brother Stipp believe that every or any believer, by becoming a member of the church, is thereby qualified to be a preacher of the gospel? If so, then this argument of his has weight in it. But if it is necessary, to become a *gospel minister*, that a person should have a special gift imparted to him, and a special call to the work of the ministry, independent of his being received into the church, and if his preaching the word is something more than his relating his own experience, then, I think, his preaching the word of the Lord is one distinct testimony, and the church from their experience testifying to the truth of what he preaches, I should suppose was another distinct testimony, and the word is thus established in the mouth of two distinct witnesses. And I think it will be found by experience that the minister and the church are mutually established in the truth by the preaching of the one, and the fellowship extended to it by the other.

I have already remarked that brother Stipp had misunderstood the import of my postscript. If brother Stipp will read my communication over again, I think he will see that the drift of my remarks on the two olive branches was to show from the peculiar nature of the olive tree what constitutes the gospel ministry, and thereby to show the true characteristics of the gospel minister, and his relation to the

gospel church. And if he will look again at my postscript, he will see that I do not there speak of advancing anything new concerning the witnesses, but concerning the *gospel minister and preaching of the word*. It is true that I referred to the two witnesses to show that the two olive branches or trees represented the gospel ministry. And as brother Stipp has controverted that point, I have to review it, to establish my position, or my conclusions fail.

Brother Stipp next argues that the lamps derive all the oil and light, &c., from the olive trees, which, he says, would make the gospel ministers the source of all light, and grace to the church. He seems thus to make the olive trees independent existences. In answer to his argument, I will first say, that if I am rightly informed, the oil is obtained from the fruit, the olives, not from the tree. Secondly, the tree is a production of God's creation, not independent in its existence or production. It needs culture, like other fruit trees, and will not yield its fruit, unless the blessing of God's providence favors; hence Habakkuk speaks of *the labor of the olive failing*, among other calamities—Hab. iii. 17. In the third place, it seems that brother Stipp and myself have different views of the figures used in that 4th Chapter of Zechariah; which is correct, I will not say. But to me it appears that in the 11th and 12th verses, the figure is quite different from the figures in the 2d and 3d verses. In verse 2d, the candlestick will be seen by examination to be different from the one made for the tabernacle. This I understand to be a representation of the gospel church with all its gifts and graces. As I have before remarked, we have not a scriptural view of the church without viewing her in union with her head, Christ. So in this candlestick, the bowl on the top of it, I think, represents Christ the Head, as the repository of all the light, the gifts and graces of the church. To me the reading of this 3d verse is obscure. It does not seem to define what the seven pipes connect the lamps with; but it certainly does not represent them as connecting with the olive trees. I see the marginal reading of the Polyglot Bible changes it some—instead of *a bowl*, it reads *her bowl*. There is also another change, so that the passage according to these changes would read—"A candlestick all gold with *her* bowl up on the top of it, and *his* seven lamps thereon, and seven several pipes to the lamps." If this is a correct reading, it defines the figures more clearly. By the change of gender shown by *her* and *his*, it shows the candlestick as the church, and the bowl as her head and the repository, and the lamps as his, and the pipes being in the same connection as his also, and ex-

tending to the lamps severally. In the other figure, verse 11 and 12, the two golden pipes by which the two olive branches empty the golden oil out of themselves, are not said to have any connection with the lamps or the candlestick. So that from these considerations his arguments under this head seem to lose their force.

In reference to brother Stipp's view concerning the two witnesses, I have several objections. I will name but one or two: 1st, I do not think that either Christ, or the Holy Ghost in their persons will admit of being represented by pluralities, as by two olive trees and two candlesticks. There is but one Mediator, or one Holy Ghost, or one God. 2d, What is said of the two witnesses in Rev. xi., 7—11, that *the beast shall kill them, and their dead bodies shall lie in the street, &c., and men shall see their dead bodies three days and a half, &c.*, I cannot think can with reverence be applied to them in their persons. Of Christ it is said he "Dieth no more; death hath no more dominion over him"—Rom. vi., 9. And to talk about seeing the dead body of the Holy Ghost, that pure, invisible Spirit, is to me very strange. I will here leave brother Stipp's review.

As brother Wade in his communication in the *Signs*, Sep. 1, 1860, only gives his views on Zech. iv., 2, 3, without noticing what had been written before, I am not disposed to offer any remarks on it.

I have thought of continuing this subject in order to offer some additional remarks, perhaps, in relation to the candlestick—Zech. iv. 2, and in reference to the two witnesses. If I should do so, I may notice some ideas of brother Owen, in his communication on the same subject published in the *Signs* for Sept. 15, 1860. As brother Owen has only showed his opinion on the same subject on which I had briefly expressed mine, I think I may as well leave the brethren and sisters to review both for themselves. Brother Stipp will excuse me for dealing differently with his communication, because such a course was necessary to defend my own views, which I am not yet convinced are wrong. Yours in love, S. TROTT.

Jersey City, Dec. 27, 1858.

DEAR BROTHER BEEBE:—If I may be permitted thus to address you, I have been so much edified and gratified from reading the correspondence in the *Signs* for some time, that I thought I would talk to you a little and tell what the Lord had done for me, or in other words, relate a little of my experience, and if it is worthy of a place in your columns you may print it, or if unworthy consign it to the flames; but I shall feel better to write to you. It has been some 10 or 12 years since I have felt an interest in the welfare of my soul.

My religious exercises and feelings have been at all times different from the mass of professors around me, and I have thought that I could not be right. Some 5 or 6 years ago, when there was a large addition to the Church at Hopewell, (near my residence,) I was asked if I was not going to join the Church, as many of my friends joined at that time, but I could not give any reasons, only that I did not feel worthy. I expected my wife would join, but had no conversations on the subject with her. I was desirous to hear the word preached, and at times it seemed as if I did feed upon it, but when thinking seriously on the subject I found that none but Christians and professors or members could understand or feed upon the word, and again it would dishearten me. I was at that time in a dreadful situation, but I tried to appear indifferent to preaching, and would scarce ever talk about religion. I was burdened with a heavy burden, and found it beyond my power to remove it. My desire was to know Christ and Him crucified, and to be ready to do his will. I thought I must do something for myself, and yet did not believe I could. I became more reckless and careless, and seemed to think I could do nothing and must forever perish, while my dear friends were enjoying the blessed privileges of the Gospel. Yet I felt an interest in the progress of the Church. (It was about that time, in August, that when going to New Brunswick, at night, with a loaded wagon, I was taken with a severe attack of the Cholera Morbus that prostrated me, and I was insensible part of the time. My team went about 6 miles without my assistance and stopped at the door of Sister Cherry's Hotel, in N. B., she had closed the house but found a team there she sent her son and another person out to the wagon, they carried me in and prescribed for me, in the morning at 4 o'clock, I left and went to New York, and the remark, of every one was, what is the matter, I looked as if I had had a long spell of sickness—at that time I wished I had not recovered. It was about the same time I lost my mother-in-law, also a little sister-in-law, and about the same time or a little after a brother-in-law was sick unto death with a malignant disease, same as the others died with. I was watched many nights and expected to take the disease. I had not the desire to live in the situation I was in. I made no confidants but kept my feelings to myself. In the Spring of '55 I came to New York and engaged in business, or as I called it run away from Hopewell. My wife would not go with me, but the following Spring consented to move to this city. I was at times then more at ease, I would lose sight of my former troubles, but I was placed among professors of all kinds and frequently before I was aware of it would I be engaged in defending my favorite points of doctrine. I was called everything and was pitied by some, to think what an ignorant being I was, and how I must feel, (I did feel [but not as they supposed,] that it was an outside case if there was any such.) Yet I was glad indeed to get home once in a while and go to meeting and hear one of those good sermons of Eld. Hartwell, and it had to last a long time.

Last fall, '58, while the religious excitement was at its height, I attended some prayer meetings in the Fulton St. Church

and might have been benefitted as they said (I was afterwards told that I was made the subject of their prayers), but I was at that time neither dead nor alive—sick at heart, health declining, appetite failing, and other signs of disease working upon me, and then was a desire at work, (sinsick soul as I felt to be,) I wanted to do something. One day while at the meeting, an old, gray-headed Rev. got up to speak (as any one was privileged to do) and stated he had been out West in York State and that the work was going on gloriously, and that as he came back through the country he came across a very dangerous man, one that prints an insignificant sheet, 7 by 9, and calls himself by name Gilbert Beebe, and calls himself an O. S. Baptist; he said he was doing an immense deal of damage to the cause of religion, and then made some such expressions as was unbefitting a Christian. I quit attending those meetings after that as I received the darts, myself, that were intended for Bro. Beebe. They called them Union meetings, but expelled or excluded such as fellowshipped with O. S. Baptists.

I kept getting from bad to worse. I did not enjoy myself in my family. My wife and sister at times I thought must see a neglect about me that was due my family, but still never a word about the cause. About this time we were importuned to join with them and become members; they said we were fit to join and good as any others. I heard many give in their experience, but they were all so good and such witnesses of a change of heart, &c., I did not feel as they did, and instead of being benefitted I felt more depressed.

My sister-in-law, who lived with me, was in about the same frame of mind, but we never had any conversation on the subject of religion; but I expected her to join another Church. I did not like to oppose her for fear of driving her to it. I felt that she could hardly join any Church but at Hopewell.

I did not wish to see any of the Bro.'s, or even Eld. Hartwell, and received him with a lie on my face; but I must confess he always refrained from pressing the subject of religion in our conversations, probably knowing or feeling that we were not prepared to converse with him. My father-in-law, stopped at my house, as also Eld. St. John and Bro. W. Blackwell and his two daughters, on their way to attend Warwick Association last Summer. I did not think of going, but before they started I told them I was going along; they manifested some surprise, but were pleased to have me go. My sister-in-law concluded to go along. While there I enjoyed the preaching and felt more at ease, and was as well entertained by the brethren as if I was a member of the Church. I was only going to stay one day, but somehow I could not leave until the meeting was over. During the preaching of the last sermon I pencilled a few lines in a fly-leaf of a book, and then wrote down a few sentences, and signed my name to it, and giving a general invitation to any one of the order, when passing through the city, to come and see me. After the services were over I was going back to get the book and tear the leaves out, but I could not go back without being observed so I left it. I came back from there. N. Terry and wife and S. E. Terry now bro.

besides some five or six others. While they were with us I felt joyous and cheerful but as soon as I was alone, I felt my old feeling returning. All this time I only lived to keep my feelings a secret from every one.

In a day or two I received a letter from home stating that my uncle was very sick and wished me to come home. (Bro. Savidge, an old soldier in the ranks of those who are fighting under the banner of Christ.) It was just what I wanted, to get away from my family and be anywhere else. When I arrived there I waited on him as much as was convenient for me; he knew me only a small part of the time. I could not, while waiting on him for several days, until his death, realize that we were watching and waiting for the messenger of Death. My thoughts were continually wandering from him to my own burden. I ate but little, slept but little; my friends attributing the cause to being wearied and tired; the true cause was as strictly kept from them as from my family. I could not make up my mind to tell them and concluded I never would; and I expected to live and die in that condition. Then was it I tried to find consolation from the Bible in secret, and felt too wicked even to raise my eyes up to God. (I was very familiar with the New Testament, having taught school several years and made it a common reading book.) I concluded no one ever was in such a condition, although I had heard it preached, but then it was not for me. I was in this condition all the time until my uncle's death which was on Sunday. In the meantime I had spent hours in the fields and woods, and hardly knew the time I was gone. One day in particular while going some two miles across the lots from my father-in-law to our village. I spent much time in secret prayer, and like Jacob of old, strove with God's spirit, not willing to let it depart until I was blessed. I believe I was sensibly relieved and felt like the Pilgrim when encouraged.

Pilgrim, burdened with thy sin,
Hasten to Zion's gate to-day,
Then, till mercy let thee in,
Knock and weep, and watch and pray.

The day of the death of my uncle I was very sad and could not talk to any one on account of it; it was attributed to the same cause as formerly, and when he died I was present. Then as it appeared to me with his death my burden was gone, and immediately I felt like telling my friends, my mother more particularly, but no, now I would contain it a little longer. I sat down and wrote to my wife in Jersey City, and unfolded my whole heart to her for the first time. While writing it there was much confusion, mourning and lamentations, &c., and I was frequently interrupted by the friends, but I, after writing the letter, concluded that I could not send it. Instead I merely wrote of the death, and for her to come up, then I thought I would tell all my friends. That night I went home with my father-in-law; he talked very good to me about the things of the kingdom, &c., but I made no exertions to talk to him. I began to feel heavy again and was on the point of showing him the letter I had written and thus break my thoughts to him but I refrained. My family came to the funeral and that night I told my wife everything, and O, glorious news, my sister-in-law and brother-in-law were about to make the same dis-

closures. We invited Eld. Hartwell to come and talk to us. He came, but instead of talking to us he lead us out in conversation, and then my wife could join, and we all had been traveling the same road, as each one supposed alone. I then felt like telling every one of the joy that I felt in believing what a dear Savior I had found. Then I could tell them how much I had suffered, and I had sympathizing ones with me. It was a happy time for our dear friends; and it was a time that will always be an oasis to me. We had a meeting the next Saturday, and after a most excellent discourse by our excellent pastor. He gave an invitation to any one that there was an opportunity then if any wished to talk to the Church and tell them of the Lord's dealing with them. I needed no second invitation, but felt that I wished to tell the people present (and many were present that were not in the habit of attending Church) what he had done for me, and prayed that I might say enough to satisfy them that I had some such experience as they themselves had experienced. I was followed by my brother-in-law, and then my sister-in-law followed by my wife. The next day—a lovely day, the last of June—we were baptized by Eld. Hartwell in the presence of many hundreds of people. The waters had not been troubled in a great while, and then the concourse was larger, on account of so many in one family being baptized, and three of them from the city (although we were well known); it was supposed that we had agreed upon that day; but I knew not of it, or thought that it would be my happy lot to be one on that occasion, and I, as well as my wife, left home unprepared for it. The water at that time had charms for me that I never saw before. I felt, indeed, that I was following in the footsteps of the blessed Jesus, and was buried in the liquid stream and raised again to newness of life. The sacrament of the Lord's Supper was administered the 4th Sunday in July; then did we partake of the bread and wine in remembrance of Him, who did so command those that believed in Him. That day also we feasted on the Word, as it fell from the lips of Eld. Hartwell.

Since that time we have heard preaching a few times. We have the Signs to read and it is a welcome messenger, and in it are many contributions that are in season. I have yet many troubles and trials, but as we are not promised a smooth voyage through life, but the contrary, I murmured not. I do desire that I may by my walk and conversation in life so live that I shall not bring reproach upon His cause, or degrade myself.

I know that of myself I can do nothing, but do pray that the Lord will strengthen me and lead and direct me aright.

I have already written so much that I will close, but do hope that you will remember me while traveling through this weary, gloomy and dark path. You will do with this as you please—print a part, the whole, or none. I feel that it is very imperfect and unfit for publication, and I also fear that it will trespass upon your valuable time to read it.

I would like to write more of my trouble and experience, but cannot condense it.

I am yours, truly, in the bonds of our Church.
A. S. COOK,
188 Montgomery-St., Jersey City.

Cherry Grove, near Lexington, Ky.,
Nov. 23, 1860.

BROTHER BEEBE:—I, sometime ago, received a letter from Brother A. F. Dudley, of Mo., requesting my views on the latter clause of the 2d, together with the 3d vs. of the vii. chap. of the Book of Amos, either by private letter or through the *Signs of the Times*, preferring the latter. At the time I thought the subject too mysterious for my weak capacity, and that it would be difficult for one to explain that to others which he did not understand himself. On reviewing the subject, however, I have concluded to send you the following comments, and, if you see fit to publish, present it to Brother D. and other readers of the *Signs*. The 2d and 3d vs. read as follows: "And it came to pass that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee, by whom shall Jacob arise? for he is small. The Lord repented for this; it shall not be, saith the Lord." I shall aim to treat the subject in a general way, and not according to the precise order in which it is recorded. This language was used under the former, old covenant, and had reference to things then existing, as well as to the future. When the Lord gave the law to national Israel, he no doubt knew what effect it would have on that people, what their rebellious course would be, and what the ultimatum of it. See Deut. xxxi, 16, 17, 29. By the law, he secured to them the plenitude of the land of Canaan upon the condition, "If ye be willing and obedient, ye shall eat the good of the land." If not, he was armed with the sword of the surrounding nations, the famine, the pestilence, the ferocious beasts of the forest, the poisonous sting of the serpent, destructive insects such as the locust, caterpillar, palmer-worm and grasshopper, to chastise them for their rebellion, humble their pride, and thereby perpetuate their nationality until his wise designs were accomplished in relation to them.

Often had he to visit those calamities upon them to bring them to repentance, and when that was accomplished sufficiently, he repented of the evil with which he chastised them, or in other words, changed his course of procedure towards them, restoring them to their former privileges and blessings. They were often brought low, or made small by those visitations. It was under one of those afflictive dispensations that the Prophet cried, "O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small." It is then added, "The Lord repented for this; it shall not be saith the Lord." The Scriptures frequently speak of the Lord as repenting, and yet it is said, "The strength of Israel will not lie nor repent, for he is not a man that he should repent." 1st Sam. xv, 29; and again, "God is not a man that he should lie, nor the son of man that he should repent."—Num. xxiii. 19. We are not, therefore, to conclude that the Lord repents as we do. Repentance with man is of various kinds, and produced under different circumstances. They often repent of their wicked deeds because they are detected, and justice is about to overtake them. This is the case with thieves, robbers, murderers, &c. Others, again, repent of their wickedness from a sense of fear or dread of punishment in a future state. Such is the

Arminians' repentance. A very zealous one told me that if the devil was dead nobody would pray any more. But again, some repent of their deeds when such deeds result in their disappointment, and militate against their temporal interests. All this is regret, or a remorse for past misdeeds, or dread of merited retribution. Surely we cannot conclude that God repents in this way, for there are no past misdeeds with him nor fear of future consequences. Moreover, his people repent when he grants them repentance unto life; not only for their past follies, but from a feeling sense of their evil natures and perplexities. "The goodness of God," (not the fear of punishment) leads them to this. Neither can God repent in this way; for there are no follies, no evil nature or perplexities with him. All this produces a change of feeling, and in the latter case a turning away from sinful practices, and a loathing of sinful nature. This is not the case with God, for there is no change in him, "neither shadow of turning." Said he, "I am the Lord, I change not." Yet it is said, "The Lord repented for this, (the reduction of Israel by the grasshoppers) and said 'it shall not be,' and of course the grasshoppers were stopped and the grass made to grow again. We are then to conclude that it is to represent to us his deversified dealings with Israel in humbling them at one time, and raising them up at another, which to them was a change in his procedure. But some may ask, why all this diversified course with his national people, as he knew what the end would be? We answer, to try them. But why try them as he knew what the result would be? Answer, that we might know. "For whatsoever things were written aforetime were written for our learning." Hence we learn that if matters were suspended upon the condition, "if ye be willing and obedient" relative to a temporal inheritance and proved a total failure, we need not suppose that an eternal inheritance suspended on similar conditions would be attended with better success. We look back, then, at the former covenant, and see a final failure on the part of national Israel to secure a temporal inheritance upon the conditional plan; we turn a leaf and look into the new dispensation, and there we see consequently, that the Lord makes a new covenant with the house of Israel, "not according" to the former—not "if ye be willing and obedient." We learn, therefore, that it is "Not by words of righteousness which we have done, but according to His mercy he saved us." This being the case, we are to look for an answer to the question, "By whom shall Jacob arise?" in this sense, elsewhere. In the subsequent part of this prophecy we learn what was to be the final result of the conditional dispensation. From time to time God had passed by their transgressions, and repented—that is, changed his course of dealing or withheld his judgments when they had been sufficiently humbled and repented of their misdeeds, until we may be thoroughly convinced that the repentance they were capable of performing all their goodness were as the mourning cloud and as the early dew that passeth away. He lets us know that he will not pass by them any more. "The songs of the temple shall be humbled in that day saith the Lord God; there shall be many dead bodies in every

place; they shall cast them forth with silence." He would cause their sun to go down at noon, and darken the earth in a clear day—their feasts were to be turned into mourning and all their songs into lamentations. "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob saith the Lord." "All the sinners of my people shall die by the sword, who say that the evil shall not overtake nor prevent us." Next, as I conceive, comes the answer to the question, "By whom shall Jacob arise?" "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and build it as in the days of old. That they may possess the remnant of Edom, and all the heathen which are called by my name, saith the Lord which doeth this." In the resuscitation of Jacob, there is a most sublime and heavenly contemplation for the sons of Jacob. He by whom Jacob is to arise, is "the resurrection and the life" in a two-fold sense. God in his ruling power and reigning grace, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus. He not only raised us up from under the curse of the law, the power of death and beyond the prevalence of the gates of hell, but manifestly brings us up out of an horrible pit, out of the miry clay, and sets our feet upon a Rock, establishes our goings, and puts a new song in our mouth, even praises to our God, thus preparing us as fit materials for His temple, and then rears the heavenly superstructure—makes it His everlasting dwelling place, then out of Zion the perfection of beauty shines with all the radiance of celestial glory. Thanks to His superlative name: in the august majesty of His power He raises up the eternal edifice in the face, and over the opposition of all who would dare retard its completion.

"What though the gates of hell withstood,
Yet must this building rise;
'Tis thy own work, Almighty God,
And marvelous in our eyes."

"We have a city which hath foundations whose builder and maker is God." Her walls are salvation—her gates praise. Happy brother Dudley, happy all ye children of Zion who sit in the gates of the God-protected fortress, safely environed with those impregnable walls, immovable bulwarks, and chant the the hallowed lays—the harmonious anthems of praise to the Great Master Builder. To us the fortifications may seem at times dilapidated, the enemy coming in like a flood, but the Spirit of the Lord will lift up a standard against him. The songs may be silent in the gates, the harps noiseless upon the willows, but the cheering voice of the Great Architect may be heard, saying, "The hands of Zerubabel have laid the foundation of this house, his hands shall also finish it." "He shall bring forth the headstone thereof with shouting, crying, grace, unto it."

"Deep on the palms of both my hands,
I have engraved her name;
My hand shall raise her ruined walls
And build her broken frame."

But we say he is the resurrection in a two-fold sense. He has not only

"Raised us from the depth of sin,
The gates of gaping hell;
And fix'd our standing more secure
Than 'twas before we fell,"

but he will yet exhibit a more glorious display of his resuscitating power in our ransom from the grave, our redemption from death, when all the lowering clouds that scowl over our religious horizon here shall be forever dissipated—when the transcendently luminous SON OF RIGHTEOUSNESS shall arise with healing in his wings—when the effulgent light of the resurrection morn shall burst upon our enraptured vision with all its heavenly lustre—when the lucid orb of eternal day shall loom up with all its radiant effulgence to glitter forever in the firmament of heaven; then we can realize more fully "By whom shall Jacob arise." Till then, may we be enabled to count all things but loss that we may win Christ, and be forever in him, not having on our own righteousness which is by the law, but that which is through the faith of Christ, the righteousness which is of God through faith. That we may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

Your brother and servant in the Redeemer's Kingdom,
J. F. JOHNSON.

[WRITTEN BY ELD. WM. J. PURINGTON.]
Continued from page 179.

Even as ye are called in one hope of your calling. The children of God have but "one hope," which is in the Lord Jesus Christ; and He is emphatically called "the Hope of Israel." "O, the Hope of Israel, the Savior thereof in time of trouble."—Jer. xiv. 8. In 1 Tim., He is called by Paul "our hope," as being the only object of hope; and in Psalm cxxx., David says, "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption;" also in Psalm xxxviii., "For in thee, O Lord, do I hope: thou wilt hear, O Lord my God." "Hope thou in God," was David's cheering word to his cast down, disquieted soul. This hope, as a knitting bond of the mystical body of Christ, is but one; for there can no more be two hopes, than two separate bodies; BECAUSE there is but one saving hope; for "we are saved by hope." "We are saved by hope; but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it?"—Rom. viii. 24–25.

The hope of the children of God buoys them up in times of deep distress; and were it not for their hope in Christ, in times of darkness and sorrow, despair would overcome them, and they would sink down beneath the weighty load; but this hope, which the apostle compares to an anchor, is SURE and STEADFAST; and the "cable," which unites the anchor to the "vessel of mercy," is electing love; and although billow upon billow may dash against the frail bark while upon life's boisterous ocean, the anchor remains unmoved, and the cable holds; for "salvation is of the Lord." Although the cable and anchor of the literal ship may prove insufficient to hold her, during the raging storm, and she may be driven ashore and dashed into pieces, it is not so with the vessel of mercy; for no storm can come that will part the cable, or move the anchor; for it is cast within the veil.—"Whither the forerunner is for us entered,

even Jesus, made a high priest forever, after the order of Melchisedec."

As there is but one hope, so there is but one calling; and a good hope through grace springs out of it; and this calling is not the result of natural men's making up their minds to seek the Lord, and renounce wickedness; for, if such were the case, they would have somewhat of their own efforts to glory in; but, on the contrary, "For the gifts and calling of God are without repentance." Apply this to the christian's hope, and see if it does not lead directly to that. When the child of God is asked the reason of his hope, he answers, "If I have any hope, it is by reason of my calling by grace. He called me by his grace, when I neither feared, loved, nor obeyed him; he caused me to pass under the rod of chastisement; deprived me of my own creature strength; gave me to see the deceitfulness of my depraved heart; showed me that I deserved nothing but everlasting banishment from the mansions of the blessed; but in due time, I trust, Christ was revealed, in me, the End of the Law. His word has come to me with power; his promises have comforted my soul; and his visitations have preserved my spirit. All these marks of my heavenly calling have given me a sweet and glorious hope in his mercy." Having this hope in your soul, you are led to converse with another child of God; and you want to know the ground of his hope also, that you may have sweet union and fellowship with him, for you feel drawn out in love and affection to him, on account of what you have seen in him, or heard from him. He tells you what the Lord has done for him; how he has been taught of the Lord, and what wonderful deliverances he has experienced. After hearing him relate these things, you feel drawn out in love to him, and have sweet union with him; and in the openness of your heart, and in the warmth of your affection, you say, "I am convinced the Lord has begun a good work in you, which will be performed according to his own divine pleasure."

When the children of God are enabled to give to one another the reason of their hope, in meekness and simplicity, it very soon becomes evident that they have been called in *one hope* of their calling; for one will say to another, what you tell me is in conformity with my past experience and present feelings; and what you have related causes me to feel a union and fellowship for you. For such reasons as the preceding, they, who truly fear God, desire to assemble as often as is consistent, to speak of his goodness and talk of his power. Anciently, "They that feared the Lord, spake often to one another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name."

When the children of God hear natural men talk about the manner in which they intend to live to secure His favor, they can have no *real* fellowship for them; BECAUSE such persons manifest no knowledge of the hope of the calling, spoken of by Paul. The hope of the hypocrite, which will perish, be cut off, and swept away as the spider's web, (see Job viii. 13,) is not the hope of the children of the living God; for their hope rests upon Christ, and the work and witness of the

Spirit in their hearts; therefore there is no union or knitting together existing between the child of God and the natural man, as the hope of each one is so different; consequently it is *impossible* for them to be united; but where it is made manifest that there is the *same* hope, should we not strive to strengthen it, as God may enable us thus to do?

[TO BE CONTINUED.]

Near Columbus, Mississippi,
Nov. 27, 1860.

DEAR BROTHER BEEBE—Inclosed find pay for the *Signs of the Times*, also one dollar for another of your Hymn Books, for a brother: send them to my address. I will take this opportunity to express my approbation to you and the correspondents of the *Signs*, for the many able editorials which the *Signs* have contained this year, and the communications of the brethren and sisters. Brethren and sisters, continue to write, for your communications are food to the hungry, strengthening to the weak, and edifying to the children of God. Now is the time to proclaim sound doctrine, both from the pulpit and from the press, although none but the children of God will endure it: while it is food to them, to others it is an offence; for Paul says, "The preaching of the cross is, to them that perish, foolishness; but unto us, (the church,) who are saved, it is the power of God." The word *save* means to preserve, to rescue, and it comes before *calling*. See 2 Tim. i. 9. And so *redeem* comes before *calling*. Isa. lxii. 12. And preservation in Christ Jesus is before calling. See Jude i. Christ has redeemed his people and preserved them from the curse of the law, being made a curse for them. His errand into the world was to save his people from their sins. Did he accomplish it? Yea, verily; for he finished the work which the Father gave him to do. He gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. And the command is, "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably, (ye ministers and writers,) to Jerusalem, (the Bride.) Cry unto her that her warfare is accomplished; (not that it will be when she does something,) that her iniquities are pardoned, or forgiven; for she has received of the Lord's hand double for all her sins. The sins of God's people are all blotted out, and shall be remembered against them no more. God has cast them behind his back, into the depth of the sea. A manifestation of this truth is made known to the heirs of salvation by the operation of the Spirit of God in their hearts, which kills them to the love of sin, and makes them alive to holiness. The Comforter, which is the Holy Spirit, is to take of the things of Jesus, and shew them to his people; for he is to testify of him, that he is the Redeemer and Savior; and that they are Christ's, and Christ is God's. And because he lives they shall live also. Who then shall lay anything to the charge of God's elect? Much less can any prove anything against them. Every tongue that shall rise against her in judgment, she shall condemn. This is the heritage of the servants of the Lord. This doctrine offends the wordling, the nominal professors of religion and the arginians in this country. They are de-

spisers, who wonder and perish. The Savior preached the doctrine of election, predestination and the final perseverance of the saints, and there was a class who called it hard doctrine, and who could not hear it. And on one occasion he said, "Because I tell you the truth, ye believe me not; and they were offended at him, and said, Thou art a Samaritan, and hast a devil."

Then, brother Beebe, and ye who write for the *Signs*, cheer up; for the disciple is not above his Lord, nor the servant above his master. If our Lord and Master was called hard names, do you expect that his followers will receive any better treatment? Nay, verily; for, "Many are the afflictions of the righteous;" and, "If any man will live godly in Christ Jesus, he shall suffer persecution."

May the God of all grace sustain you and all who contend for the truth as it is in Jesus Christ our Lord.

JOEL I. HOLBERT.

Henry Co., Va., Nov. 1, 1860.

BROTHER BEEBE :—I discover in the "Advocate," that brother Clark uses my name as one with others whom he says sanctioned his doctrine against your hereses. I was with him two days and one night, and heard him preach three times, and I now state to you, for publication in the *Signs*, that I never heard your name, nor your hereses, as he calls them, named in his preaching nor in conversation; for never since I have been in the ministry have I been with one of my profession that was more particular not to enter upon any controversy, either in preaching or in private conversation. I made one attempt to bring him into it, by asking him if he was acquainted with brother Leachman. He replied, Yes. "Did you ever hear him preach?" "Yes." I then said, "I think him to be a gifted minister." He made me no answer. I thought, by asking those questions, it would lead on to get his objections to your doctrine, as I heard nothing of it in his preaching; and as he did not gratify me in any way on this subject, I think it unfair for him to use my name in the way he has; for it would seem to all who see it, that he had taken a great deal of pains to point your hereses, as he called them, out to me, both in preaching and in conversation. But I here state that I did not hear him say one word about it, in preaching, nor in conversation, that I understood to have any reference to what he calls, in the *Advocate*, Beebe's hereses. But I say this, that so far as I am capable of judging, he preached the Eternal Union of Christ and the church, as chosen in him before the foundation of the world. I consider he preached about the same doctrine, in substance, that I heard you preach at Camp Branch, and of course I sanctioned both and did not hear any heretical doctrine to condemn or sanction.

I believe in the Eternal Union of Christ and the Church; for it would seem strange to believe that love could exist without its object existing virtually in it. So in the love and purpose of God, his church is as eternal as himself. For God is love, and the church was eternally in Christ, before the world was. Now, if any one will convince me that there was a time when God chose his church, I would ask then, what sort of a God he was before he made this

choice; for he must have been without this choice up to that time; for he could not have loved it, (the church,) until at that time unless his love was previous to his choice. But I believe his love, purpose and choice were eternal as himself, and, of course the relationship and union the same. If this is not so, it might turn out that I was not related to Adam until since the fall, and then adopted, and then partook of his depraved nature; and, if so, nothing short of the power of God could perform this work. Then might I not with propriety say, God has made one sinner, inasmuch as I had not partaken of the nature of Adam, only by adoption.—Therefore, I believe the church was virtually related to Christ, and of course the union the same. Therefore I believe all fell in Adam, and all partook of his nature in the fall, and are sinful and polluted, and defiled in every part; though all the time as much the church of God, virtually as she ever will be, and in God's own appointed time, he sent forth his Son, made under the law, according to the covenant, to redeem his people from under the law, who fell under the law in Adam. For we hear him saying to his Father, "In sacrifice and offerings thou wouldst not; but a body has thou prepared me. Lo, I come in the volume of the book it is written of me, to do thy will, O, God." Here we discover the Holy Spirit speaking to the Father, of this prepared body. There is God, the Father, God the Son, and God the Holy Ghost. These three are one.—The Father to create, the Son to redeem, and the Holy Ghost to apply, and these three being one God, are eternal in essences, and purpose.

These are a few hints of the doctrine my soul delights in, and I would not give it for all the religion the Pharisees ever had on earth or in heaven; and if I were as sure that I am embraced in the covenant as I am that the Eternal Union embraced the Church, I should be sure of Heaven without a doubt. But I am going entirely different from what I intended when I commended. I merely intended to defend myself from the wrong charge against me in the *Advocate*.

Brother Beebe, if you think proper to correct errors, and give this a place in your paper, do so, I may, hereafter, write more of my thoughts and feelings upon the sublime subject of the salvation of poor fallen sinners. May the Lord stand by you, as he did by Paul, so that none can set upon you to hurt you, and that you may be enabled in your advanced age to publish to the dear lambs of the fold, the blessed sound of salvation through the risen Jesus, is the prayer of your unworthy brother, in hope of eternal life.

SILAS MINTER, SEN.

Wells, Maine. Dec. 3, 1860.

BROTHER BEEBE :—Many weeks and months did I remain in the state of mind which my last letter ended with an account of; but at length the glorious plan of redemption was revealed to me, and when I had a view of the *vital union* of Christ and his people, and was made to see how He suffered in their stead, I was glad, for I then saw how God could be just and yet a justifier of the ungodly. But I was not yet satisfied; I wanted to know that I was one of that blood-bought throng for whom Christ suffered. And

I supposed if ever I received an evidence of my acceptance in Him it would be by having some sweet declaration of Scripture applied to me with power, such as this "Thy sins are all forgiven thee," or in some other marked and striking manner, as I had often heard Christians speak of when relating their experience. And I supposed I should, like them, be made in a moment to rejoice with joy that would know no bounds. But it was not so with me. Gradually my mind was opened to receive this glorious truth: that Jesus came to seek and to save just such characters as I felt myself to be, viz: the lost, ruined and undone, not good people, but helpless sinners who have no might or power of their own; naked, hungry, thirsty and famishing ones. And, as by degrees I was made to trust in this wonderful Mediator, as having satisfied all the claims that injured justice could bring against me, so in like manner my burden left me. And so gradually that I never could see the time when the last of it was removed. Neither can I tell of a time, as many can, when I felt so free from sin that I thought I should never commit another; but that I should never sin again in the love of it I was very certain. And if not wholly deceived I have known what it is to enjoy "the peace of God which passeth all understanding."

And there have been times when I have listened to the preached Word that the Spirit has borne witness with my spirit that I was born of God. Peace has then flowed in like a river, and I have felt myself taken from things of time and sense and borne to fields Elysian. But never of long continuance have been these precious seasons. For soon I would begin to look within myself for the evidences of my adoption for I thought "surely if I am a child of God I shall find some good thing there." But, alas! I discovered my old nature to be the same; no change had taken place in that. Yet I could not entirely throw away my hope, for I knew that my desires ran in a different channel—there was a principle within my breast that hated every evil thought and deed, and keeping up a continual warfare therein. For this reason I was encouraged to hope that new life had been imparted. But my experience was a point upon which I had many doubts. I thought my convictions had not been pungent enough, and I had never heard or read an experience that was, in every particular, just like mine. Neither did I ever hear an experience, but that I thought the subject had more reason to hope than I had. Then too, I thought, were I a Christian I could sometimes find consolation in reading God's word, and so I could for others, but none for myself, for you will readily perceive that I wanted to see with my natural eyes that I was a Christian; but it is written that the just shall live by faith.

Thus was I shut up in "doubting castle," when one night I read in the *Signs* an experience in which my feelings were told better than I could tell them myself. I was highly edified, and my hope very much strengthened, and the same peace filled my soul which I had been made the happy recipient of times before. I retired for the night, and in my sleep I was telling a friend of my happy feelings, who in reply said to me, "Read the 125th, 126th

and 127th Psalms; there you will find something expressly for you." Well, thought I, in the morning, this is but a dream; however, I took the Bible, and read as directed. Never did the reading of the Bible seem so sweet to me before. I will only quote those passages contained in these chapters which seemed most precious to me. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Oh, the security of his people! just as much so as though already in heaven. "The Lord hath done great things for us, whereof we are glad." And the response of my soul was, Yes, truly, He hath done great things for me. "They that sow in tears shall reap in joy." This passage seemed just suited to my case. I felt that I had been a mourner in Zion for many years; but in some measure I had been made to rejoice, and by this passage of Holy Writ I was strengthened to believe that greater joy awaited me at some future time. The following seemed a lesson of admonition to me: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep." These Psalms I read and re-read many times, for they were very comforting to me. Yet still my hope was a trembling one, and sorely beset was I with doubts and fears; for unbelief was ever ready to mar my joys. Sometimes, while listening to the conversation of Christians, I have felt it my duty to bear testimony to the truth of what they were saying, when immediately something would say to me, "What do you know about it? Perhaps you are deceived, and if so, how much better it would be for you not to say anything." Thus my mouth was closed, and, at last, I came to the conclusion that I would never speak of my hope until I became perfectly satisfied therewith. I thought if I could tell such an experience as some could, I would never doubt again. I often feared that one might pass through all I had, and still be in a state of nature. I wanted something more powerful to take hold of me, as had Saul of Tarsus. I became very timid when in company with Christians, fearing that something would be said to me, and my reply would be of a nature to deceive. I did not dare read the Bible in the presence of any one, and when I did read it, I was sure to place it in the same position in which I found it, lest it should be discovered that I had been reading therein. For I looked so like a hypocrite to myself, that I thought I must appear such to everyone else. I was a burden to myself and an outcast from society. I could not mingle with the world, and I felt unfit to mingle with Christians. Yet how I yearned for their society! To them I was drawn with a power irresistible. I felt such an outpouring of the affections toward them, that sometimes, after services were over, on Sunday, have I felt reluctant to leave the house, fearing it might be the last time that I should be permitted to meet with them. I felt that I would rather be a doorkeeper in the house of God, than

to dwell in the tents of wickedness; one day spent in his courts was worth a thousand elsewhere. This passage: "We know that we have passed from death unto life, because we love the brethren," has been very precious to me, and often kept me from despair. I looked with great reverence upon the sacred ordinance of baptism, feeling it to be a high privilege thus to confess Christ were I only fit. But I could see none of those good qualities in myself, which I thought constituted a Christian, therefore, I thought it could not be me my duty.

Yours in Christian love,

SUSAN J. LITTLEFIELD.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1860.

DEAR BROTHER BEEBE:—I desire a discourse on Exodus xxxiv. 6, 7, from yourself or some of your able correspondents. DAVID HALSTED.

The words of this text are, "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." We would willingly leave the exposition of this sublime passage to our able correspondents, as we feel deeply sensible of our incompetence to do justice to the subject. These words were spoken by the Lord unto Moses, when he was called up into Mount Sinai to receive the law the second time. In the preceding chapter, Moses had expressed a desire that the Lord would show him his glory, and the Lord promised that he would make all his goodness to pass before him, and adds, "And I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." In our text we have a record of the fulfilment of the promise, and in the awful grandeur of the holy mount, in God's own voice, the proclamation of the name of the Lord is made. Moses, at various periods, seemed inquisitive to know the name of the Lord. When he was first called and commissioned to go before Pharaoh, he inquired what name he should announce to the children of Israel, and from the burning bush he was told, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "Thus shalt thou say unto the children of Israel, I AM, hath sent me unto thee." But in our text we have not only a literal fulfilment of the promise to proclaim his name, but in also causing all his goodness to pass before Moses. "And the Lord passed by before him." Thus showing that God claims no goodness out of himself. All his goodness is of himself, and in himself, and he is the embodiment, so to speak, of all that is good and holy in an absolute sense. The goodness of all his creatures is of him, and not of themselves. The things of the natural creation were very good, because he had made them so. And the righteousness of his servants, or saints, is of me, saith the Lord, Isa. liv. 17. In all the provisions of grace and mercy, the Lord was before Moses, as grace was anterior to the giving of the

law. And when Moses, as the type of the law, was commanded to smite the rock which was in Horeb, which rock Paul says was Christ; God said to Moses, "Behold, I will stand before thee upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink," &c.—Exo. xvii. 6. In all the journeyings of Israel, the Lord went before them in the cloud and in the fire, causing his goodness to pass before them, in the wilderness. And proclaimed the LORD. That is the Jehovah, Self-existent, independent, and Eternal God. To proclaim the Lord, signifies not only an articulation of the words The LORD, but a display of his majesty and power. The Lord. Not a Lord, as though he were one of many, or that there were others; for he has frequently declared that he is the Lord and there is none other. "The LORD God. As Lord, the sovereign controller and disposer of all events, and the God to be revered and worshiped, as the only true and living God. But the Lord proclaims not only his name, but some of his peculiar perfections or attributes. Merciful and gracious." Paul testifies that God is rich in mercy.—Eph. ii. 4. And the inspired psalmist says, I will sing of his mercy forever; for he has said Mercy and truth shall be built up forever, &c.—Psa. lxxxix. 1, 2. And he proclaims the name of the Lord to all who have a saving knowledge of him, as merciful and gracious; for mercy proceeds from grace, and forbids the plea of merit on the part of the vessels of mercy which he hath afore prepared unto glory. Long-suffering, and abundant in goodness and truth. Who that has ever known the Lord can fail to set to his seat that God is true? Surely his goodness and mercy have followed us all our days; and because he changes not, Israel is not consumed.

Keeping mercy for thousands, forgiving iniquity, and transgressions and sin. The mercies and forgiveness of sins are kept, not by those on whom they are bestowed, but by him from whom they emanate. Were the provisions of grace and mercy subject to the will or works of men, there would be occasion to fear they might be misapplied, for those on whom it is his own sovereign pleasure to bestow them, as he says to Moses, in the preceding chapter, I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." An inspired commentator on this text has drawn this conclusion: "So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. ix. 18.

But while we trace the sacred testimony of the sovereignty of God in keeping mercy for thousands, and bestowing it on them, not according to the volition of him that willeth or runneth, but according to his own immutable will and pleasure, we have in the same connection the positive declaration that he will by no means clear the guilty. How the advocates of the means doctrines of the day would dispose of this declaration, we will not presume to say. As they represent the fountain of mercy, forgiveness and salvation, to

be accessible to all sinners who will consent to *use the means* to procure it, which means, they say, is in the hands of all sinners for a limited period, and thus placing the mercy of God at their command. They are required to will, or to run, or to make use of some sort of means. But God has rejected this system of means altogether, and *will by no means clear the guilty*. The thousands for whom he keeps this mercy, were by nature children of wrath. But the blood of Jesus Christ his Son cleanseth them from all guilt. God's mercy does not flow at the expense of Justice; hence that the treasured mercy of God displayed in the salvation and forgiveness of his people may be applied, or showed to them, the redemption which is in Christ Jesus must open up the channel in which it shall flow. The thousands for whom God keeps mercy are set free from guilt by the blood of Christ, and freely justified through the redemption which is in Christ Jesus, in whom we have redemption through his blood, even the forgiveness of sins. But no means, or system of means, can avail to procure the mercy of God or the remission of sins.

"Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Here the doctrine of relationship appears. All the human family had their creation in the earthly Adam, were in him when he sinned, and they sinned in him; hence his judgment is visited upon them. By the offence of one man, judgment came upon all men unto condemnation. By one man sin entered into the world, and death by sin, and so death has passed upon all men, because that all have sinned. This inheritance of sin and death is not restricted to the third and fourth generation, but involves the whole race of mankind; but still the principle of the visitation is clearly perceptible. Under the Mosaic dispensation, the limitation of temporal judgments were made. But it should be remembered that death reigned from Adam to Moses; and the Mosaic law was not required to doom the sons of Adam to the righteous judgment which they were under more than two thousand years before Moses was born.

In conclusion we remark, God has proclaimed himself to Moses and through Moses and the prophets, as "A just God and a Savior." As a Savior he is the only Savior, and his mercy is kept by Him for thousands on whom it has been and shall be displayed; but it is vain to look for mercy where the claims of Eternal Justice are not cancelled. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail until all is fulfilled.

To Agents and Subscribers.

In forwarding orders for the forthcoming volume, we hope our friends will be particular to give the names of new subscribers and their post office, county and State, in as clear and plain a manner as possible. Those who order a discontinuance should be particular to give the post office and State where they have received them. And those who wish a change in their post office address, must give the name of the post office where they have been receiving, as well as that to which they wish to have them hereafter addressed.

Notes an solvent banks which are current where our subscribers reside will be received in payment for the *Signs* or for our Hymn Books, as formerly; but owing to the unusually heavy discount on some of our Southern and Western paper at this time, gold, if carefully put up in the letters, so as to prevent their slipping out on the way, will be far more acceptable, and for all odd change postage stamps will be received.

In our new process of directing our papers, the subscribers will see to what dates they are credited on our books; and should any mistake on our part be made, we will cheerfully correct it as soon as apprised.

Record of Marriages.

Oct. 17—By Elder Isaac Hewitt, Mr. PETER Y. GIBBS to Miss KEZIA WASHBURN, both of Andes, Delaware Co., N. Y.

Oct. 24—By the same, Mr. WM. KIPP, of Bovina, to Miss ELLEN SQUIRES, of Stanford, all of Delaware Co., N. Y.

Nov. 10—At North Berwick, Maine, by Elder Wm. Quint, Mr. LORENZO FORD to Miss SARAH L. QUINT, all of North Berwick, Maine.

Nov. 13—In Cherokee Co., Texas, by Elder Lodon, Mr. ASA EDWARDS to Mrs. PAMELA H. WRIGHT.

Dec. 6—In this town, (Walkill,) by Elder G. Beebe, Mr. ELISHA R. KING to Miss FRANCES JANE NICHOLS, daughter of Mr. Allen Nichols, all of this town.

Dec. 6—At Canton, Wayne Co., Michigan, Mr. A. J. MURRAY, son of brother Archibald Y. Murray, formerly of this town, to Miss MARIETTA BRADFORD, all of that place.

Obituary Notices.

DIED—Dec. 4th, suddenly, at his late residence in Otisville, in this County, after an illness of only four days, Mr. EDSON MULFORD, aged 34 years, 6 months and 18 days.

The deceased was the proprietor and keeper of the principal hotel in the village; and, so far as we can learn, universally esteemed, as an upright man and a valuable citizen, commanding the universal respect of all his fellow citizens. He has left a deeply afflicted widow and one young child, to feel the loss which this painful bereavement has subjected them to. On Thursday, the 6th, we attended his funeral, and preached to a very large and solemn assembly, from 1 Peter i. 2-5. The Methodist meeting-house, which had been kindly tendered for the occasion, was crowded to its utmost capacity—and the attention of the assembly was solemn and respectful. Just one year previous, to a day, we attended the funeral of his eldest child; little thinking that in one fleeting year the parent would be called to follow the child to that destiny from whence none ever return.

Mr. Mulford was son-in-law to our highly esteemed brother and sister, Gabriel Hallock and wife, of Mount Hope.

DIED—At his late residence, near Milford, Pike Co., Pa., Dec. 4th, of consumption, Mr. SAMUEL B. ALDRICH, aged 42 years.

He had, as we are informed, for years entertained a hope in Christ, and was a firm believer in the doctrine contended for in the *Signs of the Times*, to which he had been a subscriber, and a constant reader, for many years. Living, however, remote from any Church of our faith and order, he had never made a public profession of his faith. He has left an aged mother, who is an Old School Baptist, and a brother, and other relatives. At his request, we were sent for to attend his funeral, which took place at his late residence on Friday, the 7th, on which occasion we preached from 2 Cor. v. 4, 5.

DIED—At North Berwick, Maine, Nov. 20, IRA FORD, aged 16 years, 1 month and 7 days. He was a son of Mr. Ira Ford, of this place.

Nov. 24—GEORGE E., son of Ebenezer and Sarah A. Quint, aged 5 years. WM. QUINT.

Washington, D. C., Nov. 27, 1860.

BROTHER BEEBE—Please publish the notice of the death of sister MARY CLAY, who departed this life the 25th inst., aged about 70 years.

The subject of this notice was born in England, and came to this country A. D. 1816. She had been a member of the Baptist Church about six years when she left England, and as she had lived here about forty-four years, she had been connected with the Baptist denomination about fifty years. She lived a very exemplary life, remaining rooted and grounded in the truth of the gospel. The Shiloh Baptist Church has lost a very worthy member; but she was enabled, through abounding grace, to fight the good fight, and keep the faith, and leave the world with joy. The brethren and friends are satisfied that all her conflicts ended in an eternal rest.

WM. J. PURINGTON.

Stoney Clove, N. Y., Nov. 24, 1860.

ELDER G. BEEBE—Dear Sir: Please publish the following in your valuable paper, and oblige:

DIED—In Hunter, Greene County, Nov. 11th, G. JANE ELIZABETH CONNELLY, youngest daughter of Amos and Polly Connelly, aged 10 years, 4

months and 21 days. Her disease was putrid sore throat. She had passed the crisis, as we supposed, of the dread disease, and we were indulging hopes of her recovery; but God, in his wisdom, had not so ordered—she sank gently in the cold embrace of death, seeming to dread not its approach. A few hours before her dissolution, she expressed a willingness to depart, and took, at her own request, a last kiss of her friends, and then seemed to be patiently awaiting the will of her Divine Master. Amiable and lovely in her life, we fondly hope she is one of the redeemed of the Lord, called from the evil to come.

MARGARET BARBER.

New Baltimore, Greene County, N. Y., Nov. 7, 1860.

BROTHER BEEBE—Please insert in your valuable paper the death of my father, NATHANIEL YOMANS, who departed this life Oct. 6th, aged 82 years, 5 months and 19 days.

He had been afflicted with fits for six years, which injured his faculties very much. Eleven days before he died, he had seven hard fits, which rendered him entirely helpless. His sufferings were great, which he seemed to bear with Christian meekness. Though he could say but little, all he desired was to depart and be with Christ. He was blessed with a hope in Christ at the age of ten years, was baptized by Elder Reuben Stanton at the age of twenty-five, and remained steadfast in the faith of God's elect. The Bible and the *Signs* were his delight as long as he could read them.

But father is gone, and left me with mother, three brothers and three sisters, to mourn—feeling confident that our loss is his eternal gain. A sermon was preached by Elder Wm. Choate, from Heb. ix. 27, 28.

MARGARET THORN.

Lexington, N. Y., Dec. 17, 1860.

BROTHER BEEBE—By request of Daniel Rowley, I send you a notice of the death of his wife, which he wishes you to publish in the *Signs*:

DIED—At Lexington, Greene Co., N. Y., Dec. 9th, 1860, Mrs. SARAH ROWLEY, wife of Daniel Rowley, aged 71 years, 1 month and 18 days. She had, for many years, entertained a hope that her sins were blotted out, through the everlasting covenant; but had not publicly manifested a desire to unite with the people of God until about four years ago, when she related her experience to the Old School Baptist Church, and was baptized by Elder J. L. Purington.

The funeral was attended by Elder Isaac Hewitt, preached from 2 Cor. v. 6, 7, 8.

C. HOGABOOM.

Worthington, Franklin County, Ohio, December 2, 1860.

ELDER BEEBE—Please publish the following obituary in the *Signs*:

DIED—At his residence in Franklin Co., Ohio, on Saturday morning, Oct. 13th, Deacon ELISHA HARD, aged 76 years and 10 months.

He had been a member of the Old School Baptist Church forty-five years. Was an attentive reader of the *Signs*, and a firm believer in the doctrine of salvation by grace. He was sensible his time on earth was short, and gave the necessary directions for his burial as calmly as though preparing for a journey.

He leaves our mother and eight children to mourn his loss; yet we feel confident our loss is his eternal gain. In his last moments, he said to his children, "Be kind to each other; I am going, and going in peace." Then clasped his hands together and fell asleep in Jesus without a groan, but with a smiling expression, bearing witness of his great peace of mind.

His funeral was attended on Sunday, 14th, and a sermon was preached on the occasion, at his residence, by Elder G. N. Tussing, from 1 Cor. xv. 56, 57. Elder S. Williams was also present, and closed the services with a few very appropriate remarks.

A sister in hope, MELISSA HARD.

DIED—In Upshur County, Texas, Nov. 8, 1860, AMIE ALICE, infant daughter of John and Lucretia Cranfill, aged 3 months and 4 days. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

Olive, Ulster Co., N. Y., Dec., 1860.

ELDER BEEBE—Please publish the obituary of EVALINA, daughter of Caleb and Sally Van Velsen, who, after an illness and intense suffering of three weeks, died November 9th, 1860, aged 9 years, 2 months and 2 days.

Her amiable disposition and quiet temperament, her love of education, with various other endearing characteristics, more common to those of a riper age, and which indicated a rich store to be developed by maturer age, promised much joy to the anxious parents and friends, and strengthened the fond ties which bound her in our affections, so that they were truly hard to sever. But the voice from on high has called her, and the mandate of heaven must be obeyed. She must yield to the fatal stroke, in due submission to him who worketh all things after the counsel of his own will, and for the good of them that love him. And although the wound be inflicted so deeply that nothing short of the rising and setting sun can heal, yet may our loneliness in her absence be sweetened by the remembrance that we have seen her youthful knees bended, and her hands and voice raised to heaven in supplication and praise to the Savior of sinners; and when in the commencement of her sickness, with what composure and sweetness she sung,

"I am going home to heaven."

And with what supernatural fortitude and calmness she bore her distress; expressing, herself, that she would soon be set free. And may each moment that calls her to mind be sweetened with the impression that she has only bid us a short farewell—only gone a little before us, to be welcomed into the beatitude of heavenly and immortal joys.

"A light from our household has gone;
A voice which we loved is stilled;
And vacant the place at our hearth,
Which never again can be filled,

That gentle heart, that throbbed with us,
In tenderness and love,
Has ceased its weary throbblings here,
To throb in bliss above.

Yes, to her home, where angels are,
We trust her soul has fled;
And yet we lean upon her tomb,
With tears, and say, "She's dead!"
We say, she's dead! But ah we know,
She lives where living waters flow.

Miscellaneous.

DEAR BROTHER BEEBE—Please insert the following verses in your paper, if you think there is any worth in them:

O Lord, hast not thou taught
My soul to love thy name?
And when in deep afflictions brought,
To learn from whence they came?

My trust is all in thee,
Almighty, Sovereign Lord;
What though I suffer and may feel
The presence of thy rod.

In mercy make me strong
To suffer all thy will;
And in my heart, O put a song
Of sweet deliverance still.

When thou this mortal cell
Of clay shalt please to break,
O take me up with thee to dwell
In heaven, thy dwelling place.

No more should bring tears
Flow down these withering cheeks,
But my immortal spirit be
With God, whom now it seeks.

With all the blood-washed throng
Of happy saints above,
It should continue in its song,
Proclaiming, "God is love,"

E. C.

Notice.

To the Old School Baptists of North America:

DEAR BRETHREN—Being desirous of obtaining Minutes of all the Associations in the United States and Canada, I take this method of requesting the brethren who see this, to send me Minutes of all the Associations they can conveniently obtain. By so doing you shall receive a correct table of the statistics of the Baptist Churches of America gratis, which I design making out, provided I receive the Minutes, and God permits me to perform the work. Minutes for 1860 are preferred. Address, Elder J. C. SIDEBOTTOM,

Pleasant Valley, Morgan Co., Ohio.

N. B.—Baptist papers are requested to give the above two or three insertions, and send a paper containing the same, with the bill, to the subscriber of this notice.

J. C. S.

Yearly Meeting.

Stanwix, N. Y., Dec. 14, 1860.

BROTHER BEEBE—Dear Sir: Please give notice, in the *Signs*, that the Old School Baptists of Westmoreland, Oneida Co., N. Y., will hold (if the Lord will) their Yearly Meeting, at their Meeting-House, to commence on Friday, January 25th, 1861, at 10 o'clock, A. M., and continue three days.

We desire that a goodly number of our brethren and sisters from abroad should meet with us. We hope our brethren in the ministry will remember us, and all come that can.

Teams will be in waiting at Rome, to take all that come on the cars on Friday morning.

By order of the Church, J. R. DUNNING.

Yearly Meeting.

BROTHER BEEBE—Please publish the Yearly Meeting of the 2d Church of Roxbury, Delaware Co., N. Y., which we have appointed to be held on Saturday and Sunday, the 5th and 6th days of January, 1861. Our brethren and sisters, and especially ministers of our faith and order, are invited to attend, as also all others who feel an interest in the meeting.

Brother Beebe, may we not look for you to attend with us? We were very much disappointed at Olive—none of the brethren in the ministry but myself attended that meeting.

REPLY.—It is exceedingly difficult for us to leave our office at this season of the year, as we have to arrange for the commencement of the new Volume, and are generally very busy in taking account of letters, revising our subscription list, &c. We would be delighted to attend, but do not see any way at present. We were ourselves very much disappointed in not being able to attend the Olive meeting last month.—Ed.

Appointments.

Great Bend, Pa., Nov. 6, 1860.

DEAR BROTHER BEEBE—Will you please publish, through the *Signs of the Times*, that (Providence permitting) I will be at Waverly by the day Express, on Saturday before the fourth Sunday in December, and stay until the Wednesday following, with Chemung Church. Then go to Burdett, and stay until after the fifth Sunday. Will the brethren make such appointments as they see fit, in their respective churches? Will Deacon Harding go to Burdett with me?

JOHN DONALDSON.

November 20, 1860.

DEAR BROTHER BEEBE—I would request through the *Signs of the Times* the views of Elder Wm. J. Purington, on Matthew xxiv. 28: "For wherever the carcass is, there will the eagles be gathered together," and oblige a sister in affliction. E. C.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 8,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single copies, \$1 00; six copies for \$5 00, or twelve copies for \$9. Blue binding, with gilt edges, single copies, \$1 25; six copies for \$6, or twelve copies for \$11. Imitation of Turkey morocco, elegant style, single copies, \$1 50; six copies for \$8, or twelve copies for \$15. Best quality of morocco, single copies, \$2; six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by express, to such destinations on public railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

Receipts for Subscriptions.

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